



A

# GRAMMAR

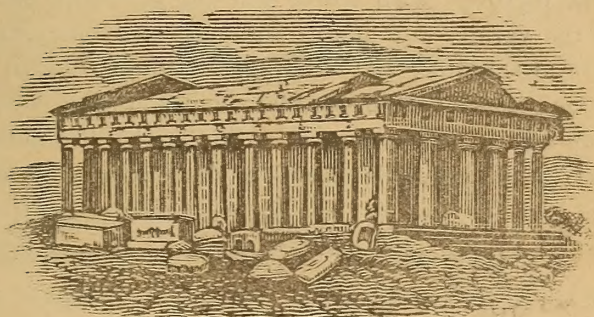
OF THE

# GREEK LANGUAGE

BY

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Μίμνησθ' Ἀθηνῶν Ἑλλάδος τε.

ÆSCHYLUS.

THIRTY-EIGHTH EDITION.

BOSTON:  
CROSBY AND AINSWORTH.

NEW YORK: OLIVER S. FELT.

1867.

PA 258  
C 84  
1867

"The LANGUAGE OF THE GREEKS was truly like themselves, it was conformable to their transcendent and universal Genius. \* \* \* THE GREEK TONGUE, *from its propriety and universality, is made for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.*" — Harris's *Hermes*, Bk. III. Ch. 5.

"Greek, — the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of Æschylus; not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of Demosthenes!" — Coleridge's *Study of the Greek Classic Poets*, Gen. Introd.

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Entered according to Act of Congress, in the year 1846, by  
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Estate of  
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Aug. 13 '36



## PREFACE TO THE SECOND EDITION.

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THE following pages are the result of an attempt to supply what was believed to be a desideratum in the list of Greek text-books ; viz. a grammar which should be portable and simple enough to be put into the hands of the beginner, and which should yet be sufficiently scientific and complete to accompany him through his whole course. The volume from which the elements of a language are first learned becomes to the student a species of mnemonic tables, and cannot be changed in the course of his study without a material derangement of those associations upon which memory essentially depends. The familiar remark, " It must be remembered that, if the grammar be the first book put into the learner's hands, it should also be the last to leave them," though applying most happily to grammatical study in general, was made by its accomplished author with particular reference to the manual used by the student.

In the preparation of this work, the routine of daily life has obliged me to keep constantly in view the wants of more advanced students ; and, for their sake, an attempt has been made to investigate the principles of the language more deeply, and illustrate its use more fully, than has been usual in grammatical treatises, even of far greater size. At the same time, no pains have been spared to meet the wants of the beginner, by a studious simplicity of method and expression, and by the reduction of the most important principles to the form of concise rules, easy of retention and convenient for citation. Many valuable works in philology fail of attaining the highest point of utility, through a cumbrousness of form, burdensome alike to the understanding and the memory of the learner. They have been the armor of Saul to the youthful David. I have not, however, believed that I should consult the advantage even of the beginner by a false representation of the language, or by any departure from philosophical accuracy of statement or propriety of arrangement. Truth is always better than falsehood, and science than empiricism.

To secure, so far as might be, the double object of the work, it has been constructed upon the following plan.



First, to *state* the usage of the language in comprehensive rules and condensed tables, to be imprinted upon the memory of the student. For convenient examples of the care with which brevity and simplicity have been here studied, the reader will permit me to refer him to the rules of syntax, as presented to the eye at a single view in ¶ 64, and to the elementary tables of inflection and formation.

Secondly, to *explain* the usage of the language, and *trace its historical development*, as fully as the limits allowed to the work, and the present state of philological science, would permit. The student who thinks wishes to know, not only *what is true*, but *why it is true*; and to the philosophical mind, a single principle addressed to the reason is often like the silver cord of Æolus, confining a vast number of facts, which otherwise, like the enfranchised winds, are scattered far and wide beyond the power of control.

Thirdly, to *illustrate* the use of the language by great fulness of remark and exemplification. In these remarks and examples, as well as in the more general rules and statements, I have designed to keep myself carefully within the limits of Attic usage, as exhibiting the language in its standard form, except when some intimation is given to the contrary; believing that the grammarian has no more right than the author to use indiscriminately, and without notice, the vocabulary, forms, and idioms of different ages and communities. —

“A party-color’d dress  
Of patch’d and pye-ball’d languages.”

The examples of syntax, in order that the student may be assured in regard to their genuineness and sources, and be able to examine them in their connection, have been all cited from classic authors in the precise words in which they occur, and with references to the places where they may be found. In accordance with the general plan of the work, these examples have been mostly taken from the purest Attic writers, beginning with Æschylus, and ending with Æschines. It was also thought, that the practical value of such examples might be greatly enhanced to the student by selecting a single author, whose works, as those of a model-writer, should be most frequently resorted to; and especially, by selecting for constant citation a single work of this author, which could be in the hands of every student as a companion to his grammar, in which he might consult the passages referred to, and which might be to him, at the same time, a text-book in reading, and a model in writing, Greek. In making the choice, I could not hesitate in selecting, among authors, Xenophon, and among his writings, the *Anabasis*. References also abound in the Etymology, but chiefly in respect to peculiar and dialectic forms.



The subject of euphonic laws and changes has received a larger share of attention than is usual in works of this kind, but not larger than I felt compelled to bestow, in treating of a language,

“ Whose law was heavenly beauty, and whose breath  
Enrapturing music.”

The student will allow me to commend to his special notice two principles of extensive use in the explanation of Greek forms; viz. the precession of vowels (i. e. the tendency of vowels, in the progress of language, to pass from a more open to a closer sound; see §§ 28, 29, 44, 86, 93, 118, 123, 259, &c.), and the correspondence between the consonants  $\nu$  and  $\sigma$ , and the vowels  $\alpha$  and  $\epsilon$  (§§ 34, 46.  $\beta$ , 50, 56–58, 60, 63. R., 84, 100. 2, 105, 109, 132, 179, 181, 200, 201, 213, 248.  $f$ , 300, &c.).

In treating of Greek etymology, I have wished to avoid every thing like arbitrary formation; and, instead of deducing one form from another by empirical processes, which might often be quite as well reversed, I have endeavoured, by rigid analysis, to resolve all the forms into their elements. The old method of forming the tenses of the Greek verb one from another (compared by an excellent grammarian to “ The House that Jack built ”), is liable to objection, not only on account of its complexity and multiplication of arbitrary rules, but yet more on account of the great number of imaginary forms which it requires the student to suppose, and which often occupy a place in his memory, to the exclusion of the real forms of the language. To cite but a single case, the second aorist passive, according to this method, is formed from the second aorist active, although it is a general rule of the language, that verbs which have the one tense want the other (§ 255.  $\beta$ ). Nor is the method which makes the theme the foundation of all the other forms free from objection, either in declension or in conjugation. This method not only requires the assistance of many imaginary nominatives and presents, but it often inverts the order of nature, by deriving the simpler form from the more complicated, and commits a species of grammatical anachronism, by making the later form the origin of the earlier. See §§ 84, 100, 256. V., 265. In the following grammar, all the forms are immediately referred to the root, and the analysis of the actual, as obtained from classic usage, takes the place both of the metempsychosis of the obsolete, and of the metamorphosis of the ideal.

Those parts of Greek Grammar of which I at first proposed to form a separate volume, the Dialects, the History of Greek Inflection, the Formation of Words, and Versification, I have concluded, with the

advice of highly esteemed friends, to incorporate in this ; so that a single volume should constitute a complete manual of Greek Grammar. To accomplish this object within moderate limits of size and expense, a very condensed mode of printing has been adopted, giving to the volume an unusual amount of matter in proportion to its size. I thank my printers, that, through their skill and care, they have shown this to be consistent with so much typographical clearness and beauty. It has also been found necessary to reserve for a separate treatise those parts of the first edition which were devoted to General Grammar, and which it was at first proposed to include in the present edition as an appendix. I submit to this necessity with the less reluctance, because a systematic attention to the principles of General Grammar ought not to be deferred till the study of the Greek, unless, in accordance with the judicious advice of some distinguished scholars, this should be the first language learned after our own ; and because the wish has been expressed, that these parts might be published separately for the use of those who were not engaged in a course of classical study.

I cannot conclude this preface without the expression of my most sincere thanks to those personal friends and friends of learning who have so kindly encouraged and aided me in my work. Among those to whom I am especially indebted for valuable suggestions, or for the loan of books, are President Woolsey, whose elevation, while I am writing, to a post which he will so much adorn, will not, I trust, withdraw him from that department of study and authorship in which he has won for himself so enviable a distinction ; Professors Felton of Cambridge, Gibbs of New Haven, Hackett of Newton, Sanborn, my highly esteemed associate in classical instruction, Stuart of Andover, and Tyler of Amherst ; and Messrs. Richards of Meriden, Sophocles of Hartford, and Taylor of Andover. Nor can I conclude without the acknowledgment of my deep obligations to previous laborers in the same field, to the GREAT LIVING, and to the GREAT DEAD — *Requiescant in pace!* It is almost superfluous that I should mention, as among those to whom I am most greatly indebted, the honored names of Ahrens, Bernhardt, Bopp, Buttmann, Carmichael, Fischer, Hartung, Hermann, Hoogeveen, Kühner, Lobeck, Maittaire, Matthiæ, Passow, Röst, Thiersch, and Viger.

A. C

HANOVER, Oct. 13, 1846



## PREFACE TO THE TABLES.

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THE following tables have been prepared as part of a Greek Grammar. They are likewise published separately, for the greater convenience and economy in their use. The advantages of a tabular arrangement are too obvious to require remark ; nor is it less obvious, that tables are consulted and compared with greater ease when printed together, than when scattered throughout a volume.

The principles upon which the Tables of Paradigms have been constructed, are the following : —

I. *To avoid needless repetition.* There is a certain ellipsis in grammatical tables, as well as in discourse, which relieves not only the material instruments of the mind, but the mind itself, and which assists alike the understanding and the memory. When the student has learned that, in the neuter gender, the nominative, accusative, and vocative are *always* the same, why, in each neuter paradigm that he studies, must his eye and mind be taxed with the examination of nine forms instead of three ? why, in his daily exercises in declension, must his tongue triple its labor, and more than triple the weariness of the teacher's ear ? With the ellipses in the following tables, the paradigms of neuter nouns contain only *eight* forms, instead of the *twelve* which are usually, and the *fifteen* which are sometimes, given ; and the paradigms of participles and of adjectives similarly declined contain only *twenty-two* forms, instead of the usual *thirty-six* or *forty-five*. See ¶ 4.

II. *To give the forms just as they appear upon the Greek page,* that is, *without abbreviation and without hyphens.* A dissected and abbreviated mode of printing the paradigms exposes the young student to mistake, and familiarizes the eye, and of course the mind, with fragments, instead of complete forms. If these fragments were separated upon analytical principles, the evil would be less ; but they are usually cut off just where convenience in printing may direct, so that they contain, sometimes a part of the affix, sometimes the whole affix, and sometimes the affix with a part of the root. Hyphens are useful

in the analysis of forms, but a table of paradigms seems not to be the most appropriate place for them. In the following tables, the affixes are given by themselves, and the paradigms are so arranged in columns, that the eye of the student will usually separate, at a glance, the root from the affix.

III. *To represent the language according to its actual use, and not according to the theories or fancies of the Alexandrine and Byzantine grammarians.* Hence, for example,

1. The *first perfect active imperative*, which has no existence in pure writers, has been discarded.

2. For the imaginary *imperative* forms ἴσταθι, τίθει, δίδοθι, δέικνυθι, have been substituted the actual forms ἴστη, τίθει, δίδου, δέικνυ.

3. Together with analogical but rare forms, have been given the usual forms, which in many grammars are noticed only as exceptions or dialectic peculiarities. Thus, βουλευέτωσαν and βουλευόντων, βουλεύσαις and βουλεύσειας, ἐβεβουλεύκεισαν and ἐβεβουλεύκεσαν (§ 34); βουλευέσθωσαν and βουλευέσθων, βουλευθειῆσαν and βουλευθεῖεν (§ 35); ἐτίθην and ἐτίθουν (§ 50); ἦς and ἦοθα, ἔσεται and ἔσται (§ 55).

4. The *second future active and middle*, which, except as a euphonic form of the first future, is purely imaginary, has been wholly rejected.

IV. *To distinguish between regular and irregular usage.* What student, from the common paradigms, does not receive the impression, sometimes never corrected, that the *second perfect* and *pluperfect*, the *second aorist* and *future*, and the *third future* belong as regularly to the Greek verb, as the first tenses bearing the same name; when, in point of fact, the Attic dialect, even including poetic usage, presents only about fifty verbs which have the second perfect and pluperfect, eighty-five, which have the second aorist active; fifty, which have the second aorist and future passive; and forty, which have the second aorist middle? The gleanings of all the other dialects will not double these numbers. Carmichael, who has given us most fully the statistics of the Greek verb, and whose labors deserve all praise, has gathered, from all the dialects, a list of only eighty-eight verbs which have the second perfect, one hundred and forty-five which have the second aorist active, eighty-four which have the second aorist passive, and fifty-eight which have the second aorist middle. And, of his



catalogue of nearly eight hundred verbs, embracing the most common verbs of the language, only fifty-five have the third future, and, in the Attic dialect, only twenty-eight.

To some there may appear to be an impiety in attacking the venerable shade of *τύπτω*, but alas! it is little more than a shade, and, with all my early and long cherished attachment to it, I am forced, after examination, to exclaim, in the language of Electra,

Ἀντὶ φιλάτης

Μορφῆς, σποδὸν τε καὶ σκιὰν ἀνωφελῆ,

and to ask why, in an age which professes such devotion to truth, a false representation of an irregular verb should be still set forth as the paradigm of regular conjugation, and made the Procrustes' bed to which all other verbs must be stretched or pruned. The actual future of *τύπτω* is not *τύψω*, but *τυπτήσω*, the perfect passive is both *τέτυμμαι* and *τετύπτημαι*, the aorists are in part dialectic or poetic, the first and second perfect and pluperfect active are not found in classic Greek, if, indeed, found at all, and the second future active and middle are the mere figments of grammatical fancy. And yet all the regular verbs in the language must be gravely pronounced defective, because they do not conform to this imaginary model.

In the following tables, the example of Kühner has been followed, in selecting *βουλεύω* as the paradigm of regular conjugation. This verb is strictly regular, it glides smoothly over the tongue, is not liable to be mispronounced, and presents, to the eye, the prefixes, root, and affixes, with entire distinctness throughout. This is followed by shorter paradigms, in part merely synoptical, which exhibit the different classes of verbs, with their varieties of formation.

From the common paradigms, what student would hesitate, in writing Greek, to employ the form in *-μεθον*, little suspecting that it is only a variety of the first person dual, so exceedingly rare, that the learned Elmsley (perhaps too hastily) pronounced it a mere invention of the Alexandrine grammarians? The teacher who meets with it in his recitation-room may almost call his class, as the crier called the Roman people upon the celebration of the secular games, "to gaze upon that which they had never seen before, and would never see again." In the secondary tenses of the indicative, and in the optative, this form does not occur at all; and, in the remaining tenses, there have been found only five examples, two of which are quoted by Athenæus from a *word-hunter* (*ὀνοματοθήρας*), whose affectation he is ridiculing, while the three classical examples are all poetic, oc-

surring, one in Homer (Il. *ψ*. 485), and the other two in Sophocles (El. 950 and Phil. 1079). And yet, in the single paradigm of *ῥύπτω*, as I learned it in my boyhood, this “needless *Alexandrine*,”

“Which, like a wounded snake, drags its slow length along,”

occurs no fewer than twenty-six times, that is, almost nine times as often as in the whole range of the Greek classics.

With respect to the manner in which these tables should be used so much depends upon the age and attainments of the student, that no directions could be given which might not require to be greatly modified in particular cases. I would, however, recommend,

1. That the paradigms should not be learned *en masse*, but gradually, in connection with the study of the principles and rules of the grammar, and with other exercises.

2. That some of the paradigms should rather be used for reference, than formally committed to memory. It will be seen at once, that some of them have been inserted merely for the sake of exhibiting differences of accent, or individual peculiarities.

3. That, in learning and consulting the paradigms, the student should constantly compare them with each other, with the tables of terminations, and with the rules of the grammar.

4. That the humble volume should not be dismissed from service, till the paradigms are impressed upon the tablets of the memory as legibly as upon the printed page, — till they have become so familiar to the student, that whenever he has occasion to repeat them, “the words,” in the expressive language of Milton, “like so many nimble and airy servitors, shall trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places.”

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In the present edition, the Tables of Inflection have been enlarged by the addition of the Dialectic Forms, the Analysis of the Affixes, the Changes in the Root of the Verb, &c. Tables of Ligatures, of Derivation, of Pronominal Correlatives, of the Rules of Syntax, and of Forms of Analysis and Parsing, have also been added. Some references have been made to sections in the Grammar.

A. C.

HANOVER, Sept. 1, 1846.



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INTRODUCTION. — DIALECTS, . . . .

BOOK I. ORTHOGRAPHY AND ORTHOËPY

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BOOK II. ETYMOLOGY.

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# GREEK TABLES.

## I. ORTHOGRAPHY AND ORTHOËPY

### ¶ 1. A. THE ALPHABET.

[§§ 10-12, 17-22.]

Order	Forms. Large. Small.		Roman Letters.	Name.		Numeral Power.
I.	<i>A</i>	<i>α</i>	a	<i>Ἀλφα</i>	Alpha	1
II.	<i>B</i>	<i>β, β</i>	b	<i>Βῆτα</i>	Beta	2
III.	<i>Γ</i>	<i>γ, γ</i>	g, n	<i>Γάμμα</i>	Gamma	3
IV.	<i>Δ</i>	<i>δ</i>	d	<i>Δέλτα</i>	Delta	4
V.	<i>E</i>	<i>ε</i>	ě	<i>Ἐ ψιλόν</i>	Epsilon	5
VI.	<i>Z</i>	<i>ζ, ζ</i>	z	<i>Ζῆτα</i>	Zeta	7
VII.	<i>H</i>	<i>η</i>	ē	<i>Ἡτα</i>	Eta	8
VIII.	<i>Θ</i>	<i>θ, θ</i>	th	<i>Θῆτα</i>	Theta	9
IX.	<i>I</i>	<i>ι</i>	i	<i>Ἰῶτα</i>	Iota	10
X.	<i>K</i>	<i>κ</i>	c	<i>Κάππα</i>	Kappa	20
XI.	<i>Λ</i>	<i>λ</i>	l	<i>Λάμβδα</i>	Lambda	30
XII.	<i>M</i>	<i>μ</i>	m	<i>Μῦ</i>	Mu	40
XIII.	<i>N</i>	<i>ν</i>	n	<i>Νῦ</i>	Nu	50
XIV.	<i>Ξ</i>	<i>ξ</i>	x	<i>Ξῖ</i>	Xi	60
XV.	<i>O</i>	<i>ο</i>	ō	<i>Ὅ μῦκρόν</i>	Omicron	70
XVI.	<i>Π</i>	<i>π, π</i>	p	<i>Πῖ</i>	Pi	80
XVII.	<i>P</i>	<i>ρ, ρ</i>	r	<i>Ῥῶ</i>	Rho	100
XVIII.	<i>Σ</i>	<i>σ, σ</i>	s	<i>Σίγμα</i>	Sigma	200
XIX.	<i>T</i>	<i>τ, τ</i>	t	<i>Ταῦ</i>	Tau	300
XX.	<i>Υ</i>	<i>υ</i>	y	<i>Ὶ ψιλόν</i>	Upsilon	400
XXI.	<i>Φ</i>	<i>φ</i>	ph	<i>Φῖ</i>	Phi	500
XXII.	<i>X</i>	<i>χ</i>	ch	<i>Χῖ</i>	Chi	600
XXIII.	<i>Ψ</i>	<i>ψ</i>	ps	<i>Ψῖ</i>	Psi	700
XXIV.	<i>Ω</i>	<i>ω</i>	ō	<i>Ὠ μέγα</i>	Omega	800
EPI- SEMA.	{ <i>F, F, Ϝ, ϝ</i> <i>Ϙ, ϙ</i> <i>Ϛ</i>		f	<i>Βαῦ</i>	Vau	6
			q	<i>Κόππα</i>	Koppa	90
			sh	<i>Σαμπ</i>	Sampi	900

## ¶ 2. B. LIGATURES.

[§ 10. 2.]

αι	αι	μδρ	μεν
δ'π	δ'π ο	Ⓒ	ος
ω	αν	ς	ον
γδ	γὰρ	αει	περι
γϛ	γγ	ρα	ρα
γρ	γεν	ει	ρι
ρδ	γρ	ρρ	ρο
δ̇	δ̇	δ	σθ
δι	δι	δς	σθαί
δ α	δια	ω	σσ
ει }	ει	ς	στ
δ }		χ	σχ
εκ	ἐκ	ς	ται
εν	ἐν	ζω	ταν
επ	ἐπι	ς	τήν
εξ	ἐξ	ς	της
ε	ευ	ς	το
ιω	ην	ς	του̃
κ̇ }	καὶ	ς	των̃
κ̇ }		ω	υν
λλ	λλ	ω	υπο



# ¶ 3. C. VOCAL ELEMENTS

## I. VOWELS, SIMPLE AND COMPOUND.

[§§ 24 - 26.]

		Class	I.	II.	III.	IV.	V.	
			<i>A</i>	<i>O</i>	<i>E</i>	<i>U</i>	<i>I</i>	
		Orders.	Sounds.					
Simple Vowels.	{	Short,	1.	<i>ă</i>	<i>o</i>	<i>ε</i>	<i>ŭ</i>	<i>ĩ</i>
		Long,	2.	<i>ā</i>	<i>ω</i>	<i>η</i>	<i>ū</i>	<i>ī</i>
Diphthongs in <i>ι</i> .	{	Proper,	3.	<i>ăι</i>	<i>οι</i>	<i>ει</i>	<i>υι</i>	
		Improper,	4.	<i>ā̇</i>	<i>ω̇</i>	<i>η̇</i>	<i>ūι</i>	
Diphthongs in <i>υ</i> .	{	Proper,	5.	<i>ăυ</i>	<i>ου</i>	<i>ευ</i>		
		Improper,	6.	<i>āυ</i>	<i>ωυ</i>	<i>ηυ</i>		

## II. CONSONANTS.

[§§ 49 - 51.]

### A. Consonants associated in Classes and Orders

Orders.	Class I. Labials.	Class II. Palatals.	Class III. Linguals.
1. Smooth Mutes,	π	κ	τ
2. Middle Mutes,	β	γ	δ
3. Rough Mutes,	φ	χ	θ
4. Nasals,	μ	γ	ν
5. Double Consonants,	ψ	ξ	ζ

### B. Additional Semivowels.

λ ρ σ

CONSONANTS (SECOND ARRANGEMENT).

Single Consonants,	{	Mutes,	{	Smooth, π, κ, τ.
			{	Middle, β, γ, δ.
			{	Rough, φ, χ, θ.
		Semivowels,	{	Liquids, λ, μ, ν, ρ, γ nasal
{	Sibilant, σ.			
Double Consonants, ψ, ξ, ζ.				

## III. BREATHINGS.

[§ 13.]

Rough Breathing, or Aspirate ( ' ).

Smooth or Soft Breathing ( '̇ ).

## II. ETYMOLOGY.

¶ 4. REMARKS. I. To avoid needless repetition, alike burdensome to teacher and pupil, and to accustom the student early to the application of rule, the tables of paradigms have been constructed with the following *ellipses*, which will be at once supplied from general rules.

1. In the paradigms of **DECLENSION**, the *Voc. sing.* is omitted whenever it has the same form with the *Nom.*, and the following cases are omitted throughout (see § 80);

α.) The *Voc. plur.*, because it is always the same with the *Nom.*

β.) The *Dat. dual*, because it is always the same with the *Gen.*

γ.) The *Acc.* and *Voc. dual*, because they are always the same with the *Nom.*

δ.) The *Acc.* and *Voc. neut.*, in all the numbers, because they are always the same with the *Nom.*

2. In the paradigms of **ADJECTIVES**, and of words similarly inflected, the *Neuter* is omitted in the *Gen.* and *Dat.* of all the numbers, and in the *Nom. dual*; because in these cases it never differs from the Masculine (§ 130. ε).

3. In the paradigms of **CONJUGATION**, the *1st Pers. dual* is omitted throughout, as having the same form with the *1st Pers. plur.*, and the *3d Pers. dual* is omitted whenever it has the same form with the *2d Pers. dual*, that is, in the primary tenses of the Indicative, and in the Subjunctive (§ 212 2). For the form in *-μεθор*, whose empty shade has been so multiplied by grammarians, and forced to stand, for idle show, in the rank and file of numbers and persons, see § 212. N.

4. The compound forms of the **PERFECT PASSIVE SUBJUNCTIVE** and **OPTATIVE** are omitted, as belonging rather to Syntax than to inflection (§ 234, 637).

II. The regular formation of the tenses is exhibited in the table (¶ 28), which may be thus read; “The —— tense is formed from the root by affixing ——,” or, “by prefixing —— and affixing —— (or, in the nude form, ——).” In the application of this table, the forms of the root must be distinguished, if it has more than a single form (§ 254).

III. In the table of translation (¶ 33), the form of the verb must, of course, be adapted to the number and person of the pronoun; thus, *I am p'anning, thou art planning, he is planning, &c.* For the **MIDDLE VOICE**, change the forms of “*plan*” into the corresponding forms of “*deliberate*”; and, for the **PASSIVE VOICE**, into the corresponding forms of “*be planned*.”

IV. The **Dialectic Forms**, for the sake of distinction, are uniformly printed in smaller type. In connection with these forms, the abbreviations *Æol.* and *Æ.* denote *Æolic*; *Alex.*, *Alexandrine*; *Att.*, *Ætic*; *Æeot.* and *B.*, *Æeotic*; *Comm.*, *Common*; *Dor.* and *D.*, *Doric*; *Ep.* and *E.*, *Epic*; *Hell.*, *Hellenistic*; *Ion.* and *I.*, *Ionic*; *Iter.* and *It.*, *iterative*; *O.*, *Old*; *Poet.* and *P.*, *Poetic*.

V. A star (\*) in the tables denotes that an affix or a form is wanting. Parentheses are sometimes used to inclose unusual, doubtful, peculiar, or supplementary forms. In ¶¶ 29, 30, the *α* and *β* of the tense-signs, as dropped in the *second tenses* (§ 199 II.), are separated by a hyphen from the rest of the affix.



## A. TABLES OF DECLENSION.

## ¶ 5. I. AFFIXES OF THE THREE DECLENSIONS.

	Dec. I.		Dec. II.		Dec. III.	
	Masc.	Fem.	M. F.	Neut.	M. F.	Neu.
Sing. Nom.	ᾱς, ης	α, η	ος	ον	ς	*
Gen.	ου	ᾱς, ης	ου		ος	
Dat.	α, η		ω		ι	
Acc.	αν, ην		ον		ν, ᾱ	*
Voc.	α, η		ε	ον	*	*
Plur. Nom.	αι		οι	ᾱ	ες	ᾱ
Gen.	ων		ων		ων	
Dat.	αις		οις		οις	
Acc.	ᾱς		ους	ᾱ	ᾱς	ᾱ
Voc.	αι		οι	ᾱ	ες	ᾱ
Dual Nom.	ᾱ		ω		ε	
Gen.	αιν		οιν		οιν	
Dat.	αιν		οιν		οιν	
Acc.	ᾱ		ω		ε	
Voc.	ᾱ		ω		ε	

## ¶ 6. II. ANALYSIS OF THE AFFIXES.

[The figures in the last column denote the declensions.]

	Connecting Vowels.			Flexible Endings
	Dec. I.	Dec. II.	Dec. III.	
Sing. Nom.	α (η)	ο	*	ς. Fem. 1, *. Neut. 2, 3, 4, *
Gen.	α (η)	ο	*	(οθ) ος. 2 and Masc. 1, ο.
Dat.	α (η)	ο	*	ι.
Acc.	α (η)	ο	*	ν, ᾱ. Neut. 3, *.
Voc.	α (η)	ο (ε)	*	*
Plur. Nom.	α	ο	*	ες. 1 and 2, ε Neut. ᾱ
Gen.	α	ο	*	ων.
Dat.	α	ο	*	(εσι). 3, οι. 1 and 2, ις.
Acc.	α	ο	*	(νς) ᾱς. Neut. ᾱ.
Dual Nom.	α	ο	*	ε.
Gen.	α	ο	*	ιν. 3, οιν.

## || 7. III. NOUNS OF THE FIRST DECLENSION.

## A. MASCULINE.

ο, steward. ὁ, sailor. ὁ, son of Atreus. ὁ, Mercury. ὁ, north wind					
S. N.	ταμίᾱς	ναύτης	Ἀτρεΐδης	Ἑρμέας, Ἑρμῆς	βορρῶας
G.	ταμίου	ναύτου	Ἀτρεΐδου	Ἑρμέου, Ἑρμοῦ	βορρῶα
D.	ταμίᾱ	ναύτη	Ἀτρεΐδῃ	Ἑρμέῃ, Ἑρμῇ	βορρῶᾱ
A.	ταμίᾱν	ναύτην	Ἀτρεΐδην	Ἑρμέαν, Ἑρμῆν	βορρῶαν
V.	ταμίᾱ	ναῦτᾱ	Ἀτρεΐδῃ	Ἑρμέᾱ, Ἑρμῇ	βορρῶᾱ
P. N.	ταμίαι	ναῦται	Ἀτρεΐδαι	Ἑρμέαι, Ἑρμαῖ	ὁ, Gobryas.
G.	ταμιῶν	ναυτῶν	Ἀτρειδῶν	Ἑρμεῶν, Ἑρμῶν	N. Γωβρυᾶς
D.	ταμίαις	ναύταις	Ἀτρεΐδαις	Ἑρμέαις, Ἑρμαῖς	G. Γωβρυῶν
A.	ταμίᾱς	ναύτᾱς	Ἀτρειδᾶς	Ἑρμέας, Ἑρμας	Γωβρυᾶ
D. N.	ταμίᾱ	ναῦτᾱ	Ἀτρειδᾶ	Ἑρμέᾱ, Ἑρμαῖ	D. Γωβρυᾶ
G.	ταμίαιν	ναύταιν	Ἀτρειδαιν	Ἑρμέαιν, Ἑρμαῖν	A. Γωβρυᾶν
					V. Γωβρυᾶ

## B. FEMININE.

ἡ, shadow. ἡ, door. ἡ, tongue. ἡ, honor. ἡ, mina.					
S. N.	σκιά	θύρᾱ	γλῶσσᾱ	τιμή	μνάᾱ, μνᾱ
G.	σκιάς	θύρᾱς	γλώσσης	τιμῆς	μνάας, μνᾱς
D.	σκιά	θύρᾱ	γλώσση	τιμῇ	μνάᾱ, μνᾱ
A.	σκιάν	θύρᾱν	γλώσσαν	τιμῆν	μνάαν, μνᾱν
P. N.	σκιαί	θύραι	γλώσσαι	τιμαί	μνάαι, μναῖ
G.	σκιῶν	θυρῶν	γλωσσῶν	τιμῶν	μναῶν, μνῶν
D.	σκιαῖς	θύραις	γλώσσαις	τιμαῖς	μνάαις, μναῖς
A.	σκιάς	θύρᾱς	γλώσσας	τιμάς	μνάας, μνᾱς
D. N.	σκιά	θύρᾱ	γλώσσᾱ	τιμά	μνάᾱ, μνᾱ
G.	σκιαῖν	θύραιν	γλώσσαιν	τιμαῖν	μνάαιν, μναῖν

## || 8. DIALECTIC FORMS.

S. N.	ᾱς, Ion. ης · ταμίης, βορῆς. ης, Dor. ᾱς · ναύτᾱς, Ἀτρειδᾱς. Old, ᾱ · ἰσπότηᾱ, μητίετᾱ. ᾱ, Ion. η · σκίῃ, θύρῃ. ᾱ, Ion. η · Ep. ἀληθείᾱ, κνίσση. ης, Dor. ᾱ · τιμά, ψυχᾱ, γᾱ.	A.	αν { Ion. ην, εἶ (masc.) ; τα- [μῖν, Ἀρισταγόρην, -εἶ. ην { Dor. ᾱν ναύτᾱν, τιμᾱν.
G.	ου, Old, ᾱο · Ἀτρειδᾱο, Βορέᾱο. Ion. εω, ω · Ἀτρειδῆω, Βορέῳ. Dor. ᾱ · Ἀτρειδᾶ, Ἑρμᾶ. ᾱς { Ion. ης · σκίης, θύρης. ης { Dor. ᾱς · τιμάς, γλώσσας. Ep. ηθε(ν) · Αἰσύμηθεν.	V.	ᾱ, Ion. η · ταμίη. ᾱ, Poet. η · Αἰήτη Ap. Rh. ης, Dor. ᾱ · Ἀτρειδᾶ, Μεγάλῃᾱ. Old, ᾱ · νύμφᾱ, Δίκηᾱ.
D.	α { Ion. η · ταμίῃ, θύρῃ. η { Dor. α · ναύτᾱ, τιμᾶ. Ep. ηφι(ν) · θύρηφι(ν).	P. G.	ῶν, Old, ᾱων · Ἀτρειδᾶων. Ion. ῆων · Ἀτρειδῆων, θυρέων Dor. ᾱν · Ἀτρειδᾶν, θυρέων
		D.	αις, Old, αἰσι · ναύταισι, θύραισι. Ion. ησι, ης · θύρησι, πέτρῃς
		A.	ᾱς, Ion. εἶς (masc.) ; δεσπότηᾱς Dor. ᾱς · Μοῖρᾱς, νύμφᾱς. Æol. αἰς · ταῖς τιμαῖς.



## ¶ 9. IV NOUNS OF THE SECOND DECLENSION

## A. MASCULINE AND FEMININE.

	ὁ, word.	ὁ, people.	ἡ, way.	ὁ, mind.	ὁ, temple.
S. N.	λόγος	δῆμος	ὁδός	νόος, νοῦς	ναός, νεώς
G.	λόγου	δήμου	οδοῦ	νόου, νοῦ	ναοῦ, νεώ
D.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νοῖ	ναῷ, νεῷ
A.	λόγον	δήμον	ὁδόν	νόον, νοῦν	ναόν, νεών, νεα
V.	λόγε	δήμε	ὁδε	νόε, νοῦ	
P. N.	λόγοι	δῆμοι	οδοί	νόοι, νοῖ	ναοί, νεά
G.	λόγων	δήμων	οδῶν	νόων, νῶν	ναῶν, νεῶν
D.	λόγοις	δήμοις	οδοῖς	νόοις, νοῖς	ναοῖς, νεῶς
A.	λόγους	δήμους	οδούς	νόους, νοῦς	ναοῦς, νεῶς
D. N.	λόγῳ	δήμῳ	οδῶ	νόῳ, νῶ	ναῷ, νεῷ
G.	λόγοιν	δήμοιν	οδοῖν	νόοιν, νοῖν	ναοῖν, νεῶν

## B. NEUTER.

	τὸ, fig.	τὸ, wing.	τὸ, part.	τὸ, bone.	τὸ, chamber.
S. N.	σῦκον	πτερόν	μόριον	ὀστέον, ὀστοῦν	ἀνώγειον
G.	σύκου	πτεροῦ	μορίου	ὀστέου, ὀστοῦ	ἀνώγειω
D.	σύκῳ	πτερῷ	μορίῳ	ὀστέῳ, ὀστῷ	ἀνώγειῳ
P. N.	σῦκά	πτερά	μόρια	ὀστέα, ὀστά	ἀνώγειω
G.	σύκων	πτερῶν	μορίων	ὀστέων, ὀστών	ἀνώγειων
D.	σύκοις	πτεροῖς	μορίοις	ὀστέοις, ὀστοῖς	ἀνώγειως
D. N.	σύκῳ	πτερώ	μορίῳ	ὀστέῳ, ὀστώ	ἀνώγειω
G.	σύκοιν	πτεροῖν	μορίοιν	ὀστέοιν, ὀστοῖν	ἀνώγειων

## ¶ 10. DIALECTIC FORMS.

S. N. os, Laconic, or παλιόρ, § 70.4.	S. D. φ, Bæot. υ · αὐτῷ, τῷ δάμῳ.
G. ου, Ep. οιο · τοῖο λόγοιο.	P. N. οι, Bæot. υ · καλῷ, Ὁμηρῷ.
Dor. ω · τῷ λόγῳ.	(G. ων, Ion. ἔων · πεισέων, πυρέων.)
(Ion. εω · βάττειω, Κροίσειω.)	D. οis, Old, οισι · τοῖσι λόγοισι.
Ep. οθε(ν) · οὐράνοθεν.	Bæot. υς · τῷς ἄλλῃς προξένῃς
ω (contracted from ου), Ep. ωο ·	A. ους, Dor. ως, os · τῷς λόγως, τῷς
Πετεῶο.	λύκως, παρθένης.
D. φ, Old, οι · Ἰσθμοῖ, τοῖ δάμοι.	Æol. οis · ἀνδρείοις πέπλοις,
Ep. οφι(ν) · αὐτόφιν, ζυγόφιν.	τοῖς νόμοις.
Ep. οθι · οὐρανόθι Ἰλιόθι.	D. G. οιν, Ep. οῖν · ἵπποιν, ὤμοιν.

## ¶ 11. v. NOUNS OF THE THIRD DECLENSION.

## A. MUTE.

## 1. LABIAL.

## 2. PALATAL.

	ὄ, vulture.	ῥ, vein	ὄ, raven.	ὄ, ῥ, goat.	ῥ, phalanx.	ῥ, hair
S. N.	γύψ	φλέψ	κόραξ	αῖξ	φάλαγξ	θρίξ
G.	γυπός	φλεβός	κόρακος	αἰγός	φάλαγγος	τριχός
D.	γυπί	φλεβί	κόρακι	αἰγί	φάλαγγι	τριχί
A.	γύπα	φλέβα	κόρακα	αἶγα	φάλαγγα	τριχα
P. N.	γῦπες	φλέβες	κόρακες	αἶγες	φάλαγγες	τριχες
G.	γυπῶν	φλεβῶν	κοράκων	αἰγῶν	φαλάγγων	τριχῶν
D.	γυπί	φλεβί	κόραξι	αἰξι	φάλαγξι	θριξι
A.	γύπας	φλέβας	κόρακας	αἶγας	φάλαγγας	τριχας
D. N.	γῦπε	φλέβε	κόρακε	αἶγε	φάλαγγε	τριχε
G.	γυποῖν	φλεβοῖν	κοράκοιν	αἰγοῖν	φαλάγγοιν	τριχοῖν

## 3. LINGUAL.

## α. Masculine and Feminine.

	ὄ, ῥ, child.	ὄ, foot.	ὄ, sovereign.	ῥ, grace.	ῥ, key.
S. N.	παῖς	πούς	ἄναξ	χάρις	κλείς
G.	παιδός	ποδός	ἄνακτος	χάριτος	κλειδός
D.	παιδί	ποδί	ἄνακτι	χάριτι	κλειδί
A.	παῖδα	πόδα	ἄνακτι	χάριτα, χάριν	κλεῖδα, κλεῖν
V.	παῖ		ἄνα		
P. N.	παῖδες	πόδες	ἄνακτες	χάριτες	κλεῖδες, κλεῖς
G.	παιδῶν	ποδῶν	ἀνάκτων	χαρίτων	κλειδῶν
D.	παισὶ	ποσὶ	ἄναξι	χάρισι	κλεισὶ
A.	παῖδας	πόδας	ἄνακτας	χάριτας	κλεῖδας, κλεῖς
D. N.	παῖδε	πόδε	ἄνακτε	χάριτε	κλεῖδε
G.	παιδοῖν	ποδοῖν	ἀνάκτοι	χαρίτοι	κλειδοῖν

## β. Neuter.

	τὸ, body.	τὸ, light.	τὸ, liver.	τὸ, horn.	τὸ, ear
S. N.	σῶμα	φῶς	ῥπαρ	κέρας	ὠς
G.	σώματος	φωτός	ῥπατος	κεράτος, κέρατος, κέρως	ὠτός
D.	σώματι	φωτί	ῥπατι	κεράτι, κέραϊ, κέρα	ὠτί
P. N.	σώματα	φῶτα	ῥπατα	κεράτα, κέραα, κέρα	ὠτα
G.	σωμάτων	φωτῶν	ῥπάτων	κεράτων, κερῶν, κερῶν	ὠτῶν
D.	σώμασι	φωσί	ῥπασι	κεράσι	ὠπί
D. N.	σώματε	φῶτε	ῥπατε	κεράτε, κέραε, κέρα	ὠτε
G.	σωμάτων	φωτοῖν	ῥπάτοι	κεράτοι, κερῶν, κερῶν	ὠτοῖν

## ¶ 12. B. LIQUID.

ὁ, harbour. ὁ, deity. ἡ, nose. ὁ, beast. ὁ, orator. ἡ, hand

S	N.	λίμην	δαίμων	ῥίς	θήρ	ῥήτωρ	χείρ
	G.	λιμένος	δαίμονος	ῥινός	θηρός	ῥήτορος	χειρός
	D.	λιμένι	δαίμονι	ῥινί	θηρί	ῥήτορι	χειρί
	A.	λιμένα	δαίμονα	ῥίνα	θηρα	ῥήτορα	χείρα
	V.		δαίμον	ῥίν		ῥήτορ	
P.	N.	λιμένες	δαίμονες	ῥίνες	θηρες	ῥήτορες	χεῖρες
	G.	λιμένων	δαιμόνων	ῥινῶν	θηρῶν	ῥητόρων	χειρῶν
	D.	λιμέσι	δαίμοσι	ῥίσι	θηροῖ	ῥήτορσι	χερσὶ
	A.	λιμένας	δαίμονας	ῥίνας	θηρας	ῥήτορας	χεῖρας
D	N.	λιμένε	δαίμονε	ῥίνε	θηρε	ῥήτορε	χεῖρε
	G.	λιμένοιν	δαιμόνοιν	ῥινοῖν	θηροῖν	ῥητόροιν	χεροῖν

## Syncopated.

ὁ, father. ὁ, man. ἡ, mother. ὁ, ἡ, dog. ὁ, ἡ, lamb.

S	N.	πατήρ	ἄνθρω	μήτηρ	κύων (ἄμνός)
	G.	πατέρος, πατρός	ἀνθρώς, ἀνδρός	μητρός	κυῖνός ἄρνός
	D.	πατέρι, πατρί	ἀνθρώι, ἀνδρὶ	μητρὶ	κυνὶ ἄρνι
	A.	πατέρα	ἄνθρωα, ἄνδρα	μητέρα	κύνα ἄρνα
	V.	πάτερ	ἄνθρω	μητερ	κύον
P.	N.	πατέρες	ἄνθρωες, ἄνδρες	μητέρες	κύνες ἄρνες
	G.	πατέρων	ἀνθρώων, ἀνδρῶν	μητέρων	κυνῶν ἄρνῶν
	D.	πατράσι	ἀνδράσι	μητράσι	κυσὶ ἄρνάσι
	A.	πατέρας	ἀνθρώας, ἄνδρας	μητέρας	κύνας ἄρνας
D	N.	πατέρε	ἄνθρωε, ἄνδρε	μητέρε	κύνε ἄρνε
	G.	πατέροιν	ἀνθρώοιν, ἀνδροῖν	μητέροιν	κυνοῖν ἄρνοῖν

## ¶ 13. C. LIQUID-MUTE.

ὁ, lion. ὁ, tooth. ὁ, giant. ἡ, wife. ὁ, Xenophon.

S	N.	λέων	ὀδούς	γίγας	δάμαρ	Ξενοφῶν
	G.	λέοντος	ὀδόντος	γίγαντος	δάμαρτος	Ξενοφῶντος
	D.	λέοντι	ὀδόντι	γίγαντι	δάμαρτι	Ξενοφῶντι
	A.	λέοντα	ὀδόντα	γίγαντα	δάμαρτα	Ξενοφῶντα
	V.	λέον		γίγαν		
P.	N.	λέοντες	ὀδόντες	γίγαντες	δάμαρτες	ἡ, Opus
	G.	λεόντων	ὀδόντων	γιγάντων	δαμάρτων	S. N. Ὅπους
	D.	λέουσι	ὀδοῦσι	γίγασι	δάμαρσι	G. Ὅπουντος
	A.	λέοντας	ὀδόντας	γίγαντας	δάμαρτας	D. Ὅπουντι
						A. Ὅπουντα
D	N.	λέοντε	ὀδόντε	γίγαντε	δάμαρτε	
	G.	λεόντοιν	ὀδόντοιν	γιγάντοιν	δαμάρτοιν	



## ¶ 14. D. PURE.

## α. Masculine and Feminine.

	ο, jackal.	ὁ, hero.	ὁ, weevil.	ὁ, ἡ, sheep.	ὁ, fish.
S. N.	θῶς	ἥρωας	κίς	οἷς	ἰχθῦς
G.	θῶος	ἥρωος	κῑός	οἰός	ἰχθῦος
D.	θῶϊ	ἥρωϊ (ἥρω)	κῑ	οἰ	ἰχθῦϊ
A.	θῶα	ἥρωα, ἥρω	κῑν	οἰν	ἰχθύν
V.					ἰχθῦ
P. N.	θῶες	ἥρωες	κῑες	οἷες, οἷς	ἰχθῦες, ἰχθῦς
G.	θῶων	ἥρώων	κῑῶν	οἰῶν	ἰχθῦων
D.	θῶσι	ἥρωσι	κῑσί	οἰσί	ἰχθῦσι
A.	θῶας	ἥρωας, ἥρωες	κῑας	οἷας, οἷς	ἰχθῦας, ἰχθῦς
D. N.	θῶε	ἥρωε	κῑε	οἷε	ἰχθῦε, ἰχθῦ
G.	θῶοιν	ἥρώοιν	κῑοῖν	οἰοῖν	ἰχθῦοιν
	ὁ, knight.	ὁ, ἡ, ox.	ἡ, old woman.	ἡ, ship.	
S. N.	ἱππεύς	βοῦς	γρᾱῦς	ναῦς	
G.	ἱππέως	βοός	γρᾱός	νεώς	
D.	ἱππεῖ, ἱππεῖ	βοῖ	γρᾱῖ	νηῖ	
A.	ἱππεᾶ	βοῦν	γρᾱν	ναῦν	
V.	ἱππεῦ	βοῦ	γρᾱῦ		
P. N.	ἱππέες, ἱππεῖς	βόες	γρᾱῖες	νηῖες	
G.	ἱππέων	βοῶν	γρᾱῶν	νεῶν	
D.	ἱππεῦσι	βουσί	γρᾱνσι	ναυσί	
A.	ἱππεᾶς, ἱππεῖς	βόας, βοῦς	γρᾱας, γρᾱῦς	ναῦς	
D. N.	ἱππέε	βόε	γρᾱε	νηε	
G.	ἱππέοιν	βοοῖν	γρᾱοῖν	νεοῖν	
	ὁ, cubit.	ἡ, city.	ἡ, trireme.		
S. N.	πῆχῦς	πόλις	τριήρης		
G.	πῆχεως	πόλεως	τριήρεος, τριήρου		
D.	πῆχεϊ, πῆχει	πόλεϊ, πόλει	τριήρεϊ, τριήρει		
A.	πῆχυν	πόλιν	τριήρεα, τριήρη		
V.	πῆχυν	πόλι	τριήρες		
P. N.	πῆχες, πῆχεις	πόλεες, πόλεις	τριήρες, τριήρεις		
G.	πῆχεων (πηχῶν)	πόλεων	τριηρέων, τριήρων		
D.	πῆχεσι	πόλεσι	τριήρεσι		
A.	πῆχεας, πῆχεις	πόλεας, πόλεις	τριήρεας, τριήρεις		
D. N.	πῆχε	πόλε, πόλη	τριήρε, τριήρη		
	πηχέοιν	πολέοιν	τριηρέοιν, τριηροῖν		

	ἦ, <i>echo.</i>	ἦ, <i>shame.</i>	ὁ, <i>Socrates.</i>
S. N.	ἦχώ	αἰδώς	Σωκράτης
G.	ἦχός, ἦχούς	αἰδός, αἰδούς	Σωκράτεος, Σωκράτους
D.	ἦχοῖ, ἦχοι	αἰδοῖ, αἰδοῖ	Σωκράτεϊ, Σωκράτει
A.	ἦχόα, ἦχώ	αἰδόα, αἰδοῖ	Σωκράτεια, Σωκράτη, Σωκράτην
V.	ἦχοι	αἰδοῖ	Σώκρατες

	ὁ, <i>Piræus.</i>	ὁ, <i>Hercules.</i>
S. N.	Πειραιεύς	Ἡρακλῆς, Ἡρακλῆς
G.	Πειραιέως, Πειραιῶς	Ἡρακλέος, Ἡρακλέους
D.	Πειραιεῖ, Πειραιεῖ	Ἡρακλεῖ, Ἡρακλεί, Ἡρακλεῖ
A.	Πειραιεῖα, Πειραιᾶ	Ἡρακλέα, Ἡρακλέα, Ἡρακλή
V.	Πειραιεῦ	Ἡράκλεες, Ἡράκλεις (Ἡρακλεες)

## β. Neuter.

	τὸ, <i>wall</i>	τὸ, <i>town.</i>	τὸ, <i>honor.</i>
S. N.	τείχος	ἄσι	γέρας
G.	τείχεος, τείχους	ἄστεος, ἄστεως	γέραος, γέρως
D.	τείχεϊ, τείχει	ἄστεϊ, ἄστει	γέραϊ, γέρα
P. N.	τείχεα, τείχη	ἄστεα, ἄστη	γέραα, γέρα
G.	τειχέων, τειχῶν	ἄστέων	γεράων, γερῶν
D.	τειχεσι	ἄστεσι	γέρασι
D. N.	τείχεε, τείχη	ἄστεε	γέραε, γέρα
G.	τειχέοιν, τειχοῖν	ἄστέοιν	γεράοιν, γερῶν

## ¶ 15. DIALECTIC FORMS.

S. G. ατος, Ion. εος · κέρτος, τέρεος. εος, Ion. ευς · θέρεος, θάμβεος. έως, Ep. ἦος · βασιλῆος. Ion. and Dor. έος · βασιλέος. εως, Ion. and Dor. ιος · πόλιος. ιδος, Ion. and Dor. ιος · Κύπριος. Dor. ιτος · Θέμιτος. οῦς, Dor. and Æol. ὠς, οῖς · ἀχῶς, D. εῖ, Ep. ῆι · βασιλῆι. [ἀοῖς. Ion. εῖ · βασιλέϊ. υ, Ion. ι · εἰλτ, δυνάμι. ιδι, Ion. ι · Θέπτι, ἀπόλι. A. ν, Poet. α · εὔρεα, ἰχθύα. ία, Ion. οῦν · Ἰοῦν, Λητοῦν. Dor. ων · Ἡρων, Λατῶν. ία, Ep. ῆα · βασιλῆα. Ion. έα · βασιλέα. Dor. ῆ · βασιλῆ. V. ις, Æol. ε · Σώκρατε.	P. N. εῖς, Old Att. ἦς · βασιλῆς. Ep. ῆς · βασιλῆες. Ion. ές · βασιλέες. εις, Ion. and Dor. ις · πόλις. αα, Poet. ἄ · γέρα, κρέα. Ion. εα · γέρα, τέρεα. G. ων, Ion. έων · χηνέων, ἀνδρέων. έων, Ep. ήων · βασιλῆων. εων, Ion. and Dor. ίων · πολίων D. σι(ν), Old, εσι(ν) · χεῖρεσι. Poet. σσι(ν) · ἔπεσσι. εσι(ν) · πόδεσσιν. εσι(ν), Ep. εσφι(ν) · ὄχεσφιν. Ion. ισι(ν) · πόλισι. A. έας, Ep. ῆας · βασιλῆας. Ion. έας · βασιλέας. Comm. εῖς · βασιλεῖς. εις, Ion. and Dor. ιας · πόλις. D. G. οιν, Ep. οῖν · ποδοῖν, Σειρήνοιν
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## ¶ 16. VI. IRREGULAR AND DIALECTIC DECLENSION.

	<i>ι, Jupiter.</i>		<i>ι, Œdipus.</i>		<i>ι, Glau.</i>	
S. N.	Ζεύς,	Ζᾶν (Dor.)	Οἰδίπους			Γλοῦς
G.	Διός	Ζηνός, Ζᾶνός	Οἰδίποδος, Οἰδίπου	Οἰδιπόδαο, -ᾶ, -εω,		Γλοῦ
D.	Δί,	Ζηνί, Ζᾶνί	Οἰδίποδι, [(poet.),	[D. -η, -α, A. -ην,		Γλοῦ
A.	Δία,	Ζῆνα Ζᾶνα	Οἰδίποδα, Οἰδίπουν	[-ᾶν, V. -η, -ᾶ		Γλοῦν
V.	Ζεῦ		Οἰδίπου	[(Ep. and Lyr.)		Γλοῦ

	Attic. <i>ι, son</i>	Homeric.	Doric. <i>η, ship.</i> Ionic.	
S. N.	υἱός	υἱός	ναῦς (νᾶς)	νηῦς (νῆϋς)
G.	υἱοῦ, υἱέος	υἱοῦ, υἱός, υἱέος	ναῖός	νηός, νεός
D.	υἱῶ, υἱεῖ	υἱῶ, υἱεῖ, υἱεῖ	ναῖ	νηῖ
A.	υἱόν	υἱόν, υἱᾶ, υἱεᾶ	ναῦν (νᾶν)	νηᾶ, νέα, νηῦν
V.	υἱέ			
P. N.	υἱαί, υἱεῖς	υἱεῖς, υἱέες, υἱεῖς	ναῖες	νηεῖς, νέες
G.	υἱῶν, υἱέων	υἱῶν, υἱέων	ναῖων	νηῶν, νεῶν
D.	υἱαῖς, υἱεῖσι	υἱαῖσι, υἱάσι,	ναυσί, νᾶεσσι	νηῦσι, νήεσσι, νέεσσι
A.	υἱούς, υἱεῖς	υἱούς, υἱᾶς, υἱεᾶς	ναῖας	νηας, νέας [ναῦφ

	Attic. <i>τὸ, spear.</i>	Homeric.	Homeric. <i>τὸ, nave</i>
S. N.	δόρυ	δόρυ	σπέρος, σπειῖος
G.	δόρατος, δορός (poet.)	δούρατος, δουρός	σπειῖους
D.	δόρατι, δορί, δόρει (poet.)	δούρατι, δουρί	σπῆι
P. N.	δόρατα,	δύρατα, δοῦρα	
G.	δοράτων	δούρων	σπειῖων
D.	δόρασι	δούρασι, δούρεσσι	σπέσσι, σπήισσ

## HOMERIC PARADIGMS.

	<i>ι, knight.</i>	<i>η, city.</i>	
S. N.	ἱππεύς	πόλις	
G.	ἱππῆος	πόλιος, πτόλιος, πόλειος (πόλεις Theog.), πόλῃος	
D.	ἱππῆϊ	(πόλι Hdt.), πτόλει, πόλει,	πόλῃι
A.	ἱππῆα	πόλιν, πτόλιν	(πόλῃα Hes.
V.	ἱππεῦ		
P. N.	ἱππῆες, ἱππεῖς	πόλιες (πόλις Hdt.),	πόλῃες
G.	ἱππῆων	πολίων	
D.	ἱππεῦσι	πολίεσσι (πολίεσι Pind., πόλισι Hdt.)	
A.	ἱππῆας	πόλιας (πόλις Hdt.), πόλεις,	πόλῃας

	<i>ι, Ulysses.</i>	<i>ι, Patroclus.</i>
S. N.	Ὀδυσσεύς,	Πάτροκλος
G.	Ὀδυσσεῖος, Ὀδυσσεός,	Πατρίκλου, -οιο, Πατροκλῆος
D.	Ὀδυσσῆϊ,	Πατρώκλῃ
A.	Ὀδυσσῆα, Ὀδυσσέα,	Πάτροκλον, Πατροκλῆα
V.	Ὀδυσσεῦ,	Πάτροκλε, Πατρώκλι



## ¶ 17. VII. ADJECTIVES OF TWO TERMINATIONS.

## A. OF THE SECOND DECLENSION.

	ὁ, ἡ (unjust) τὸ	ὁ, ἡ (unfading) τὸ	
S. N.	ἄδικος ἄδικον	ἄγηρᾶος, ἄγήρως	ἄγήραον, ἄγήρῳ
G.	ἄδικου	ἄγηράου, ἄγήρῳ	
D.	ἄδικῳ	ἄγηράῳ, ἄγήρῳ	
A.	ἄδικον	ἄγήραον, ἄγήρων, ἄγήρῳ	
V.	ἄδικε		
P. N.	ἄδικοι ἄδικα	ἄγηραοι, ἄγήρῳ	ἄγήραα, ἄγήρῃ
G.	ἄδικων	ἄγηράων, ἄγήρων	
D.	ἄδικοις	ἄγηράοις, ἄγήρως	
A.	ἄδικους	ἄγηράους, ἄγήρως	
D. N.	ἄδικῳ	ἄγηράῳ, ἄγήρῳ	
G.	ἄδικοιν	ἄγηράοιν, ἄγήρων	

## B. OF THE THIRD DECLENSION.

	ὁ, ἡ (male) τὸ	ὁ, ἡ (pleasing) τὸ	ὁ, ἡ (two-footed) τὸ
S. N.	ἄρσῆν ἄρσεν	εὐχᾶρις εὐχάρι	δίπους δίπουν
G.	ἄρσενος	εὐχάρϊτος	δίποδος
D.	ἄρσενι	εὐχάρϊτι	δίποδι
A.	ἄρσενα	εὐχάρϊτα, εὐχαριν	δίποδα, δίπουν
V.	ἄρσεν	εὐχαρι	δίπου
P. N.	ἄρσενες ἄρσενα	εὐχάριτες εὐχάρϊτα	δίποδες δίποδα
G.	ἄρσένων	εὐχαρίτων	διπόδων
D.	ἄρσεσι	εὐχάρϊσι	δίποσι
A.	ἄρσενας	εὐχάρϊτας	δίποδας
D. N.	ἄρσενε	εὐχάριτε	δίποδε
G.	ἄρσένοιν	εὐχαρίτοιν	διπόδοιν

	ὁ, ἡ (evident) τὸ	ὁ, ἡ (greater) τὸ
S. N.	σαφής σαφές	μεῖζων μεῖζον
G.	σαφέος, σαφοῦς	μεῖζονος
D.	σαφεῖ, σαφεῖ	μεῖζονι
A.	σαφέα σαφῇ	μεῖζονα, μεῖζω
V.	σαφές	μεῖζον
P. N.	σαφές, σαφεῖς σαφέα, σαφῇ	μεῖζονες, μεῖζους μεῖζονα, μεῖζα
G.	σαφέων, σαφῶν	μεῖζόνων
D.	σαφέσι	μεῖζοσι
A.	σαφέας, σαφεῖς	μεῖζονας, μεῖζους
D. N.	σαφέε, σαφῇ	μεῖζονε
G.	σαφέοιν, σαφοῖν	μεῖζόνοιν

## ¶ 18. VII. ADJECTIVES OF THREE TERMINATIONS.

## A. OF THE SECOND AND FIRST DECLENSIONS.

	ὁ ( <i>friendly</i> ) ἡ	τὸ	ὁ ( <i>wise</i> ) ἡ	τὸ	
S. N.	φίλιος	φιλίᾱ	φίλιον	σοφός	σοφή
G.	φιλίου	φιλιάς		σοφοῦ	σοφῆς
D.	φιλίῳ	φιλίᾱ		σοφῷ	σοφῇ
A.	φίλιον	φιλιάν		σοφόν	σοφήν
V.	φίλιε			σοφέ	
P. N.	φίλιοι	φίλιαι	φίλιᾱ	σοφοί	σοφαί
G.	φιλίων	φιλίων		σοφῶν	σοφῶν
D.	φιλίοις	φιλίαις		σοφοῖς	σοφαῖς
A.	φιλίους	φιλιάς		σοφούς	σοφάς
D. N.	φιλίῳ	φιλίᾱ		σοφῷ	σοφᾶ
G.	φιλίοιν	φιλίαιν		σοφοῖν	σοφαῖν

## Contracted.

	ὁ ( <i>golden</i> )	ἡ	τὸ
S. N.	χρῦσεος, χρῦσοῦς	χρυσέᾱ, χρυσῇ	χρῦσεον, χρυσοῦν
G.	χρυσέου, χρυσοῦ	χρυσέᾱς, χρυσῆς	
D.	χρυσέῳ, χρυσῷ	χρυσέᾱ, χρυσῇ	
A.	χρῦσεον, χρυσοῦν	χρυσέᾱν, χρυσῇν	
P. N.	χρῦσεοι, χρυσοῖ	χρῦσεαι, χρυσᾶι	χρῦσεᾶ, χρυσᾶ
G.	χρυσέων, χρυσῶν	χρυσέων, χρυσῶν	
D.	χρυσείοις, χρυσοῖς	χρυσέαις, χρυσᾶις	
A.	χρυσέους, χρυσοῦς	χρυσέᾱς, χρυσᾶς	
D. N.	χρυσέῳ, χρυσῷ	χρυσέᾱ, χρυσᾶ	
G.	χρυσέοιν, χρυσοῖν	χρυσέαιν, χρυσᾶιν	
	ὁ ( <i>double</i> )	ἡ	τὸ
S. N.	διπλόος, διπλοῦς	διπλόη, διπλῇ	διπλόον, διπλοῦν
G.	διπλόου, διπλοῦ	διπλόης, διπλῆς	
D.	διπλόῳ, διπλῷ	διπλόη, διπλῇ	
A.	διπλόον, διπλοῦν	διπλόην, διπλῇν	
P. N.	διπλόοι, διπλοῖ	διπλόοαι, διπλᾶι	διπλόᾶ, διπλᾶ
G.	διπλόων, διπλῶν	διπλόων, διπλῶν	
D.	διπλόοις, διπλοῖς	διπλόοαις, διπλᾶις	
A.	διπλόους, διπλοῦς	διπλόᾱς, διπλᾶς	
D. N.	διπλόῳ, διπλῷ	διπλόᾱ, διπλᾶ	
G.	διπλόοιν, διπλοῖν	διπλόοαιν, διπλᾶιν	

## ¶ 19. B. OF THE THIRD AND FIRST DECLENSIONS.

	ὁ (black)	ἡ	τὸ	ὁ (all)	ἡ	τὸ
S. N.	μέλας	μελαινᾶ	μέλᾳν	πᾶς	πᾶσᾶ	πᾶν
G.	μελᾶνος	μελαίνης		παντός	πάσης	
D.	μέλανι	μελαίνῃ		παντί	πάσῃ	
A.	μέλανα	μελαινᾶν		πάντα	πᾶσάν	
P. N.	μέλανες	μελαιναι	μέλανα	πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαινῶν		πάντων	πασῶν	
D.	μέλασι	μελαίναις		πᾶσι	πάσαις	
A.	μέλανάς	μελαίνᾱς		πάντας	πάσᾱς	
D. N.	μέλανε	μελαίνᾱ		πάντε	πάσᾱ	
G.	μελάνοιν	μελαίναιν		πάντοιν	πάσαιν	

	ὁ (agreeable)	ἡ	τὸ	ὁ (sweet)	ἡ	τὸ
S. N.	χαρῆις	χαρίεσσᾶ	χαρίεν	ἡδῦς	ἡδεῖᾶ	ἡδυν
G.	χαρίεντος	χαριέσσης		ἡδέος	ἡδεῖᾱς	
D.	χαρίεντι	χαριέσσει		ἡδεῖ, ἡδεῖ	ἡδεῖα	
A.	χαρίεντα	χαρίεσσᾶν		ἡδύν	ἡδεῖᾶν	
V.	χαρίεν			ἡδύ		
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	ἡδέες, ἡδεῖς	ἡδεῖαι	ἡδέα
G.	χαρίεντων	χαριεσσῶν		ἡδέων	ἡδεῖων	
D.	χαρίεσι	χαριέσαις		ἡδέσι	ἡδεῖαις	
A.	χαρίεντας	χαρίεσσᾱς		ἡδέας, ἡδεῖς	ἡδεῖᾱς	
D. N.	χαρίεντε	χαρίεσσᾱ		ἡδέε	ἡδεῖᾱ	
G.	χαρίέντοιν	χαριέσαιν		ἡδέοιν	ἡδεῖαιν	

## ¶ 20. C. OF THE THREE DECLENSIONS.

	ὁ (great)	ἡ	τὸ	ὁ (much)	ἡ	τὸ
S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης		πολλοῦ	πολλῆς	
D.	μεγάλῳ	μεγάλῃ		πολλῷ	πολλῇ	
A.	μέγαν	μεγάλην		πολύν	πολλήν	
V.	μεγάλε			(many)		
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων		πολλῶν	πολλῶν	
D.	μεγάλοις	μεγάλαις		πολλοῖς	πολλαῖς	
A.	μεγάλους	μεγάλας		πολλούς	πολλάς	
D. N.	μεγάλῳ	μεγάλᾱ				
G.	μεγάλοιν	μεγάλαιν				



## Homeric Forms of πολύς.

	δ		ή		τò
S. N.	πολύς, πολύς	πολλός	πολλή		πολύ, πολύ, πολλόν
G.	πολῖος		πολλῆς		
D. (πολεῖ Æsch.)		πολλῷ	πολλῇ		
A.	πολύν, πολύν	πολλόν	πολλήν, πολύν		
P. N.	πολείς, πολεῖς	πολλοί	πολλαί		(πολία Æsch.) πολλὰ
G.	πολίων	πολλῶν	πολλῶν, πολλίων		
D.	πολείσι, -έσσι, -έσσι	πολλοῖσι, -οῖς	πολλῇσι		
A.	πολείας, πολεῖς	πολλούς	πολλάς		
S. δ (mild)	ή	τò	P. οἱ	αἱ	τὰ
N.	πρᾶος πραεῖα	πρᾶον	πρᾶοι, πραεῖς	πραεῖαι	πραέα
G.	πράου πραεῖας		πραέων	πραειῶν	
D.	πράω πραεῖα		πράοις, πραέσι	πραεῖαις	πραέας
A.	πρᾶον πραεῖαν		πράους, πραεῖς	πραεῖας	

## ¶ 21. IX. NUMERALS.

	M. (one) F.	N.	M. (no one) F.	N.	M., none.		
S. N.	εἷς	μιᾶ	ἐν	οὐδεῖς	οὐδεμία	οὐδέν	P. οὐδένες
G.	ἐνός	μιᾶς		οὐδενός	οὐδεμιᾶς		οὐδένων
D.	ἐνί	μιᾷ		οὐδενί	οὐδεμιᾷ		οὐδέσι
A.	ἕνα	μίαν		οὐδένα	οὐδεμίαν		οὐδένας
	Ep. Dor.	Ion.	Ep.	Late.	Ion.	Late.	Ion.
N.	εἷς, ἥς	μῖη, ἱᾶ		οὐδεῖς	οὐδεμίη	οὐδέν	οὐδαμοί, N. -ά
G.		μιῆς, ἱῆς		οὐδενός	οὐδεμιῆς		οὐδαμῶν
D.	ιῷ	μιῇ, ἱῇ		οὐδενί	οὐδεμιῇ		οὐδαμοῖς
A.		μῖην, ἱᾶν		οὐδένα	οὐδεμίην		οὐδαμούς, F. ἱας

## M. F. N., two.

D. N. A.	δύο, δύν
G. D.	δυοῖν, δυεῖν (Att.)
P. D.	δυσί (rare)

## M. F. N., both.

ἄμφω
ἄμφοῖν

Ep.	Ep.	Ion.
N. δαιοῖ	δαιοί, -αί, -ά	
G.		δυῶν
D.	δαιοῖς, -οῖσι, δυοῖσι	
A.	δαιούς, -άς	

## M. F. (three) N.

P. N.	τρεῖς τρία
G.	τριῶν
D.	τρισί
A.	τρεῖς
Poet.	
D.	τριοῖσι

## M. F. (four)

## N.

τέσσαρες, τέτταρες	τέσσαρα, τέτταρα
τεσσάρων, τεττάρων	
τέσσαρσι, τέτταρσι	
τέσσαρας, τέτταρας	
Ion. τέσσαρες, Dor. τέτορες, and τίττορες, Æol. and Ep. πίσυρες, &c.; Dat., Ep. and in late prose, τίτρεᾶσι.	

## ¶ 22. X. PARTICIPLES.

## 1. Present Active.

	ὁ ( <i>advising</i> )	ἡ	τὸ
S. N.	βουλεύων	βουλεύουσα	βουλεύον
G.	βουλεύοντος	βουλευούσης	
D.	βουλεύοντι	βουλευούσῃ	
A.	βουλεύοντα	βουλεύουσᾱν	
P. N.	βουλεύοντες	βουλεύουσαι	βουλεύοντα
G.	βουλευόντων	βουλευουσῶν	
D.	βουλεύουσι	βουλευούσαις	
A.	βουλεύοντας	βουλευούσᾱς	
D. N.	βουλεύοντε	βουλευούσᾱ	
G.	βουλευόντων	βουλευούσαιν	

## 2. Present Active Contracted..

	ὁ ( <i>honoring</i> )	ἡ	τὸ
S. N.	τιμῶν, τιμῶν	τιμάουσα, τιμῶσα	τιμάον, τιμῶν
G.	τιμάοντος, τιμῶντος	τιμαούσης, τιμῶσης	
D.	τιμάοντι, τιμῶντι	τιμαούσῃ, τιμῶσῃ	
A.	τιμάοντα, τιμῶντα	τιμάουσᾱν, τιμῶσᾱν	
P. N.	τιμάοντες, τιμῶντες	τιμάουσαι, τιμῶσαι	τιμάοντα, τιμῶντα
G.	τιμαόντων, τιμῶντων	τιμαουσῶν, τιμῶσῶν	
D.	τιμάουσι, τιμῶσι	τιμαούσαις, τιμῶσαις	
A.	τιμάοντας, τιμῶντας	τιμαούσᾱς, τιμῶσᾱς	
D. N.	τιμάοντε, τιμῶντε	τιμαούσᾱ, τιμῶσᾱ	
G.	τιμαόντων, τιμῶντων	τιμαούσαιν, τιμῶσαιν	

## 3. Liquid Future Active.

## 4. Aorist II. Active

	ὁ ( <i>about to show</i> )	ἡ	τὸ	ὁ ( <i>having left</i> )	ἡ	τὸ
S. N.	φανῶν	φανούσα	φανοῦν	λιπῶν	λιποῦσα	λιπόν
G.	φανοῦντος	φανούσης		λιπόντος	λιπούσης	
D.	φανοῦντι	φανούσῃ		λιπόντι	λιπούσῃ	
A.	φανοῦντα	φανούσᾱν		λιπόντα	λιποῦσᾱν	
P. N.	φανοῦντες	φανούσαι	φανοῦντα	λιπόντες	λιποῦσαι	λιπόντα
G.	φανούντων	φανουσῶν		λιπόντων	λιπουσῶν	
D.	φανοῦσι	φανούσαις		λιποῦσι	λιπούσαις	
A.	φανοῦντας	φανούσᾱς		λιπόντας	λιπούσᾱς	
D. N.	φανοῦντε	φανούσᾱ		λιπόντε	λιπούσᾱ	
G.	φανούντων	φανούσαιν		λιπόντων	λιπούσαιν	

## 5. Aorist I. Active.

ὁ (having raised) ἦ	τὸ
S. N. ἄρᾱς	ἄρᾱσᾶ
G. ἄραντος	ἄράσης
D. ἄραντι	ἄράση
A. ἄραντα	ἄρᾱσᾶν
P. N. ἄραντες	ἄρᾶσαι
G. ἄράντων	ἄρᾶσῶν
D. ἄράσι	ἄράσαις
A. ἄραντας	ἄράσᾱς
D. N. ἄραντε	ἄράσᾱ
G. ἄράντων	ἄράσαιν

## 6. Aorist Passive.

ὁ (having appeared) ἦ	τὸ
φανείς	φανείσᾶ
φανέντος	φανείσης
φανέντι	φανείση
φανέντα	φανείσᾶν
φανέντες	φανείσαι
φανέντων	φανεισῶν
φανέσι	φανείσαις
φανέντας	φανείσᾱς
φανέντε	φανείσᾱ
φανέντων	φανείσαιν

## 7. Perfect Active.

ὁ (knowing) ἦ	τὸ
S. N. εἰδώς	εἰδυῖᾶ
G. εἰδότος	εἰδυῖᾱς
D. εἰδότη	εἰδυῖᾱ
A. εἰδότα	εἰδυῖᾶν
P. N. εἰδότες	εἰδυῖαι
G. εἰδόντων	εἰδυῖων
D. εἰδόσι	εἰδυῖαις
A. εἰδότας	εἰδυῖᾱς
D. N. εἰδότε	εἰδυῖᾱ
G. εἰδόντων	εἰδυῖαιν

## 8. Perfect Active Contracted.

ὁ (standing) ἦ	τὸ
ἑστώς	ἑστῶσᾶ
ἑστῶτος	ἑστῶσης
ἑστῶτι	ἑστῶση
ἑστῶτα	ἑστῶσᾶν
ἑστῶτες	ἑστῶσαι
ἑστῶτων	ἑστῶσῶν
ἑστῶσι	ἑστῶσαις
ἑστῶτας	ἑστῶσᾱς
ἑστῶτε	ἑστῶσᾱ
ἑστῶτων	ἑστῶσαιν

## 9. From Verbs in -μι.

ὁ (having given) ἦ	τὸ	ὁ (having entered) ἦ	τὸ
S. N. δούς	δοῦσᾶ	δόν	δύς
G. δόντος	δούσης		δύντος
D. δόντι	δούση		δύντι
A. δόντα	δοῦσᾶν		δύντα
P. N. δόντες	δοῦσαι	δόντα	δύντες
G. δόντων	δουσῶν		δύντων
D. δοῦσι	δούσαις		δῦσι
A. δόντας	δούσᾱς		δύντας
D. N. δόντε	δούσᾱ	δύντε	δύσᾱ
G. δόντων	δούσαιν	δύντων	δύσαιν



## ¶ 23. XI. SUBSTANTIVE PRONOUNS.

[To those forms which are used as enclitic, the sign † is affixed. The initials affixed to dialectic forms denote, Æ. Æolic, B. Bæotic, D. Doric, E. Epic, I. Ionic, O. Old P. Poetic.]

## A. PERSONAL.

1st P. I.	2d P. thou.	3d P. his, her.
S. N. ἐγώ	σὺ	*
G. ἐμοῦ, μου†	σοῦ†	οὗ†
D. ἐμοί, μοι†	σοι†	οἱ†
A. ἐμέ, μέ†	σέ†	ἐ†
P. N. ἡμεῖς	ὑμεῖς	σφεῖς
G. ἡμῶν	ὑμῶν	σφῶν
D. ἡμῖν	ὑμῖν	σφῖσι(ν)†
A. ἡμᾶς	ὑμᾶς	σφᾶς
D. N. νῶ	σφῶ	
G. νῶν	σφῶν	σφῶν†

## Homeric Forms.

S. N. ἐγών, ἐγῶ	σὺ, τύνη	
G. ἐμέο, ἐμεῖο, ἐμεῦ, μεύ†, ἐμέθεν	σέο†, σεῖο, σεῦ†, σέθεν, τεοῖο	ἐο†, εῖο, εῦ†, ἐθεν†
D. ἐμοί, μοι†	σοί, τοί†, τεῖν	ἰοῖ, οἱ†
A. ἐμέ, μέ†	σέ†	ἐ†, ἐέ, μέν†
P. N. ἡμεῖς, ἄμμες	ὑμεῖς, ὕμμες	
G. ἡμέων, ἡμεῖων	ὑμέων, ὕμεῖων	σφέων†, σφεῖων, σφῶν
D. ἡμῖν, ἡμῖν, ἡμῖν, ἄμμι(ν)	ὑμῖν, ὕμμι(ν), ὕμμε	σφῖσι(ν)†, σφῖ(ν)†, σφ᾽
A. ἡμέας, -έας, ἡμᾶς, ἄμμες	ὑμέας, -έας, ὕμμε	σφέας†, -έας†, σφεῖας, σφᾶς†, σφεῖ†
D. N. νῶι (νῶιν ?)	σφῶι (σφῶιν ?), σφῶ	
G. νῶιν	σφῶιν	
D. νῶιν	σφῶιν, σφῶν	σφῶιν†
A. νῶι, νῶ	σφῶι, σφῶ	σφῶε†, σφῶ† or σφ᾽

## Additional Forms.

S. N. ἰών, ἰώ B.	τῷ D., τοῦ B.	
G. ἐμέος, ἐμεῦς, ἐμοῦς D.	τεῦ†, τέος, τεῦς, τεοῦς, τεοῦ D.	φέθεν Æ., ἐοῦς D., ἐῖο E.
D. ἐμίν D.	τίν D.	φοῖ† Æ., ῖν or ῖν D.
A.	τέ, τύ† D.	φέ† Æ., νίν† D. P.
P. N. ἡμέες I., ἄμεις D.	ὑμέες I., ὕμεις D.	Neut. σφέα† I.
G. ἄμῶν D., ἄμμεῖων Æ.	ὑμῆων Æ.	
D. ἄμῖν D., ἄμμεσι(ν) Æ.		φίν†, ψίν† D., ἄσφι Æ.
A. ἄμέ D.	ὕμέ, ὕμμε D.	ψέ† D., ἄσφε Æ.
D. N. νῶ B.		

## B. REFLEXIVE.

1st P. M. (of myself)	F.	2d P. M. (of thyself)	F.
S. G. ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ, σαυτοῦ	σεαυτῆς, σαυτῆς
D. ἐμαυτῶ	ἐμαυτῇ	σεαυτῶ, σαυτῶ	σεαυτῇ, σαυτῇ
A. ἐμαυτόν	ἐμαυτήν	σεαυτόν, σαυτόν	σεαυτήν, σαυτήν
P. G. ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ὑμῶν αὐτῶν
D. ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
A. ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς

3d P. M., of himself.	F., of herself.	N., of itself.
S. G. ἐαυτοῦ, αὐτοῦ	ἐαυτῆς, αὐτῆς	
D. ἐαυτῶ, αὐτῶ	ἐαυτῇ, αὐτῇ	
A. ἐαυτόν, αὐτόν	ἐαυτήν, αὐτήν	ἐαυτό, αὐτό
P. G. ἐαυτῶν, αὐτῶν	ἐαυτῶν, αὐτῶν	
D. ἐαυτοῖς, αὐτοῖς	ἐαυταῖς, αὐταῖς	
A. ἐαυτούς, αὐτούς	ἐαυτάς, αὐτάς	ἐαυτᾶ, αὐτᾶ

## New Ionic.

S. G. ἐμειωτοῦ	ἐμειωτῆς	σειωτοῦ	σειωτῆς
D. ἐμειωτῶ	ἐμειωτῇ	σειωτῶ	σειωτῇ
A. ἐμειωτόν	ἐμειωτήν	σειωτόν	σειωτήν
S. G. ἰωυτοῦ	ἰωυτῆς	P. ἰωυτῶν	ἰωυτῶν
D. ἰωυτῶ	ἰωυτῇ	ἰωυτοῖσι	ἰωυταῖσι
A. ἰωυτόν	ἰωυτήν	ἰωυτούς	ἰωυτάς ἰωυτᾶ

3d P. S. G. αὐταύτω, -ᾶς, D. -φ, -φ, A. -ον, -ᾶν, -ο.  
P. G. αὐταύτων, D. -οις, -αις, A. -ως, -ᾶς, -ᾶ, Dor.

## C. RECIPROCAL.

M. (of one another)	F.	N.	M. N.	F.
P. G. ἀλλήλων	ἀλλήλων		D. A. ἀλλήλω	ἀλλήλᾱ
D. ἀλλήλοις	ἀλλήλαις		G. ἀλλήλοιν	ἀλλήλαις
A. ἀλλήλους	ἀλλήλᾶς	ἀλλήλᾳ		
P. G. ἀλλᾶλων Dor.	ἀλλᾶλων Dor.		D. G. ἀλλήλοιν Ep.	
D. ἀλλᾶλοισι, -οις	ἀλλᾶλαιοι, -αις			
A. ἀλλᾶλους	ἀλλᾶλᾶς	ἀλλᾶλᾶ Dor.		

## D. INDEFINITE.

M. F. N., such a one.	M.
S. N. ὁ, ἡ, τὸ δεῖνα	P. οἱ δεῖνες
G. τοῦ, τῆς δεῖνος	τῶν δεινῶν
D. τῶ, τῇ δεῖνι	*
A. τὸν, τὴν, τὸ δεῖνα	τοὺς δεινας

## ¶ 24. XII. ADJECTIVE PRONOUNS.

## A. DEFINITE.

## Article.

## Iterative.

	M. ( <i>the</i> )	F.	N.	M. ( <i>very, same, self</i> )	F.	N.
S. N.	ὁ	ἡ	τό	αὐτός	αὐτή	αὐτό
G.	τοῦ	τῆς		αὐτοῦ	αὐτῆς	
D.	τῷ	τῇ		αὐτῷ	αὐτῇ	
A.	τόν	τήν		αὐτόν	αὐτήν	
P. N.	οἱ	αἱ	ταῖ	αὐτοί	αὐταί	αὐτά
G.	τῶν	τῶν		αὐτῶν	αὐτῶν	
D.	τοῖς	ταῖς		αὐτοῖς	αὐταῖς	
A.	τούς	τάς		αὐτούς	αὐτάς	
D. N.	τῷ	ταῖ		αὐτῷ	αὐταῖ	
G.	τοῖν	ταῖν		αὐτοῖν	αὐταῖν	
S. N.		ᾧ D.			αὐτᾷ D., -ῇ I.	
G.	τοῖο E., τῷ D.	ταῖς D.		αὐτοῖο E., -ίου I.	αὐταῖς D., -ῇς I.	
D.		ταῖ D.		αὐτέῳ I.	αὐτᾷ D., -ῇ I.	
A.		ταῖν D.			αὐταῖν D., -ῇν I.	
P. N.	τοί E. D.	ταί E. D.				
G.		ταῶν O., ταῖν D.	αὐτέων I.		αὐταῶν O., -ᾶν D., -ῇων I	
D.	τοῖσι O.	ταῖσι O., τῇσι,	αὐτοῖσι O., -ῖοις I.		αὐτῇσι, -ῇς, -ῇσι I.	
A.	τάς, τοῖς D.	[τῇς I.	αὐτέους I.		αὐταῖς I.	

## Relative.

## Demonstrative.

## Possessive.

	M. ( <i>who</i> )	F.	N.	M. ( <i>this</i> )	F.	N.
S. N.	ὅς	ἥ	ὅ	ὅδε	ἥδε	τόδε 1 P. S. ἐμός
G.	οὗ	ῆς		τοῦδε	τῆσδε	P. ἡμέτερος
D.	ᾧ	ῇ		τῷδε	τῇδε	D. νῶντερος Ep.
A.	ὄν	ήν		τόνδε	τήνδε	
P. N.	οἷ	αἷ	ᾧ	οἷδε	αἷδε	τάδε 2 P. S. σός
G.	ᾧν	ῶν		τῶνδε	τῶνδε	P. ὑμέτερος
D.	οῖς	αῖς		τοῖσδε	ταῖσδε	D. σφωντερος Ep.
A.	οὖς	αῖς		τούσδε	τάσδε	
D. N.	ᾧ	ᾧ		τῷδε	ταῖδε	3 P. S. οἷ Poet.
G.	οῖν	αῖν		τοῖνδε	ταῖνδε	P. σφετέρος

## Dialectic and Paragogic Forms.

S. N.	ὅ O.	ᾧ D.	ὅδ᾽	ἡδ᾽	τόδ᾽	1 P. P. ᾧμός, ᾧμός O., ᾧμέτερος D., ᾧμμος, ᾧμμέτερος Æ.
G.	οῖο, οῖου E.	ῇς E., αῖς D.	τοῖδ᾽	τῆσδ᾽		
D.		ᾧ D.		&c.		
A.		ᾧν D.				2 P. S. τοῖς D. E.
P. D.		ῇσι, ῇς E.	τοῖσιδ᾽ O., τοῖσδεσι,			P. ὕμός O., ὕμμος Æ
			τοῖσδεσσι E.			3 P. S. ἰός E. D.
						P. σφός O.



## Demonstrative.

	M. ( <i>this</i> )	F.	N.	M. ( <i>so much</i> )	F.	N.
S. N.	οὗτος	αὕτη	τοῦτο	τοσοῦτος	τοσαύτη	τοσοῦτο, τοσοῦτον
G.	τούτου	ταύτης		τοσοῦτου	τοσαύτης	
D.	τούτῳ	ταύτῃ		τοσοῦτῳ	τοσαύτῃ	
A.	τοῦτον	ταύτην		τοσοῦτον	τοσαύτην	
P. N.	οὗτοι	αὗται	ταῦτα	τοσοῦτοι	τοσαῦται	τοσαῦτα
G.	τούτων	τούτων		τοσοῦτων	τοσοῦτων	
D.	τούτοις	ταύταις		τοσοῦτοις	τοσαύταις	
A.	τούτους	ταύτας		τοσοῦτους	τοσαύτας	
I. N.	τούτῳ	ταύτῃ		τοσοῦτῳ	τοσαύτῃ	
G.	τούτῳ	ταύτῃ		τοσοῦτῳ	τοσαύτῃ	

## Paragoge Declension.

## Mixed Paragoge Forms.

δ. N.	οὗτος	αὕτη	τουτί	τοσουτοσί, ἐκεινοσί, ἰδέδῃ, τουτογί, τουτοδί.
G.	τουτοῦ	ταυτησί		τυννουτοῦ, κεινοῦ, τηλικαυτησί.
D.	τουτῷ	ταυτῇ		τυννουτῷ. Adv. οὕτως, ἐνθαδί, νυνί, δευρί.
A.	τουτονί	ταυτηνί		τοσουτονί, τοσονδί, τοιουτοῦ, ἐκεινονί, τηνδεδί.
ρ. N.	οὗτοι	αὗται	ταυτί	τοιουτοῖ, τοιαυταῖ, τοιαυτί, ταυταγί.
G.	τουτωνί, &c.			τοσουτωνί, ἐκεινωνί, &c.

## B. INDEFINITE.

## Simple Indefinite. Interrogative.

## Relative Indefinite.

I. F. ( <i>any, some</i> )	N.	M. F. ( <i>who?</i> )	N.	M. ( <i>whoever</i> )	F.	N.
3. N.	τις	τί	τίς	τί	ὅστις	ἥτις ὅ τι
G.	τινός, τοῦ	τινός, τοῦ	τινός, τοῦ	οὗτινος, οἷου	ἥστινος	
D.	τινί, τῷ	τινί, τῷ	τινί, τῷ	ὧτινι, ὅτῳ	ἥτινι	
A.	τινά	τίνα	τίνα	ὅστινα	ἥστινα	
ρ. N.	τινές	τινά, τίνες	τίνα	οἵτινες	αἵτινες ἅτινα, ἅτινα	
G.	τινῶν	[ἅτινα τίνων		ὧντινων, οἷων	ὧντινων	
D.	τισὶ	τίσιν		οἷσιν, οἷοισιν	αἷσιν	
A.	τινάς	τίνας		οὗστινας	ἅστινας	
δ. N.	τινέ	τίνε		ὧτινε	ἥτινε	
G.	τινοῖν	τίνων		οἷντινων	αἷντινων	

## Homeric Declension of τις, τίς, and ὅτις = ὅστις.

δ. N.	τις	τί	τίς	τί	ὅτις	ὅ τι, ὅ ττι
G.	τίος, τιῷ		τίος, τιῷ		ὅτιος, ὅττιος, ὅττιος	
D.	τίῳ, τῷ		τίῳ, τῷ		ὅτιῳ, ὅττιῳ	
A.	τινά	τίνα	τίνα		ὅτινα	
ρ. N.	τινές	ἅσσα	τίνες			ὅτινα
G.			τίων		ὅτιων	
D.					ὅτίοισιν	
A.	τινάς				ὅτινας	ἅσσα
δ. N.	τινέ					

## ¶ 25. B. TABLE OF NUMERALS.

## I. ADJECTIVES.

## 1. Cardinal.

## 2. Ordinal.

Interrog.	πόσοι; how many?
Indef.	ποσοί, a certain number.
Rel. Ind.	ὅποσοι, how many soever.
Dimin.	ὀλίγοι, few.
Augment.	πολλοί, many.
Demonst.	τόσοι, so many.
Relat.	ὅσοι, as many.

πόστος; which in order?	οι,
one of how many?	
ὅποστος, whichsoever in order.	
ὀλιγοστός, one of few.	
πολλοστός, one of many,	οι,
one following many.	

1 α'	εἷς, μία, ἓν, one.
2 β'	δύο, δύο, two.
3 γ'	τρεις, τρία, three.
4 δ'	τέσσαρες, τέσσαρα, four.
5 ε'	πέντε, five.
6 ς'	ἕξ, six.
7 ζ'	ἐπτά, seven.
8 η'	ὀκτώ, eight.
9 θ'	ἐννέα, nine.
10 ι'	δέκα, ten.
11 ια'	ἑνδεκα, eleven.
12 ιβ'	δώδεκα, twelve.
13 ιγ'	τρισκαίδεκα, δεκατρεῖς
14 ιδ'	τεσσαρεσκαίδεκα
15 ιε'	πεντεκαίδεκα
16 ις'	ἑκκαίδεκα
17 ιζ'	ἐπτακαίδεκα
18 ιη'	οκτωκαίδεκα
19 ιθ'	ἐννεακαίδεκα
20 κ'	εἴκοσι(ν)
21 κα'	εἴκοσιν εἷς, εἷς καὶ εἴκοσι
30 λ'	τριᾶκοντα
40 μ'	τεσσαράκοντα
50 ν'	πεντήκοντα
60 ξ'	ἑξήκοντα
70 ο'	ἑβδομήκοντα
80 π'	ὀγδοήκοντα
90 ρ'	ἐνενήκοντα
100 ς'	ἑκατόν
200 σ'	διᾱκόσιοι,-αι,-α
300 τ'	τριᾱκόσιοι

πρῶτος,-η,-ον, first.	
δεύτερος,-ᾱ,-ον, second.	
τρίτος,-η,-ον, third.	
τέταρτος, fourth.	
πέμπτος, fifth.	
ἕκτος, sixth.	
ἑβδομος, seventh.	
ὀγδοος, eighth.	
ἑνατος, ἔννατος, ninth.	
δέκατος, tenth.	
ἑνδέκατος, eleventh.	
δωδέκατος, twelfth.	
τρισκαιδέκατος	
τεσσαρακαιδέκατος	
πεντεκαιδέκατος	
ἑκκαιδέκατος	
ἐπτακαιδέκατος	
ὀκτωκαιδέκατος	
ἐννεακαιδέκατος	
εἴκοστός	
εἴκοστός πρῶτος	
τριᾱκοστός	
τεσσαρακοστός	
πεντηκοστός	
ἑξηκοστός	
ἑβδομηκοστός	
ὀγδοηκοστός	
ἐννηκοστός	
ἑκατοστός	
διᾱκοσιοστός	
τριᾱκοσιοστός	

400	υ'	τετρακόσιοι	τετρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιοστός
600	χ'	εξακόσιοι	εξακοσιοστός
700	ψ'	επτακόσιοι	επτακοσιοστός
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός
900	Ϟ	ἐννακόσιοι	ἐννακοσιοστός
1,000	,α	χίλιοι, -αι, -α	χιλιοστός
2,000	,β	δισχίλιοι	δισχιλιοστός
10,000	,μ	μύριοι, -αι, -α	μυριοστός
20,000	,κ	δισμύριοι	δισμυριοστός
100,000	,ρ	δεκακισμύριοι	δεκακισμυριοστός

## 3. Temporal.

## 4. Multiple.

Inter. ποσῆταις ; on what day ?

- |                                   |                               |
|-----------------------------------|-------------------------------|
| 1. (αὐθήμερος, on the same day.)  | ἀπλός, ἀπλοῦς, simple, single |
| 2. δευτεραῖος, on the second day. | διπλούς, double.              |
| 3. τριταῖος, on the third day.    | τριπλοῦς, triple.             |
| 4. τεταρταῖος, on the fourth day  | τετραπλοῦς, quadruple.        |
| 5. πεμπταῖος, on the fifth day.   | πενταπλοῦς, quintuple.        |
| 6. ἑκταῖος, on the sixth day.     | ἑξαπλοῦς, sextuple.           |
| 7. ἑβδομαῖος, on the seventh day. | ἑπταπλοῦς, septuple.          |
| 8. ὀγδοαῖος, on the eighth day.   | ὀκταπλοῦς, octuple.           |

## 5. Proportional.

## II. ADVERBS.

## III. SUBSTANTIVES.

Inter. ποσαπλάσιος ; how many fold ? ποσάκις ; how many times ? ποσότης, quantity, number.

Dim. ὀλιγάκις, few times. ὀλιγότης, fewness.

Augm. πολλαπλάσιος, many fold. πολλάκις, many times.

- |                           |                       |                  |
|---------------------------|-----------------------|------------------|
| 1. (ἴσος, equal.)         | ἅπαξ, once.           | μονάς, monad.    |
| 2. διπλάσιος, twofold.    | δὶς, twice.           | δυάς, duad.      |
| 3. τριπλάσιος, threefold. | τρίς, thrice.         | τριάς, triad.    |
| 4. τετραπλάσιος           | τετράκις, four times. | τετράς, τετρακίς |
| 5. πενταπλάσιος           | πεντάκις              | πεντάς           |
| 6. ἑξαπλάσιος             | ἑξάκις                | ἑξάς             |
| 7. ἐπταπλάσιος            | ἐπτάκις               | ἑβδομάς          |
| 8. ὀκταπλάσιος            | ὀκτάκις               | ὀγδοάς           |
| 9. ἐννεαπλάσιος           | ἐννεάκις, ἐννάκις     | ἐννεάς           |
| 10. δεκαπλάσιος           | δεκάκις               | δεκάς            |
| 20. εἰκοσαπλάσιος         | εἰκοσάκις             | εἰκάς            |
| 100. ἑκατονταπλάσιος      | ἑκατοντάκις           | ἑκατοντάς        |
| 1,000. χιλιοπλάσιος       | χιλιάκις              | χιλιάς           |
| 10,000. μυριοπλάσιος      | μυριάκις              | μυριάς           |



## C. TABLES OF CONJUGATION

## ¶ 26. I. THE TENSES CLASSIFIED.

	I. PRIMARY.		II. SECONDARY
Relations.	Time. 1. Present.	2. Future.	3. Past.
1. Definite.	<b>PRESENT.</b> <i>γράφω,</i> <i>I am writing.</i>	<i>*</i> <i>I shall be writing.</i>	<b>IMPERFECT.</b> <i>ἔγραφον,</i> <i>I was writing.</i>
2. Indefinite.	<i>*</i> <i>I write.</i>	<b>FUTURE.</b> <i>γράψω,</i> <i>I shall write.</i>	<b>AORIST.</b> <i>ἔγραψα,</i> <i>I wrote.</i>
3. Complete.	<b>PERFECT.</b> <i>γέγραφα,</i> <i>I have written.</i>	<i>*</i> <i>I shall have written.</i>	<b>PLUPERFECT.</b> <i>ἔγεγραφα,</i> <i>I had written.</i>

## ¶ 27. II. THE MODES CLASSIFIED.

## I. DISTINCT.

## A. INTELLECTIVE.

1. Actual.	α. Present.	2. Contingent.
<b>INDICATIVE.</b> <i>γράφω,</i> <i>I am writing.</i>	<b>SUBJUNCTIVE.</b> <i>γράφω,</i> <i>I may write.</i>	<b>β. Past.</b> <b>OPTATIVE.</b> <i>γράφοιμι,</i> <i>I might write.</i>

**B. VOLITIVE.**  
**IMPERATIVE.**  
*γράφε,*  
*Write.*

## II. INCORPORATED.

## A. Substantive.

**INFINITIVE.**

*γράφειν,*  
*To write.*

## B. Adjective.

**PARTICIPLE.**

*γράφων,*  
*Writing.*

## ¶ 28. III. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	Active.	Middle.	AFFIXES.	Passive.
	<b>PRESENT,</b>	<i>α, μι</i>		<i>ομαι, μαι</i>	
Augm.	<b>IMPERFECT,</b>	<i>ον, ν</i>		<i>όμεν, μην</i>	
	<b>FUTURE,</b>	<i>ω</i>	<i>σομαι</i>		<i>θήσομαι</i>
	<b>FUT. II.,</b>				<i>ήσομαι</i>
Augm.	<b>AORIST,</b>	<i>σα</i>	<i>σάμεν</i>		<i>θην</i>
Augm.	<b>AOR. II.,</b>	<i>ον, ν</i>	<i>όμεν, μην</i>		<i>ν</i>
Redpl.	<b>PERFECT,</b>	<i>κα</i>		<i>μαι</i>	
Redpl.	<b>PERF. II.,</b>	<i>α</i>			
Augm.	<b>Redpl. PLUPERFECT,</b>	<i>κειν</i>		<i>μην</i>	
Augm.	<b>Redpl. PLUPERF. II.,</b>	<i>ειν</i>			
	<b>Redpl. FUT. PERF.</b>			<i>σομαι</i>	

## ¶ 29. IV. AFFIXES OF THE

			Present.	Imperfect.	
		Nude.	Euphonic.	Nude.	Euphonic
ind.	S.	1	μι	ω	ν
		2	ς	εις	ς
		3	σι(ν)	ει	* ε(ν)
	P.	1	μεν	ομεν	μεν
		2	τε	ετε	τε
		3	νσι(ν), ᾱσι(ν)	ουσι(ν)	σαν
	D.	1	μεν	ομεν	μεν
		2	τον	ετον	τον
		3	τον	ετον	την
Subj.	S.	1		ω	
		2		ης	
		3		η	
	P.	1		ωμεν	
		2		ητε	
		3		ωσι(ν)	
	D.	1		ωμεν	
		2		ητον	
		3		ητον	
Opt.	S.	1	ιην	οιμι	
		2	ιης	οις	
		3	ιη	οι	
	P.	1	ιημεν, ῖμεν	οιμεν	
		2	ιητε, ῖτε	οιτε	
		3	ιησαν, ῖεν	οιεν	
	D.	1	ιημεν, ῖμεν	οιμεν	
		2	ιητον, ῖτον	οιτον	
		3	ιήτην, ῖτην	οίτην	
	Imp.	2	θι, ς, ε	ε	
		3	τω	έτω	
	P.	2	τε	ετε	
		3	τωσαν, ντων	έτωσαν, όντων	
	D.	2	τον	ετον	
		3	των	έτων	
Inf.			ναι	ειν	
Part.	N.		νις, νισᾶ, ν	ων, ουσᾶ, ον	
	G.		νιτος, νισης	οντος, ούσης	

## ACTIVE VOICE.

		Future.	Aorist.	Perfect.	Fluperfect.
Ind.	S.	1 σω	σᾶ	κ-ᾶ	κ-ειν, κ-η
		2 σεῖς	σᾶς	κ-ᾶς	κ-εις
		3 σει	σε(ν)	κ-ε(ν)	κ-ει
	P.	1 σομεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2 σετε	σᾶτε	κ-ᾶτε	κ-ειτε
		3 σουσι(ν)	σᾶν	κ-ᾶσι(ν)	κ-εισαν, κ-εσαν
	D.	1 σομεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2 σετον	σᾶτον	κ-ᾶτον	κ-ειτον
		3 σετον	σᾶτην	κ-ᾶτον	κ-είτην
Subj.	S.	1	σω	(κ-ω)	
		2	σης	(κ-ης)	
		3	ση	(κ-η)	
	P.	1	σωμεν	(κ-ωμεν)	
		2	σητε	(κ-ητε)	
		3	σωσι(ν)	(κ-ωσι-ν)	
	D.	1	σωμεν	(κ-ωμεν)	
		2	σητον	(κ-ητον)	
		3	σητον	(κ-ητον)	
Opt.	S.	1 σοιμι	σαιμι	(κ-οιμι)	
		2 σοις	σαις, σειᾶς	(κ-οις)	
		3 σοι	σαι, σειε(ν)	(κ-οι)	
	P.	1 σοιμεν	σαιμεν	(κ-οιμεν)	
		2 σοιτε	σαιτε	(κ-οιτε)	
		3 σοιεν	σαιεν, σειᾶν	(κ-οιεν)	
	D.	1 σοιμεν	σαιμεν	(κ-οιμεν)	
		2 σοιτον	σαιτον	(κ-οιτον)	
		3 σοίτην	σαιτην	(κ-οίτην)	
Imp.	S.	2	σοι	(κ-ε)	
		3	σᾶτω	(κ-έτω)	
	P.	2	σᾶτε [των	(κ-ετε)	
		3	σᾶτωσαν, σάν-	(κ-έτωσαν, κ-όντων)	
	D.	2	σᾶτον	(κ-έτον)	
		3	σᾶτων	(κ-έτων)	
Inf.		σειν	σαι	κ-έναι	
Part.	N.	σων, &c.	σᾶς, σᾶσᾶ, σᾶν	κ-ώς, κ-υῖᾶ, κ-ος	
	G.	σαντος	σαντος, σᾶσης	κ-ότος, κ-υῖᾶς	



# 30. v. AFFIXES OF THE

		Pres.	Imperf.		Perf.	Plup.
		Nude.	Euph.	Nude. Euph		
Ind.	S. 1	μαι	ομαι	μην όμην	μαι	μην
	2	σαι, αι	η, ει	σο, ο ου	σαι	σο
	3	ται	εται	το ετο	ται	το
	P. 1	μεθα	όμεθα	μεθα όμεθα	μεθα	μεθα
	2	σθε	εσθε	σθε εσθε	σθε	σθε
	3	νται	ονται	ντο οντο	νται	ντο
	D. 1	μεθα	όμεθα	μεθα όμεθα	μεθα	μεθα
	2	σθον	εσθον	σθον εσθον	σθον	σθον
	3	σθον	εσθον	σθην έσθην	σθον	σθην
Subj.	S. 1		ωμαι		(μένος ὦ)	
	2		η		(μένος ἦς)	
	3		ηται		(μένος ἦ)	
	P. 1		ώμεθα		(μένοι ὦμεν)	
	2		ησθε		(μένοι ἦτε)	
	3		ωνται		(μένοι ὦσι-ν)	
	D. 1		ώμεθα		(μένω ὦμεν)	
	2		ησθον		(μένω ἦτον)	
	3		ησθον		(μένω ἦτον)	
Opt.	S. 1	ιμην	οίμην		(μένος εἶην)	
	2	ιο	οιο		(μένος εἶης)	
	3	ιτο	οιτο		(μένος εἶη)	
	P. 1	ιμεθα	οίμεθα		(μένοι εἶήμεν)	
	2	ισθε	οισθε		(μένοι εἶητε)	
	3	ιντο	οιντο		(μένοι εἶησαν)	
	D. 1	ιμεθα	οίμεθα		(μένω εἶήμεν)	
	2	ισθον	οισθον		(μένω εἶητον)	
	3	ισθην	οισθην		(μένω εἶητην)	
Imp.	S. 2	σο, ο	ου		σο	
	3	σθω	έσθω		σθω	
	P. 2	σθε	εσθε		σθε	
	3	σθωσαν, σθων	έσθωσαν, έσθων		σθωσαν, σθων	
	D. 2	σθον	εσθον		σθον	
	3	σθων	έσθων		σθων	
	inf.	σθαι	εσθαι		σθαι	
	Part. N.	μενος, -η, -ον	όμενος, -η, -ον		μένος, -η, -ον	
	G.	μένου -ης	όμενου, -ης		μένου, -ης	

## MIDDLE AND PASSIVE VOICES.

		Fut. Mid	Aor. Mid.	Aor. Pass.	Fut. Pass.
Ind.	S. 1	σομαι	σάμην	θ-ην	θ-ήσομαι
	2	ση, σει	σω	θ-ης	θ-ήση, θ-ήσῃ
	3	σεται	σατο	θ-η	θ-ήσεται
	P. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ησόμεθα
	2	σεσθε	σασθε	θ-ητε	θ-ήσεσθε
	3	σονται	σαντο	θ-ησαν	θ-ήσονται
	D. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ησόμεθα
	2	σεσθον	σασθον	θ-ητον	θ-ήσεσθον
	3	σεσθον	σάσθην	θ-ήτην	θ-ήσεσθον
Subj.	S. 1		σωμαι	θ-ῶ	
	2		ση	θ-ῆς	
	3		σεται	θ-ῆ	
	P. 1		σώμεθα	θ-ῶμεν	
	2		σησθε	θ-ῆτε	
	3		σωνται	θ-ῶσι(ν)	
	D. 1		σώμεθα	θ-ῶμεν	
	2		σησθον	θ-ῆτον	
	3		σησθον	θ-ῆτον	
Opt.	S. 1	σοίμην	σαίμην	θ-εῖην	θ-ησοίμην
	2	σοιο	σαιο	θ-εῖης	θ-ήσοιο
	3	σοιτο	σαιτο	θ-εῖη	θ-ήσοιτο
	P. 1	σοίμεθα	σαίμεθα	θ-εῖημεν, θ-εῖμεν	θ-ησοίμεθα
	2	σοισθε	σαισθε	θ-εῖητε, θ-εῖτε	θ-ήσοισθε
	3	σοιντο	σαιντο	θ-εῖησαν, θ-εῖεν	θ-ήσοιντο
	D. 1	σοίμεθα	σαίμεθα	θ-εῖημεν, θ-εῖμεν	θ-ησοίμεθα
	2	σοισθον	σαισθον	θ-εῖητον	θ-ήσοισθον
	3	σοίσθην	σαίσθην	θ-εῖήτην	θ-ησοίσθην
Imp.	S. 2		σαι	θ-ητι	
	3		σάσθω	θ-ήτω	
	P. 2		σασθε	θ-ητε	
	3		σάσθωσαν, σάσθων	θ-ήτωσαν, θ-έντων	
	D. 2		σασθον	θ-ητον	
	3		σάσθων	θ-ήτων	
Inf.		σεσθαι	σασθαι	θ-ῆναι	θ-ήσεσθαι
Part.	N.	σόμενος	σάμενος	θ-είς, θ-εῖσθ, θ-έν	θ-ησόμενος
	G.	σομένου	σαμένου	θ-έντος, θ-είσης	θ-ησομένου

TENSE-SIGNS.	CONNECTING VOWELS.										FLEXIBLE ENDINGS.			
	INDICATIVE.			OPTATIVE.			IMPERATIVE. INFINITIVE. PARTICIPLE.				SUBJECTIVE.		OBJECTIVE.	
	Future Perfect.	Perfect and Aorist, Active and Middle.	Perfect and Pluperfect Active.	Present, Imperfect, and Future.	Aorist Active and Middle.	Perfect Active.	Aorist Active and Middle.	Aorist and Perfect Passive.	Present of Verbs in -wi.		Primary.	Secondary.	Primary.	Secondary.
S. 1	Future Perfect.	Perfect and Pluperfect Active.	Present, Imperfect, and Future.	Aorist Active and Middle.	Perfect Active.	Aorist Active and Middle.	Aorist and Perfect Passive.	Present of Verbs in -wi.						
S. 2	Future Perfect.	Perfect and Pluperfect Active.	Present, Imperfect, and Future.	Aorist Active and Middle.	Perfect Active.	Aorist Active and Middle.	Aorist and Perfect Passive.	Present of Verbs in -wi.						
S. 3	Future Perfect.	Perfect and Pluperfect Active.	Present, Imperfect, and Future.	Aorist Active and Middle.	Perfect Active.	Aorist Active and Middle.	Aorist and Perfect Passive.	Present of Verbs in -wi.						
P 1	Future Perfect.	Perfect and Pluperfect Active.	Present, Imperfect, and Future.	Aorist Active and Middle.	Perfect Active.	Aorist Active and Middle.	Aorist and Perfect Passive.	Present of Verbs in -wi.						
P 2	Future Perfect.	Perfect and Pluperfect Active.	Present, Imperfect, and Future.	Aorist Active and Middle.	Perfect Active.	Aorist Active and Middle.	Aorist and Perfect Passive.	Present of Verbs in -wi.						
P 3	Future Perfect.	Perfect and Pluperfect Active.	Present, Imperfect, and Future.	Aorist Active and Middle.	Perfect Active.	Aorist Active and Middle.	Aorist and Perfect Passive.	Present of Verbs in -wi.						
D. 1	Future Perfect.	Perfect and Pluperfect Active.	Present, Imperfect, and Future.	Aorist Active and Middle.	Perfect Active.	Aorist Active and Middle.	Aorist and Perfect Passive.	Present of Verbs in -wi.						
D. 2	Future Perfect.	Perfect and Pluperfect Active.	Present, Imperfect, and Future.	Aorist Active and Middle.	Perfect Active.	Aorist Active and Middle.	Aorist and Perfect Passive.	Present of Verbs in -wi.						
D. 3	Future Perfect.	Perfect and Pluperfect Active.	Present, Imperfect, and Future.	Aorist Active and Middle.	Perfect Active.	Aorist Active and Middle.	Aorist and Perfect Passive.	Present of Verbs in -wi.						
Inf.	Future Perfect.	Perfect and Pluperfect Active.	Present, Imperfect, and Future.	Aorist Active and Middle.	Perfect Active.	Aorist Active and Middle.	Aorist and Perfect Passive.	Present of Verbs in -wi.						
Part.	Future Perfect.	Perfect and Pluperfect Active.	Present, Imperfect, and Future.	Aorist Active and Middle.	Perfect Active.	Aorist Active and Middle.	Aorist and Perfect Passive.	Present of Verbs in -wi.						



## SUBJECTIVE.

## Singular.

1st Pr. ω, Old μ - ὄρημι, κάλημι.

ἀω, ᾠ, Ion. ἐω - ὀρέω, φοιτέω.

Ep. ὀω, ὠω - ὀρέω, μενοινάω.

ἐω, ᾠ, Ep. ἐίω - νεικήαι, σπνέω.

Fut. ω, Dor. ᾠ - ᾠσῶ, πειμψῶ.

σω, Dor. ῥω - δικαζῶ, κομιζῶ.

ᾠ, Ion. ἐώ - ἀγγελέω, φανέω.

Impf. η, Iter. σκον - ἔχσκον, φέρεσκον.

Ion. α - ἐτίθεα, ἦα, ἔα.

αον, ων, Ion. εον, Ion. and Dor. ευν - ἠγάπευν.

Aor. σα, Dor. ζα - ἐκόμζα, ἔφθαζα.

Iter. σασκον - στρέψασκον, ὠσασκον.

Plup. ειν, Ion. εα - ἤδεα, ἐπεθήπτα.

Old Att. η - ἤδη, ἐπιπόνθη.

Subj. ω, Ep. ωμι - ἴδομι, ἴκομι.

ᾠ, Ep. είω, αῖω, &amp;c. ; δαμείω, δαίω, γνώω.

2 ε, Old σθα - ἐππρσθα, βάλαισθα.

εις, Dor. ες - ἀμάλγεες, συρίσδες.

αῖεις, αῖς, Dor. ῆς - ὀρῆς, τοδ-μῆς, λῆς.

Ep. ἀας - ὀράας, ἐάας.

3 σι, Dor. σι - τίθησι, φασί.

Subj. η, Ep. ησι - ἄγγησι, δέησιν.

## Plural.

1 usv, Dor. μες - εὔρημες, δεδοίκαμες.

Subj. ωμεν, Ep. ωμεν - ἀγρόμεν, ἴρμεν.

2 Subj. ης, Ep. ης - εἶδτε.

3 νσι, Dor. νσι - φανσί, ἔχονσι.

ουσι, Aol. οισι - κρύπτουσιν, σπάζουσιν.

άουσι, ώσι, Ep. άουσι, άωσι - βοόωσιν, δρώωσι.

Dor. άνσι - πεινάνσι.

ίουσι, οῦσι, Ion. εῦσι - παίεῦσι.

Dor. εῦνσι - φιλεῦνσι, μενεῦνσι.

ᾱσι, Ion. ἑᾱσι - ἰστέᾱσι, ἰστέᾱσι.

ᾱσι, Aol. αῖσι - φαισί.

ᾱσι, ov, Alex. αν, σσαν - εἰρηκαν, ἡλθοσαν.

σαν, Old ν - ἔσταν, ἠγερέβν.

Inf. να, Aol. ν - μεθύσθην, ἀντλν.

Dor. and Ep. μεν - κερθῆμεν, φάμεν.

Ep. and Aol. μεναι - μυχθήμεναι, δέμεναι,

Dor. εν - συρίσδεν, βόσκεν, [να].

Dor. and Aol. ην - εὔρην, ἄγγην.

Poet. έμεν, έμεναι - ἀζέμεν, ἀζέμεναι.

εἶν, Ion. εἶεν - ἰδέιν, παθεῖιν.

άειν, ᾶν, Ep. άαν - ὀρέαν, ἐλάαν.

Dor. ῆν - ὀρῆν, σιγῆν.

όειν, Dor. ᾠν - ὑπνᾶν, ῖργᾶν. [κην.

έναι, Dor. and Aol. ειν, ην - δεδύκειν, τεθνέ-

Ep. έμεν - πεπληγέμεν.

Pt. ᾠν, Ion. έων - ἀγγελέων, έρέων.

άών, ᾠν, Ep. όων, άων - ὀρώων.

ᾱς, ᾱσα, Aol. αῖς, αῖσα - ῖψαῖς, -αῖσα.

ουσα, Aol. οῖσα - ἔχουσα, φέρουσα.

άουσα, ᾱσα, Ep. όουσα, άουσα - ὀρώουσα.

G. ότος, Ep. ᾠτος - βεβᾶᾠτος, κικμηᾠτας.

## OBJECTIVE.

## Singular.

1 ίομαι, οῖμαι, Ion. and Dor. οῖμαι - φοβέομαι.

σομαι, Dor. σοῖμαι, σῶμαι - ἐξοῖμαι, ἀρσῶμαι.

οῖμαι, Ion. ίομαι - φανέομαι, ἀλέομαι.

μην, Dor. μᾶν - δυνάμην, ἰκόμεν.

Iter. σκόμην - πελεσκόμην, μνησασκόμην.

2 η, Ion. ει, Subj. ηαι - ἔσαι, πίθηαι.

Hel. ισαι - πίσαι, κευχᾶσαι.

ου, Ion. εο - ἔπλειο, φράζεο.

Ion. and Dor. ευ - ἔπλειν, φράζευ.

Ep. ειο - ἔρειο, σπείο.

ω, Ion. αο - ἐδέξαο, ἰπισταο.

Dor. ᾱ; ἰπάξᾱ, ἡρᾱ.

σαι, σο, Ep. αι, ο - βιέλληαι, ἔσσυο.

έσαι, ές, Ion. έαι, έο - φοβέαι, φοβέο.

## Plural.

1 μεθα, Poet. μεσθα - ἀγρόμεσθα, ἐσόμεσθα.

3 νται, ντο, Ion. αται, ατο - κέεσαι, έστο.

ανται, αντο, Ion. έαται, έατο - δυνέσται.

οντο, Ion. έατο - ἐβουλεύατο, ἰνέατο.

άονται, ᾶνται, Ep. όονται, άονται - αἰτίσονται.

άοντο, ᾶντο, Ep. όοντο, άοντο - ἐμνέωντο.

Du. 3 σθην, Dor. σθῆν - κτησάσθην, ἰνέσθην.

Inf. άεσθαι, ᾤσθαι, Ion. έεσθαι - χρέεσθαι.

Ep. άασθαι - ὀράασθαι.

Dor. ἡσθαι - περῆσθαι.

έεσθαι, Ion. έεσθαι - φανέεσθαι, δάλεσθαι.

## ¶ 33. VIII. THE ACTIVE VOICE OF THE

		Present.	Imperfect.
Ind. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>	<i>am planning,</i> or <i>plan.</i>	<i>was planning</i> or <i>planned.</i>
P.	1 <i>We</i> 2 <i>Ye, You</i> 3 <i>They</i>		
D.	1 <i>We two</i> 2 <i>You two</i> 3 <i>They two</i>		
Subj. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>		
P.	1 <i>We</i> 2 <i>Ye, You</i> 3 <i>They</i>		
D.	1 <i>We two</i> 2 <i>You two</i> 3 <i>They two</i>		
Opt. S.	1 <i>I</i> 2 <i>Thou, You</i> 3 <i>He, She, It</i>		
P.	1 <i>We</i> 2 <i>Ye, You</i> 3 <i>They</i>		
D.	1 <i>We two</i> 2 <i>You two</i> 3 <i>They two</i>		
Imp. S.	2 <i>Do thou</i> 3 <i>Let him</i>	<i>might plan,</i> <i>should plan,</i> <i>would plan,</i> <i>could plan,</i> or <i>planned.</i>	
P.	2 <i>Do you</i> 3 <i>Let them</i>		
D.	2 <i>Do you two</i> 3 <i>Let them two</i>		
Infinitive,			
Participle,			

## VERB βουλευώ (¶ 34) TRANSLATED.

Future.

Aorist.

Perfect.

Pluperfect.

*shall plan,*  
or  
*will plan.*

*planned,*  
*have planned,*  
*had planned,*  
or  
*plan.*

*have planned. had planned*

*may plan,*  
*may have planned,*  
*can plan,*  
*can have planned,*  
*plan, or have planned.*

*should plan,*  
or  
*would plan.*

*might plan,*  
*might have planned,*  
*should plan,*  
*should have planned,*  
*would plan,*  
*would have planned,*  
*could plan,*  
*could have planned,*  
*plan, or have planned,*

*plan, or have planned.*

*To be about*  
*to plan.*

*To plan, or*  
*To have planned.*

*To have planned.*

*About to plan.* { *Having planned,*  
                  { or *Planning.*

*Having planned*



# ¶ 34. IX. ACTIVE VOICE OF THE

	Present.	Imperfect.	Future.
Ind. S.	1 βουλεύω 2 βουλεύεις 3 βουλεύει	ἐβούλεον ἐβούλεες ἐβούλεε	βουλεύσω βουλεύσεις βουλεύσει
P.	1 βουλεύομεν 2 βουλεύετε 3 βουλεύουσι	ἐβουλεύομεν ἐβουλεύετε ἐβούλεον	βουλεύσομεν βουλεύσετε βουλεύσουσι
D.	2 βουλεύετον 3	ἐβουλεύετον ἐβουλεύετην	βουλεύσετον
Subj. S.	1 βουλεύω 2 βουλεύῃς 3 βουλεύῃ		
P.	1 βουλεύωμεν 2 βουλεύητε 3 βουλεύωσι		
D.	2 βουλεύητον		
Opt. S.	1 βουλεύοιμι 2 βουλεύοις 3 βουλεύοι		βουλεύσοιμι βουλεύοις βουλεύοι
P.	1 βουλεύοιμεν 2 βουλεύοιτε 3 βουλεύοιεν		βουλεύσοιμεν βουλεύοιτε βουλεύοιεν
D.	2 βουλεύοιτον 3 βουλευοίτην		βουλεύσοιτον βουλευσοίτην
Imp. S.	2 βούλεε 3 βουλεύετω		
P.	2 βουλεύετε 3 βουλευέτωσαν βουλευόντων		
D.	2 βουλεύετον 3 βουλευέτων		
Infin.	βουλεύειν		βουλεύσειν
Part.	βουλεύων		βουλεύσων

REGULAR VERB *βουλεύω, to plan, to counsel.*

Aorist.	Perfect.	Pluperfect.
ἐβούλευσα	βεβούλευκα	ἔβεβουλεύκειν
ἐβούλευσας	βεβούλευκας	ἔβεβουλεύκεις
ἐβούλευσε	βεβούλευκε	ἔβεβουλεύκει
ἐβουλεύσαμεν	βεβουλεύκαμεν	ἔβεβουλεύκειμεν
ἐβουλεύσατε	βεβουλεύκατε	ἔβεβουλεύκειτε
ἐβούλευσαν	βεβουλεύκασι	ἔβεβουλεύκεισαν, ἔβεβουλεύκεσαν
ἐβουλεύσατον	βεβουλεύκατον	ἔβεβουλεύκειτον
ἐβούλευσάτην		ἔβεβουλευκείτην
βουλεύσω		
βουλεύσης		
βουλεύσῃ		
βουλεύσωμεν		
βουλεύσητε		
βουλεύσωσι		
βουλεύσῃτον		
βουλεύσαιοι		
βουλεύσαις, βουλεύσειας		
βουλεύσαι, βουλεύσεις		
βουλεύσαιοιμεν		
βουλεύσαιοτε		
βουλεύσαιοιεν, βουλεύσειαν		
βουλεύσαιτον		
βουλευσαίτην		
βούλευσον		
βουλευσάτω		
βουλεύσατε		
βουλευσάτωσαν, βουλευσάντων		
βουλεύσατον		
βουλευσάτων		
βουλεύσαι	βεβουλευκέναι	
βουλεύσῃς	βεβουλευκώς	

## ¶ 35. X. MIDDLE AND PASSIVE VOICES OF

(In the Middle Voice

	Present.	Imperfect.	Future Mid.
Ind S.	1 βουλεύομαι	ἐβουλεύομην	βουλεύσομαι
	2 βουλεύῃ, βουλεύει	ἐβουλεύου	βουλεύσῃ, βουλεύσει
	3 βουλεύεται	ἐβουλεύετο	βουλεύσεται
P.	1 βουλεύομεθα	ἐβουλεύόμεθα	βουλεύσομεθα
	2 βουλεύεσθε	ἐβουλεύεσθε	βουλεύσεσθε
	3 βουλεύονται	ἐβουλεύοντο	βουλεύσονται
D.	2 βουλεύεσθον	ἐβουλεύεσθον	βουλεύσεσθον'
	3	ἐβουλεύεσθην	
Subj. S.	1 βουλεύωμαι		
	2 βουλεύῃ		
	3 βουλεύηται		
P.	1 βουλευώμεθα		
	2 βουλεύησθε		
	3 βουλεύωνται		
D.	2 βουλεύησθον		
Opt. S.	1 βουλευοίμην		βουλευσοίμην
	2 βουλεύοιο		βουλεύσοιο
	3 βουλεύοιτο		βουλεύσοιτο
P.	1 βουλευοίμεθα		βουλευσοίμεθα
	2 βουλεύοισθε		βουλεύσοισθε
	3 βουλεύοιντο		βουλεύσοιντο
D.	2 βουλεύοισθον		βουλεύσοισθον
	3 βουλευοίσθην		βουλευσοίσθην
Imp. S.	2 βουλεύου		
	3 βουλευέσθω		
P.	2 βουλεύεσθε		
	3 βουλευέσθωσαν, βουλευέσθων		
D.	2 βουλεύεσθον		
	3 βουλευέσθων		
Infin.	βουλεύεσθαι		βουλεύσεσθαι
Part.	βουλευόμενος		βουλευσόμενος



THE REGULAR VERB *βουλεύω*, *to plan, to counsel.*

*to deliberate, to resolve.)*

**Aorist Mid.**

ἐβουλευσάμην  
ἐβουλεύσω

**Perfect.**

βεβούλενμαι  
βεβούλενσαι

**Pluperfect.**

ἔβεβουλεύμην  
ἔβεβούλενσο

ἐβουλεύσατο  
ἐβουλευσάμεθα  
ἐβουλεύσασθε  
ἐβουλεύσαντο  
ἐβουλεύσασθον  
ἐβουλευσάσθην

βεβούλεται  
βεβουλεύμεθα  
βεβούλεσθε  
βεβούλενται  
βεβούλεσθον

ἔβεβούλετο  
ἔβεβουλεύμεθα  
ἔβεβούλεσθε  
ἔβεβούλεντο  
ἔβεβούλεσθον  
ἔβεβουλεύσθην

βουλεύσωμαι  
βουλεύσῃ  
βουλεύσῃται  
βουλευσώμεθα  
βουλεύσῃσθε  
βουλεύσωνται  
βουλεύσῃσθον

βουλευσαίμην  
βουλεύσαιο  
βουλεύσαιτο  
βουλευσαίμεθα  
βουλεύσαισθε  
βουλεύσαιντο  
βουλεύσαισθον  
βουλευσαίσθην

βούλευσαι  
βουλευσάσθω  
βουλεύσασθε  
βουλευσάσθωσαν,  
βουλευσάσθων  
βουλεύσασθον  
βουλευσάσθων

βεβούλενσο  
βεβουλεύσθω  
βεβούλεσθε  
βεβουλεύσθωσαν,  
βεβουλεύσθων  
βεβούλεσθον  
βεβουλεύσθων

βουλεύσασθαι

βεβουλεῖσθαι

βουλευσάμενος

βεβουλευμένος

## TABLE X. COMPLETED.

	Aorist Pass.	Future Pass.
Ind. S.	1 ἐβουλεύθην 2 ἐβουλεύθης 3 ἐβουλεύθη	βουλευθήσομαι βουλευθήσῃ, βουλευθήσει βουλευθήσεται
P.	1 ἐβουλεύθημεν 2 ἐβουλεύθητε 3 ἐβουλεύθησαν	βουλευθήσομεθα βουλευθήσεσθε βουλευθήσονται
D.	2 ἐβουλεύθητον 3 ἐβουλευθήτην	βουλευθήσεσθον
Subj. S.	1 βουλευθῶ 2 βουλευθῆς 3 βουλευθῇ	
P.	1 βουλευθῶμεν 2 βουλευθῆτε 3 βουλευθῶσι	
D.	2 βουλευθῆτον	
Opt. S.	1 βουλευθείην 2 βουλευθείης 3 βουλευθείη	βουλευθησοίμην βουλευθήσοιο βουλευθήσοιτο
P.	1 βουλευθείημεν, βουλευθεῖμεν 2 βουλευθείητε, βουλευθεῖτε 3 βουλευθείησαν, βουλευθεῖν	βουλευθησοίμεθα βουλευθήσοισθε βουλευθήσονται
D.	2 βουλευθείητον 3 βουλευθειήτην	βουλευθήσοισθον βουλευθησοίσθην
Imp. S.	2 βουλεύθητι 3 βουλευθήτω	
P.	2 βουλεύθητε 3 βουλευθήτωσαν, βουλευθέντων	
D.	2 βουλεύθητον 3 βουλευθήτων	
Infin.	βουλευθῆναι	βουλευθήσεσθαι
Part.	βουλευθείς	βουλευθησόμενος

# 1 36. XI. (A.) MUTE VERBS. i. LABIAL.

## 1. Γράφω, to write.

### ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	γράφω	γράψω	ἔγραψα	γέγραφα
Subj.	γράφω		γράψω	
Opt.	γράφοιμι	γράψοιμι	γράψαιμι	
Imp.	γράφε		γράψον	
Inf.	γράφειν	γράψειν	γράψαι	γεγραφέναι
Part.	γράφων	γράφων	γράψας	γεγραφώς
	Imperfect.			Pluperfect.
Ind.	ἔγραφον			ἔγεγραφέν

### MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	3 Future.
Ind.	γράφομαι	γράψομαι	ἐγραψάμην	γεγράψομαι
Subj.	γράφωμαι		γράψωμαι	
Opt.	γραφοίμην	γραψοίμην	γραψαίμην	γεγραφοίμην
Imp.	γράφον		γράψαι	
Inf.	γράφεσθαι	γράψεσθαι	γράψασθαι	γεγράψεσθαι
Part.	γραφόμενος	γραφόμενος	γραψάμενος	γεγραφόμενος
	Imperfect.	2 Aor. Pass.		2 Fut. Pass.
Ind.	ἐγραφόμην	ἐγράφην		γραφήσομαι
Subj.		γραφῶ		
Opt.		γραφείην		γραφήσοίμην
Imp.		γράφηθι		
Inf.		γραφῆναι		γραφήσεσθαι
Part.		γραφείς		γραφήσόμενος

	PERFECT, Ind.	Imp.	Inf.	PLUPERFECT.
S.	1 γέγραμμαι		γεγράφθαι	ἔγεγράμμην
	2 γέγραπαι	γέγραφο		ἔγέγραφο
	3 γέγραπται	γεγράφθω	Part.	ἔγέγραπτο
P	1 γεγράμμεθα		γεγραμμένος	ἔγεγράμμεθα
	2 γέγραφθε	γέγραφθε		ἔγέγραφθε
	3 γεγραμμένοι	γεγράφθωσαν,		γεγραμμένοι
	[εἰσὶ	γεγράφθων		[ῆσαν
D.	2 γέγραφθον	γέγραφθον		ἔγέγραφθον
	3	γεγράφθων		ἔγεγράφθην



# ¶ 37. LABIAL. 2. Λείπω, to leave.

## ACTIVE VOICE.

	Present.	Imperfect.	Future.	2 Perfect.	2 Pluperfect.
Ind.	λείπω	ἔλειπον	λείψω	λέλοιπα	ἐλελοίπειν
Subj.	λείπω				
Opt.	λείποιμι		λείποιμι		
Imp.	λείπε				
Inf.	λείπειν		λείπειν	λέλοιπέναι	
Part	λείπων		λείπων	λέλοιπώς	

## AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔλιπον	λίπω	λίποιμι		λιπεῖν
2	ἔλιπες	λίπῃς	λίποις	λίπε	
3	ἔλιπε	λίπῃ	λίποι	λιπέτω	Part.
P. 1	ἐλίπομεν	λίπομεν	λίποιμεν		λιπών
2	ἐλίπετε	λίπητε	λίποιτε	λίπετε	λιποῦσα
3	ἔλιπον	λίπωσι	λίποιεν	λιπέτωσαν, λιπόντων	λιπόν
D. 2	ἐλίπετον	λίπητον	λίποιτον	λίπειον	λιπόντος
3	ἐλιπέτην		λιποίτην	λιπέτων	λιπούσης

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Perfect.	Aorist Pass.
Ind.	λείπομαι	λείσομαι	λέλειμμαι	ἐλείφθην
Subj.	λείπωμαι			λειφθῶ
Opt.	λειποίμην	λεισοίμην		λειφθείην
Imp.	λείπον		λέλειψο	λείφθητι
Inf.	λείπεσθαι	λείψεσθαι	λελείφθαι	λειφθῆναι
Part.	λειπόμενος	λειψόμενος	λελειμμένος	λειφθεὶς
	Imperfect.	3 Future.	Pluperfect.	Future Pass.
Ind.	ἐλειπόμην	λελείσομαι	ἐλελείμην	λειφθήσομαι

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐλιπόμην	λίπωμαι	λιποίμην		λιπέσθαι
2	ἐλίπου	λίπῃ	λίποιο	λιποῦ	
3	ἐλίπετο	λίπηται	λίποιτο	λιπέσθω	Part.
P. 1	ἐλιπόμεθα	λιπώμεθα	λιποίμεθα		λιπόμενος
2	ἐλίπεσθε	λίπησθε	λίποισθε	λίπεσθε	
3	ἐλίποντο	λίπωνται	λίποιντο	λιπέσθωσαν, λιπέσθων	
D. 2	ἐλίπεσθον	λίπησθον	λίποισθον	λίπεσθον	
3	ἐλιπέσθην		λιποίσθην	λιπέσθων	

¶ 38. ii. PALATAL. *Πράσσω or πράττω, to do.*

## ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	πράσσω, πράττω	πράξω	ἔπραξα	πέπραχα	πέπραγα
Subj.	πράσσω, πράττω		πράξω		
Opt.	πράσσοιμι, πράττοιμι	πράξοιμι	πράξαιμι		
Imp.	πρᾶσσε, πρᾶττε		πράξον	[ναι	[ναι
Inf.	πράσσειν, πράττειν	πράξειν	πρᾶξαι	πεπραχέ-	πεπραγέ-
Part.	πράσσων, πράττων	πράξων	πράξας	πεπραχώς	πεπραγώς
	Imperfect.			1 Pluperfect.	2 Pluperfect.
	ἔπρασσον, ἔπραττον			ἔπεπραχεν	ἔπεπραγεν

## MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.
Ind.	πράσσομαι, πράττομαι	ἐπρασσόμην, ἐπραττόμην	πράξομαι
Subj.	πράσσωμαι, πράττωμαι		
Opt.	πρασσοίμην, πραττοίμην		πραξοίμην
Imp.	πράσσον, πράττον		
Inf.	πράσσεσθαι, πράττεσθαι		πράξεσθαι
Part.	πρασσόμενος, πραττόμενος		πραξόμενος

	Aorist Mid.	Aorist Pass.	Future Pass.	3 Future.
Ind.	ἐπραξάμην	ἐπραχθήν	πραχθήσομαι	πεπράξομαι
Subj.	πράξωμαι	πραχθῶ		
Opt.	πραξαίμην	πραχθείην	πραχθησοίμην	πεπραξοίμην
Imp.	πρᾶξαι	πράχθητι		
Inf.	πράξασθαι	πραχθῆναι	πραχθήσεσθαι	πεπράξεσθαι
Part.	πραξάμενος	πραχθείς	πραχθησόμενος	πεπραξόμενος

## PERFECT.

## PLUPERFECT.

	Ind.	Imp.	Inf.	Part.
S. 1	πέπραγμαi		πεπραχθαι	ἔπεπράγμην
2	πέπραξαι	πέπραξο		ἔπέπραξο
3	πέπρακται	πεπράχθω		ἔπέπρακτο
P. 1	πεπράγμεθα		πεπραγμένοι	ἔπεπράγμεθα
2	πέπραχθε	πέπραχθε		ἔπέπραχθε
3	πεπραγμένοι	πεπράχθωσαν,		πεπραγμένοι
	[εἰσι]	πεπράχθων		[ῆσαν]
D 2	πέπραχθον	πέπραχθον		ἔπέπραχθον
3		πεπράχθων		ἔπεπράχθην

# ¶ 39. iii. LINGUAL. 1. Πείθω, to persuade.

(2 Perfect, to trust; Middle and Passive, to believe, to obey.)

## ACTIVE VOICE.

	Present.	Future.	1 Aorist.	2 Aorist.	1 Perfect.	2 Perfect.
Ind.	πείθω	πείσω	ἔπεισα	ἔπιθον	πέπεικα	πέποιθα
Subj.	πείθω		πείσω	πίθω		πεποίθω
Opt.	πείθοιμι	πείσοιμι	πείσαιμι	πίθοιμι		πεποιθοίην
Imp.	πείθε		πείσον	πίθε		πέπεισθι
Inf.	πείθειν	πείσειν	πείσαι	πιθεῖν	πεπεικέναι	πεποιθέναι
Part.	πείθων	πείσων	πείσας	πιθών	πεπεικώς	πεποιθώς
Imperfect.					1 Pluperfect. 2 Pluperfect	
ἔπειθον					ἐπεπείκειν ἐπεποίθειν	

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	2 Aor. Mid.	Aorist Pass.	Future Pass.
Ind.	πείθομαι	πείσομαι	ἐπιθόμην	ἐπείσθην	πεισθήσομαι
Subj.	πείθωμαι		πίθωμαι	πεισθῶ	
Opt.	πειθοίμην	πεισοίμην	πιθοίμην	πεισθείην	πεισθησοίμην
Imp.	πείθου		πιθοῦ	πείσθητι	
Inf.	πείθεσθαι	πείσεσθαι	πιθέσθαι	πεισθῆναι	πεισθήσεσθαι
Part.	πειθόμενος	πεισόμενος	πιθόμενος	πεισθείς	πεισθησόμενος
Imperfect.					
ἐπειθόμην					

PERFECT.			PLUPERFECT.
Ind.	Imp.	Inf.	
S. 1 πέπεισμαι		πεπεῖσθαι	ἐπεπεῖσμην
2 πέπεισαι	πέπεισο		ἐπέπεισο
3 πέπεισται	πεπεῖσθω	Part.	ἐπέπειστο
P. 1 πεπεῖσμεθα		πεπεισμένοις	ἐπεπεῖσμεθα
2 πέπεισθε	πέπεισθε		ἐπέπεισθε
3 πεπεισμένοι	πεπεῖσθωσαν,		πεπεισμένοι
[εἰσ]	πεπεῖσθων		[ῆσαν
υ. 2 πέπεισθον	πέπεισθον		ἐπέπεισθον
3	πεπεῖσθων		ἐπεπεῖσθην



¶ 40. 2. *Κομίζω, to bring.*

(Middle, to receive.)

## ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	κομίζω	κομίσω	ἐκόμισα	κεκόμικα
Subj.	κομίζω		κομίσω	
Opt.	κομίζοιμι	κομίσοιμι	κομίσαιμι	
Imp.	κόμιζε		κόμισον	
Inf.	κομίζειν	κομίσειν	κομίσαι	κεκομικέναι
Part.	κομίζων	κομίσων	κομίσας	κεκομικώς
	Imperfect.			Pluperfect.
	ἐκόμιζον			ἐκεκομικειν

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	Aorist Pass.
Ind.	κομίζομαι	κομίσομαι	ἐκομισάμην	ἐκομισθήην
Subj.	κομίζωμαι		κομίσωμαι	κομισθῶ
Opt.	κομιζοίμην	κομισοίμην	κομισαίμην	κομισθείην
Imp.	κομίζου		κόμισαι	κομισθήτι
Inf.	κομίζεσθαι	κομίσεσθαι	κομίσασθαι	κομισθῆναι
Part.	κομιζόμενος	κομισόμενος	κομισάμενος	κομισθείς
	Imperfect.	Perfect.	Pluperfect.	Future Pass.
Ind	ἐκομιζόμην	κεκόμισμαι	ἐκεκομισμένη	κομισθήσομαι
Opt.				κομισθήσοίμην
Imp.		κεκόμισο		
Inf.		κεκομισθαι		κομισθήσεσθαι
Part.		κεκομισμένος		κομισθησόμενος

## ATTIC FUTURE.

	ACTIVE.		MIDDLE.	
	Ind.	Inf.	Ind.	Inf.
S. 1	κομιῶ	κομιεῖν	κομιούμαι	κομιεῖσθαι
2	κομιεῖς		κομιεῖ	
3	κομιεῖ	Part.	κομιεῖται	Part.
P. 1	κομιούμεν	κομιῶν	κομιούμεθα	κομιούμενος
2	κομιεῖτε	κομιούσα	κομιεῖσθε	
3	κομιούσι	κομιούν	κομιούνται	
D. 2	κομιεῖτον	κομιούντος	κομιεῖσθον	

## ¶ 41. XII. (B.) LIQUID VERBS.

## 1. Ἀγγέλλω, to announce.

## ACTIVE VOICE.

	Present.	Imperfect.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἄγγέλλω	ἤγγελλον	ἤγγελον	ἤγγελκα	ἤγγέλκειν
Subj.	ἄγγέλλω		ἄγγέλω		
Opt.	ἄγγέλλοιμι		ἄγγέλοιμι		
Imp.	ἄγγελλε		ἄγγελε		
Inf.	ἄγγέλλειν		ἄγγελεῖν	ἤγγελέναι	
Part.	ἄγγέλλων		ἄγγελῶν	ἤγγελκῶς	

## FUTURE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἄγγελῶ	ἄγγελοῖμι, ἄγγελοίην	ἄγγελεῖν	ἄγγελῶν
2	ἄγγελεῖς	ἄγγελοῖς, ἄγγελοίης		ἄγγελοῦσα
3	ἄγγελεῖ	ἄγγελοῖ, ἄγγελοίη		ἄγγελοῦν
P. 1	ἄγγελοῦμεν	ἄγγελοῖμεν, ἄγγελοίημεν		ἄγγελοῦντος
2	ἄγγελεῖτε	ἄγγελοῖτε, ἄγγελοίητε		ἄγγελοῦσης
3	ἄγγελοῦσι	ἄγγελοῖεν		
D. 2	ἄγγελεῖτον	ἄγγελοῖτον, ἄγγελοίητον		
3		ἄγγελοίτην, ἄγγελοιήτην		

## AORIST I.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἤγγειλα	ἄγγείλω	ἄγγεῖλαιμι	
2	ἤγγειλας	ἄγγείλῃς	ἄγγεῖλαις, ἄγγεῖλειας	ἄγγειλον
3	ἤγγειλε	ἄγγείλῃ	ἄγγεῖλαι, ἄγγεῖλεις	ἄγγειλάτω
P. 1	ἤγγειλαμεν	ἄγγείλωμεν	ἄγγεῖλαιμεν	
2	ἤγγειλατε	ἄγγείλῃτε	ἄγγεῖλαιτε	ἄγγειλατε
3	ἤγγειλαν	ἄγγείλωσι	ἄγγεῖλαιεν, ἄγγεῖλειαν	ἄγγειλάτωσαν, ἄγγειλάντων
D. 2	ἤγγειλατον	ἄγγείλῃτον	ἄγγεῖλαιτον	ἄγγειλατον
3	ἤγγειλάτην		ἄγγειλάτην	ἄγγειλάτων
Inf.	ἄγγεῖλαι.	Part.	ἄγγείλας, -ᾱσα, -αν · G. -αντος, -άσης.	

## MIDDLE AND PASSIVE VOICES.

	Present.	2 Aor. Mid.	1 Aor. Pass.	2 Aor. Pass.
Ind.	ἄγγέλλομαι	ἤγγελόμην	ἤγγέλθην	ἤγγέλην
Subj.	ἄγγέλλωμαι	ἄγγέλωμαι	ἄγγελθῶ	ἄγγελῶ
Opt.	ἄγγελλοίμην	ἄγγελοίμην	ἄγγελθείην	ἄγγελεῖην
Imp.	ἄγγελλου	ἄγγελοῦ	ἄγγέλθητι	ἄγγέληθι
Inf.	ἄγγέλλεσθαι	ἄγγελέσθαι	ἄγγελθῆναι	ἄγγεληναι
Part.	ἄγγελλόμενος	ἄγγελόμενος	ἄγγελθείς	ἄγγελείς

	Imperfect.	1 Future.	2 Future.
Ind.	ἡγγελλόμην	ἄγγελθήσομαι	ἄγγελήσομαι
Opt.		ἄγγελθῇσοίμην	ἄγγελησοίμην
Inf.		ἄγγελθήσεσθαι	ἄγγελήσεσθαι
Part.		ἄγγελθησόμενος	ἄγγελησόμενος

## FUTURE MIDDLE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἄγγελοῦμαι	ἄγγελοίμην	ἄγγελεῖσθαι	ἄγγελούμενος
2	ἄγγελῃ, ἄγγελεῖ	ἄγγελοῖο		ἄγγελουμένη
3	ἄγγελεῖται	ἄγγελοῖτο		ἄγγελούμενον
P. 1	ἄγγελούμεθα	ἄγγελοίμεθα		ἄγγελουμένου
2	ἄγγελεῖσθε	ἄγγελοῖσθε		ἄγγελουμένης
3	ἄγγελοῦνται	ἄγγελοῖντο		
D. 2	ἄγγελεῖσθον	ἄγγελοῖσθον		
3		ἄγγελοῖσθην		

## AORIST I. MIDDLE.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἡγγειλάμην	ἄγγεῖλωμαι	ἄγγεilaίμην	
2	ἡγγεῖλω	ἄγγεῖλῃ	ἄγγεilaιο	ἄγγεilai
3	ἡγγεῖλατο	ἄγγεῖληται	ἄγγεilaιτο	ἄγγεilάσθω
P. 1	ἡγγειλάμεθα	ἄγγεilώμεθα	ἄγγεilaίμεθα	
2	ἡγγεῖλασθε	ἄγγεῖλησθε	ἄγγεilaισθε	ἄγγεilασθε
3	ἡγγεῖλαντο	ἄγγεilωνται	ἄγγεilαιντο	ἄγγεilάσθωσαν, ἄγγεilάσθων
D. 2	ἡγγεῖλασθον	ἄγγεῖλησθον	ἄγγεilαισθον	ἄγγεilασθον
3	ἡγγεῖλάσθην		ἄγγεilaίσθην	ἄγγεilάσθων
	Inf. ἄγγεilασθαι.		Part. ἄγγεilάμενος.	

## PERFECT

## PLUPERFECT.

	Ind.	Imp.	Inf.	Part.
S. 1	ἡγγεῖλμαι		ἡγγεῖλθαι	ἡγγεῖλμην
2	ἡγγεῖλσαι	ἡγγεῖλσο		ἡγγεῖλσο
3	ἡγγεῖλται	ἡγγεῖλθω		ἡγγεῖλτο
P. 1	ἡγγεῖλμεθα		ἡγγεῖλμένοι	ἡγγεῖλμεθα
2	ἡγγεῖλθε	ἡγγεῖλθε		ἡγγεῖλθε
3	ἡγγεῖλμένοι εἰσι	ἡγγεῖλθωσαν, ἡγγεῖλθων		ἡγγεῖλμένοι ἦσαν
D. 2	ἡγγεῖλθον	ἡγγεῖλθον		ἡγγεῖλθον
3		ἡγγεῖλθων		ἡγγεῖλθην



# ¶ 42. LIQUID. 2. Φαίνω, to show.

(2 Perf. and Middle, to appear.)

## ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	φαίνω	φανῶ	ἔφην	πέφαγκα	πέφην
Subj.	φαίνω		φῆνω		
Opt.	φαίνοιμι	φανοῖμι, φανοίην	φῆναιμι		
Imp.	φαῖνε		φῆνον		
Inf.	φαίνειν	φανεῖν	φῆναι		πεφηνέναι
Part.	φαίνων	φανῶν	φῆνας		πεφηνώς
	Imperfect.				2 Pluperfect.
	ἔφαινον				ἐπεφῆνεν

## MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.	Aorist Mid.
Ind.	φαίνομαι	ἐφαινόμην	φανοῦμαι	ἐφηνάμην
Subj.	φαίνωμαι			φῆνωμαι
Opt.	φαινοίμην		φανοίμην	φηνάιμην
Imp.	φαίνου			φῆναι
Inf.	φαίνεσθαι		φανεῖσθαι	φῆνασθαι
Part.	φαινόμενος		φανούμενος	φηνάμενος
	1 Aor. Pass.	2 Aor. Pass.	1 Fut. Pass.	2 Fut. Pass.
Ind.	ἐφάνθην	ἐφάνην	φανθήσομαι	φανήσομαι
Subj.	φανθῶ	φανῶ		
Opt.	φανθείην	φανείην	φανθησοίμην	φανησοίμην
Imp.	φάνθητι	φάνηθι		
Inf.	φανθήναι	φανῆναι	φανθήσεσθαι	φανήσεσθαι
Part.	φανθείς	φανείς	φανθησόμενος	φανησόμενος

	PERFECT.		PLUPERFECT.	
	Ind.	Imp.	Inf.	
S. 1	πέφασμαι		πεφάνθαι	ἐπεφάσμην
2	πέφανσαι	πέφανσο		ἐπέφανσο
3	πέφανται	πεφάνθω	Part.	ἐπέφαντο
P. 1	πεφάσμεθα		πεφασμένος	ἐπεφάσμεθα
2	πέφανθε	πέφανθε		ἐπέφανθε
3	πεφασμένοι εἰσὶ	πεφάνθωσαν, πεφάνθων		πεφασμένοι ἦσαν
D. 2	πέφανθον	πέφανθον		ἐπέφανθον
3		πεφάνθων		ἐπεφάνθην

## ¶ 43. XIII. (C.) DOUBLE CONSONANT VERBS.

1. *Αύξω* or *αυξάνω*, *to increase*.

## ACTIVE VOICE.

	Present.		Future.	Aorist.	Perfect.
Ind.	αὕξω,	αὕξάνω	αὕξήσω	ἡύξησα	ἡύξηκα
Subj.	αὕξω,	αὕξάνω		αὕξήσω	
Opt.	αὕξοιμι,	αὕξάνοιμι	αὕξήσοιμι	αὕξήσαιμι	
Imp.	αὕξε,	αὕξανε		αὕξησον	
Inf.	αὕξειν,	αὕξάνειν	αὕξήσειν	αὕξῃσαι	ἡύξηκέναι
Part.	αὕξων,	αὕξάνων	αὕξήσων	αὕξήσας	ἡύξηκώς
	Imperfect.				Pluperfect
	ἡύξον,	ἡύξανον			ἡύξηκεῖν

## MIDDLE AND PASSIVE VOICES.

	Present.		Future Mid.	Aorist Mid.
Ind.	αὕξομαι,	αὕξάνομαι	αὕξήσομαι	ἡύξησάμην
Subj.	αὕξωμαι,	αὕξάνωμαι		αὕξήσωμαι
Opt.	αὕξοίμην,	αὕξανοίμην	αὕξησοίμην	αὕξησάίμην
Imp.	αὕξου,	αὕξάνου		αὕξησαι
Inf.	αὕξεσθαι,	αὕξάνεσθαι	αὕξήσεσθαι	αὕξήσασθαι
Part.	αὕξόμενος,	αὕξανόμενος	αὕξησόμενος	αὕξησάμενος
	Imperfect.			
	ἡύξόμην,	ἡύξανόμην		

	Perfect.	Pluperfect.	Aorist Pass.	Future Pass.
Ind.	ἡύξημαι	ἡύξημην	ἡύξήθην	αὕξηθήσομαι
Subj.			αὕξηθῶ	
Opt.			αὕξηθείην	αὕξηθῃσοίμην
Imp.	ἡύξησο		αὕξήθητι	
Inf.	ἡύξῃσθαι		αὕξηθῆναι	αὕξηθήσεσθαι
Part.	ἡύξημένος		αὕξηθείς	αὕξηθησόμενος

¶ 44. 2. Perfect Passive of *κάμπτω*, *to bend*,  
and *ἐλέγχω*, *to convict*.

	Indicative.		Imperative.	
S. 1	κέκαμμαι	ἐλήλεγμαι		
2	κέκαμψαι	ἐλήλεγξαι	κέκαμψο	ἐλήλεγξο
3	κέκαμπται	ἐλήλεγκται	κεκάμφθω, &c.	ἐληλέγχθω, &c.
P 1	κεκάμμεθα	ἐληλέγμεθα		
2	κέκαμφθε	ἐλήλεγχθε	Infinitive.	
3	κεκαμμένοι	ἐληλεγμένοι	κεκάμφθαι	ἐληλέγχθαι
	[εἰσὶ	[εἰσὶ	Participle.	
D. 2	κέκαμφθον	ἐλήλεγχθον	κεκαμμένος	ἐληλεγμένος

## ¶ 45. XIV. (D.) PURE VERBS. i. CONTRACT

## 1. Τιμάω, to honor.

## ACTIVE VOICE.

PRESENT IND.				PRESENT SUBJ.			
S.	1	τιμάω,	τιμῶ	τιμάω,	τιμῶ		
	2	τιμάεις,	τιμᾷς	τιμάῃς,	τιμᾷς		
	3	τιμάει,	τιμᾷ	τιμάῃ,	τιμᾷ		
P.	1	τιμάομεν,	τιμῶμεν	τιμάωμεν,	τιμῶμεν		
	2	τιμάετε,	τιμᾶτε	τιμάῃτε,	τιμᾶτε		
	3	τιμάουσι,	τιμῶσι	τιμάωσι,	τιμῶσι		
D.	2	τιμάετον,	τιμᾶτον	τιμάῃτον,	τιμᾶτον		
IMPERFECT.				PRESENT OPT.			
S.	1	ἐτίμαον,	ἐτίμων	τιμάοιμι,	τιμῶμι,	τιμῶην	
	2	ἐτίμαες,	ἐτίμας	τιμάοις,	τιμῶς,	τιμῶης	
	3	ἐτίμαε,	ἐτίμα	τιμάοι,	τιμῶ,	τιμῶῃ	
P.	1	ἐτιμάομεν,	ἐτιμῶμεν	τιμάοιμεν,	τιμῶμεν,	τιμῶῃμεν	
	2	ἐτιμάετε,	ἐτιμᾶτε	τιμάοιτε,	τιμῶτε,	τιμῶῃτε	
	3	ἐτίμαον,	ἐτίμων	τιμάοιεν,	τιμῶεν		
D.	2	ἐτιμάετον,	ἐτιμᾶτον	τιμάοιτον,	τιμῶτον,	τιμῶῃτον	
	3	ἐτιμαέτην,	ἐτιμάτην	τιμαοίτην,	τιμῶτην,	τιμῶῃτην	
PRESENT IMP.				PRESENT INF.			
S.	2	τίμαε,	τίμῃ	τιμάειν,	τιμᾶν		
	3	τιμαέτω,	τιμάτω				
				PRESENT PART.			
P.	2	τιμάετε,	τιμᾶτε	τιμάων,	τιμῶν		
	3	τιμαέτωσαν,	τιμάωσαν,	τιμάουσα,	τιμῶσα		
		τιμαόντων,	τιμώντων	τιμάον,	τιμῶν		
D.	2	τιμάετον,	τιμᾶτον	G. τιμάοντος,	τιμῶντος		
	3	τιμαέτων,	τιμάτων	τιμαούσης,	τιμῶσης		
		Future.	Aorist.	Perfect.	Pluperfect.		
Ind.		τιμήσω	ἐτίμησα	τετίμηκα	ἐτετιμήκειν		
Subj.			τιμήσω				
Opt.		τιμήσοιμι	τιμήσοιμι				
Imp.			τίμησον				
Inf.		τιμήσειν	τιμήσαι	τετιμηκέναι			
Part.		τιμήσων	τιμήσας	τετιμηκώς			



## MIDDLE AND PASSIVE VOICES.

## PRESENT IND.

S. 1	τιμάομαι,	τιμῶμαι
2	τιμάῃ,	τιμᾷ
3	τιμάεται,	τιμάται

P. 1	τιμαόμεθα,	τιμώμεθα
2	τιμάεσθε,	τιμᾶσθε
3	τιμάονται,	τιμῶνται

D. 2	τιμάεσθον,	τιμᾶσθον
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## PRESENT SUBJ.

τιμάωμαι,	τιμῶμαι
τιμάῃ,	τιμᾷ
τιμάηται,	τιμάται

τιμαώμεθα,	τιμώμεθα
τιμάῃσθε,	τιμᾶσθε
τιμάωνται,	τιμῶνται

τιμάῃσθον,	τιμᾶσθον
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## IMPERFECT.

S. 1	ἐτιμάομην,	ἐτιμῶμην
2	ἐτιμάον,	ἐτιμῶ
3	ἐτιμάετο,	ἐτιμᾶτο

P. 1	ἐτιμαόμεθα,	ἐτιμώμεθα
2	ἐτιμάεσθε,	ἐτιμᾶσθε
3	ἐτιμάοντο,	ἐτιμῶντο

D. 2	ἐτιμάεσθον,	ἐτιμᾶσθον
3	ἐτιμαέσθην,	ἐτιμάσθην

## PRESENT OPT.

τιμαοίμην,	τιμῶμην
τιμάοιο,	τιμῶο
τιμάοιτο,	τιμῶτο

τιμαοίμεθα,	τιμώμεθα
τιμάοισθε,	τιμῶσθε
τιμάοιντο,	τιμῶντο

τιμάοισθον,	τιμῶσθον
τιμαοίσθην,	τιμῶσθην

## PRESENT IMP.

S. 2	τιμάον,	τιμῶ
3	τιμαέσθω,	τιμάσθω
P. 2	τιμάεσθε,	τιμᾶσθε
3	τιμαέσθωσαν,	τιμάσθωσαν,
	τιμαέσθων,	τιμάσθων
D. 2	τιμάεσθον,	τιμᾶσθον
3	τιμαέσθων,	τιμάσθων

## PRESENT INF.

τιμάεσθαι,	τιμᾶσθαι
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## PRESENT PART.

τιμαόμενος,	τιμώμενος
τιμαομένη,	τιμωμένη
τιμαόμενον,	τιμώμενον

## Future Mid.

## Aorist Mid.

## Perfect.

## Aorist Pass.

Ind.	τιμήσομαι	ἐτιμησάμην
Subj.		τιμήσωμαι
Opt.	τιμησοίμην	τιμησαίμην
Imp.		τίμησαι
Inf.	τιμήσεσθαι	τιμήσασθαι
Part.	τιμησόμενος	τιμησάμενος

τετίμημαι	ἐτιμήθην
	τιμηθῶ
	τιμηθείην
τετίμησο	τιμήθῃτι
τετιμήσθαι	τιμηθῆναι
τετιμημένος	τιμηθείς

## 3 Future.

## Pluperfect.

## Future Pass

Ind.	τετιμήσομαι
Opt.	τετιμησοίμην
Inf.	τετιμήσεσθαι
Part.	τετιμησόμενος

ἐτετιμήμην	τιμηθήσομαι
	τιμηθήσοίμην
	τιμηθήσεσθαι
	τιμηθήσόμενος

# ¶ 46. CONTRACT. 2. Φιλέω, to love.

## ACTIVE VOICE.

PRESENT IND.		PRESENT SUBJ.	
S	1 φιλέω, φιλῶ	φιλέω, φιλῶ	
	2 φιλείεις, φιλεῖς	φιλέῃς, φιλῇς	
	3 φιλείει, φιλεῖ	φιλέῃ, φιλῇ	
2.	1 φιλέομεν, φιλοῦμεν	φιλέωμεν, φιλῶμεν	
	2 φιλέετε, φιλεῖτε	φιλέητε, φιλῆτε	
	3 φιλέουσι, φιλοῦσι	φιλέωσι, φιλῶσι	
D.	2 φιλέετον, φιλεῖτον	φιλέητον, φιλῆτον	
IMPERFECT.		PRESENT OPT.	
S.	1 ἐφίλεον, ἐφίλουν	φιλέοιμι, φιλοῖμι, φιλοίην	
	2 ἐφίλεες, ἐφίλεις	φιλέοις, φιλοῖς, φιλοίης	
	3 ἐφίλεε, ἐφίλει	φιλέοι, φιλοῖ, φιλοίη	
P.	1 ἐφιλέομεν, ἐφιλοῦμεν	φιλέοιμεν, φιλοῖμεν, φιλοίημεν	
	2 ἐφιλέετε, ἐφιλεῖτε	φιλέοιτε, φιλοῖτε, φιλοίητε	
	3 ἐφίλεον, ἐφίλουν	φιλέοιεν, φιλοῖεν	
D.	2 ἐφιλέετον, ἐφιλεῖτον	φιλέοιτον, φιλοῖτον, φιλοίητον	
	3 ἐφιλεέτην, ἐφιλεῖτην	φιλεοίτην, φιλοίτην, φιλοίήτην	
PRESENT IMP.		PRESENT INF.	
S.	2 φίλεε, φίλει	φιλέειν, φιλεῖν	
	3 φιλεέτω, φιλεῖτω		
		PRESENT PART.	
P.	2 φιλέετε, φιλεῖτε	φιλέων, φιλῶν	
	3 φιλεέτωσαν, φιλεῖτωσαν, φιλέοντων, φιλούντων	φιλέουσα, φιλοῦσα	
		φιλέον, φιλοῦν	
D.	2 φιλέετον, φιλεῖτον	G. φιλέοντος, φιλοῦντος	
	3 φιλεέτων, φιλεῖτων	φιλεούσης, φιλούσης	

	Future.	Aorist.	Perfect.	Pluperfect.
Ind.	φιλήσω	ἐφίλησα	πεφίληκα	ἐπεφιλήκειν
Subj.		φιλήσω		
Opt.	φιλήσοιμι	φιλήσαιμι		
Imp.		φίλησον		
Inf.	φιλήσειν	φιλήσαι	πεφιληκέναι	
Part.	φιλήσων	φιλήσας	πεφιληκώς	

## MIDDLE AND PASSIVE VOICES

## PRESENT IND.

S. 1	φιλέομαι,	φιλοῦμαι
2	φιλέῃ, φιλέει,	φιλῇ, φιλεῖ
3	φιλέεται,	φιλεῖται
P. 1	φιλεόμεθα,	φιλούμεθα
2	φιλέεσθε,	φιλεῖσθε
3	φιλέονται,	φιλοῦνται
D. 2	φιλέεσθον,	φιλεῖσθον

## PRESENT SUBJ.

φιλέωμαι,	φιλῶμαι
φιλέῃ,	φιλῇ
φιλέηται,	φιλήται
φιλεώμεθα,	φιλώμεθα
φιλέησθε,	φιλήσθε
φιλέωνται,	φιλῶνται
φιλέησθον,	φιλήσθον

## IMPERFECT.

S. 1	ἐφιλεόμην,	ἐφιλούμην
2	ἐφιλέου,	ἐφιλοῦ
3	ἐφιλέετο,	ἐφιλεῖτο
P. 1	ἐφιλεόμεθα,	ἐφιλούμεθα
2	ἐφιλέεσθε,	ἐφιλεῖσθε
3	ἐφιλέοντο,	ἐφιλοῦντο
D. 2	ἐφιλέεσθον,	ἐφιλεῖσθον
3	ἐφιλέεσθην,	ἐφιλείσθην

## PRESENT OPT.

φιλεοίμην,	φιλοίμην
φιλέοιο,	φιλοῖο
φιλέοιτο,	φιλοῖτο
φιλεοίμεθα,	φιλοίμεθα
φιλέοισθε,	φιλοῖσθε
φιλέοιντο,	φιλοῖντο
φιλέοισθον,	φιλοῖσθον
φιλεοίσθην,	φιλοίσθην

## PRESENT IMP.

S. 2	φιλέου,	φιλοῦ
3	φιλέεσθω,	φιλείσθω
P. 2	φιλέεσθε,	φιλεῖσθε
3	φιλέεσθωσαν,	φιλείσθωσαν,
	φιλέεσθων,	φιλείσθων
D. 2	φιλέεσθον,	φιλεῖσθον
3	φιλέεσθων,	φιλείσθων

## PRESENT INF.

φιλέεσθαι,	φιλεῖσθαι
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## PRESENT PART.

φιλεόμενος,	φιλούμενος
φιλεομένη,	φιλουμένη
φιλεόμενον,	φιλούμενον

	Future Mid.	Aorist Mid.	Perfect.	Aorist Pass.
Ind.	φιλήσομαι	ἐφιλησάμην	πεφίλημαι	ἐφιλήθην
Subj.		φιλήσωμαι		φιληθῶ
Opt.	φιλησοίμην	φιλησαίμην		φιληθείην
Imp.		φίλησαι	πεφίλησο	φιλήθητι
Inf.	φιλήσεσθαι	φιλήσασθαι	πεφιλήσθαι	φιληθήναι
Part.	φιλησόμενος	φιλησάμενος	πεφιλημένος	φιληθείς

## 3 Future.

Ind.	πεφιλήσομαι
Opt.	πεφιλησοίμην
Inf.	πεφιλήσεσθαι
Part.	πεφιλησόμενος

## Pluperfect.

ἐπεφιλήμην

## Future Pass.

φιληθήσομαι
φιληθησοίμην
φιληθήσεσθαι
φιληθησόμενος



# ¶ 47. CONTRACT. 3. Δηλώω, to manifest.

## ACTIVE VOICE.

PRESENT IND.		PRESENT SUBJ.	
S. 1	δηλώω, δηλῶ	δηλώω, δηλῶ	
2	δηλόεις, δηλοῖς	δηλόης, δηλοῖς	
3	δηλόει, δηλοῖ	δηλόῃ, δηλοῖ	
P. 1	δηλόομεν, δηλοῦμεν	δηλώομεν, δηλῶμεν	
2	δηλόετε, δηλοῦτε	δηλόητε, δηλῶτε	
3	δηλόουσι, δηλοῦσι	δηλώουσι, δηλῶσι	
D. 2	δηλόετον, δηλοῦτον	δηλόητον, δηλῶτον	
IMPERFECT.		PRESENT OPT.	
S. 1	ἐδήλοον, ἐδήλουν	δηλόοιμι, δηλοῖμι, δηλοίην	
2	ἐδήλοες, ἐδήλους	δηλόοις, δηλοῖς, δηλόης	
3	ἐδήλοε, ἐδήλου	δηλόοι, δηλοῖ, δηλοίη	
P. 1	ἐδηλόομεν, ἐδηλοῦμεν	δηλόοιμεν, δηλοῖμεν, δηλοίημεν	
2	ἐδηλόετε, ἐδηλοῦτε	δηλόοιτε, δηλοῖτε, δηλοίητε	
3	ἐδήλοον, ἐδήλουν	δηλόοιεν, δηλοῖεν	
D. 2	ἐδηλόετον, ἐδηλοῦτον	δηλόοιτον, δηλοῖτον, δηλοίητον	
3	ἐδηλοέτην, ἐδηλούτην	δηλοοίτην, δηλοίτην, δηλοίητην	
PRESENT IMP.		PRESENT INF.	
S. 2	δήλοε, δήλου	δηλόειν, δηλοῦν	
3	δηλοέτω, δηλούτω		
		PRESENT PART.	
P. 2	δηλόετε, δηλοῦτε	δηλόων, δηλῶν	
3	δηλοέτωσαν, δηλούτωσαν, δηλοόντων, δηλούντων	δηλόουσα, δηλοῦσα, δηλόον, δηλοῦν	
D. 2	δηλόετον, δηλοῦτον	G δηλόοντος, δηλοῦντος	
3	δηλοέτων, δηλούτων	δηλοούσης, δηλούσης	
Future.		Perfect.	
Ind.	δηλώσω	δεδήλωκα	ἐδεδηλώκειν
Subj.			
Opt.	δηλώσοιμι		
Imp.			
Inf.	δηλώσειν	δεδηλωκεναι	
Part.	δηλώσων	δεδηλωκώς	
Aorist.		Fluperfect.	
	ἐδήλωσα		
	δηλώσω		
	δηλώσαιμι		
	δήλωσον		
	δηλώσαι		
	δηλώσας		

## MIDDLE AND PASSIVE VOICES.

## PRESENT IND.

S. 1	δηλόομαι,	δηλοῦμαι
2	δηλόη,	δηλοῖ
3	δηλόεται,	δηλοῦται
P. 1	δηλοόμεθα,	δηλούμεθα
2	δηλόεσθε,	δηλοῦσθε
3	δηλόονται,	δηλοῦνται
D. 2	δηλόεσθον,	δηλοῦσθον

## PRESENT SUBJ.

δηλώομαι,	δηλωῖμαι
δηλόη,	δηλοῖ
δηλόηται,	δηλώται
δηλωόμεθα,	δηλώμεθα
δηλόησθε,	δηλώσθε
δηλώνται,	δηλώνται
δηλόησθον,	δηλώσθον

## IMPERFECT.

S. 1	ἐδηλοόμην,	ἐδηλούμην
2	ἐδηλόου,	ἐδηλοῦ
3	ἐδηλόετο,	ἐδηλοῦτο
P. 1	ἐδηλοόμεθα,	ἐδηλούμεθα
2	ἐδηλόεσθε,	ἐδηλοῦσθε
3	ἐδηλόοντο,	ἐδηλοῦντο
D. 2	ἐδηλόεσθον,	ἐδηλοῦσθον
3	ἐδηλοέσθην,	ἐδηλούσθην

## PRESENT OPT.

δηλοοίμην,	δηλοίμην
δηλόοιο,	δηλοῖο
δηλόοιτο,	δηλοῖτο
δηλοοίμεθα,	δηλοίμεθα
δηλόοισθε,	δηλοῖσθε
δηλόοιντο,	δηλοῖντο
δηλόοισθον,	δηλοῖσθον
δηλοοίσθην,	δηλοίσθην

## PRESENT IMP.

S. 2	δηλόου,	δηλοῦ
3	δηλόεσθω,	δηλούσθω
P. 2	δηλόεσθε,	δηλοῦσθε
3	δηλοέσθωσαν,	δηλούσθωσαν,
	δηλοέσθων,	δηλούσθων
D. 2	δηλόεσθον,	δηλοῦσθον
3	δηλοέσθων,	δηλούσθων

## PRESENT INF.

δηλόεσθαι,	δηλοῦσθαι
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## PRESENT PART.

δηλοόμενος,	δηλούμενος
δηλοομένη,	δηλουμένη
δηλοόμενον,	δηλούμενον

	Future Mid	Aorist Mid.	Perfect.	Aorist Pass.
Ind.	δηλώσομαι	ἐδηλωσάμην	δεδήλωμαι	ἐδηλώθην
Subj.		δηλώσωμαι		δηλωθῶ
Opt.	δηλωσοίμην	δηλωσαιμην		δηλωθείην
Imp.		δήλωσαι	δεδήλωσο	δηλώθητι
Inf.	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι	δηλωθῆναι
Part.	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος	δηλωθείς

## 3 Future.

Ind.	δεδηλώσομαι
Opt.	δεδηλωσοίμην
Inf.	δεδηλώσεσθαι
Part.	δεδηλωσόμενος

## Pluperfect.

ἐδεδηλώμην

## Future Pass.

δηλωθήσομαι
δηλωθήσοιμην
δηλωθήσεσθαι
δηλωθήσόμενος

# 1 48. PURE VERBS. ii. VERBS IN -μι.

## 1. ἵστημι, to place, to station.

(2 Aor., Perf., Plup., and 3 Fut., to stand.)

### ACTIVE VOICE.

#### PRESENT.

	Ind.	Subj.	Opt.	Imp.
Ξ	1 ἵστημι	ἵστω	ἵσταιην	
	2 ἵστης	ἵσῃς	ἵσταιης	ἵστη
	3 ἵσθαι	ἵσῃ	ἵσταιη	ἵστάτω
P.	1 ἵσταμεν	ἵσῶμεν	ἵσταιημεν, ἵσταῖμεν	
	2 ἵστατε	ἵσῃτε	ἵσταιητε, ἵσταῖτε	ἵστατε
	3 ἵστασθαι	ἵσῶσιν	ἵσταιησαν, ἵσταῖεν	ἵστάτωσαν, ἵστάντων
D.	2 ἵστατον	ἵσῃτον	ἵσταιητον, ἵσταῖτον	ἵστατον
	3		ἵσταιήτην, ἵσταίτην	ἵστάτων
	Inf. ἱσθάναι.	Part. ἱστάς, -ᾶσα, -άν·	G. -άντος, -άσης.	

#### IMPERFECT.

S.	1 ἵστην	P. ἵσταμεν	D.
	2 ἵστης	ἵστατε	ἵστατον
	3 ἵστη	ἵστασαν	ἵσάτην

#### AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἕστην	στώ	σταιην		στήναι
	2 ἕστης	στῆς	σταιης	στήθι (σιᾶ)	
	3 ἕστη	στή	σταιη	στήτω	Part.
P.	1 ἕστημεν	σῶμεν	σταιημεν, σταῖμεν		στάς
	2 ἕστητε	στῆτε	σταιητε, σταῖτε	στήτε	
	3 ἕστησαν	σῶσιν	σταιησαν, σταῖεν	στήτωσαν, σάντων	
D.	2 ἕστητον	στῆτον	σταιητον, σταῖτον	στήτον	
	3 ἕστήτην		σταιήτην, σταίτην	στήτων	

	Future.	1 Aorist.	Perfect.	Pluperfect.	3 Future.
Ind.	στήσω	ἕστησα	ἕστηκα	ἕστήκειν, εἰστήκειν	ἕστήξω
Subj.		στήσω	ἕσθήκω		
Opt.	στήσοιμι	στήσαιοιμι			ἕστήξοιμι
Imp.		στήσον			
Inf.	στήσειν	στήσαι	*		ἕστήξειν
Part.	στήσων	στήσας	ἕστηκώς		ἕστήξων



## PERFECT II.

## PLUPERF. II.

	Ind.	Subj.	Opt.	Imp.	Inf.	
S. 1	*	ἔστω	ἔσταιην		ἔσταναι	*
2	*	*	ἔσταιης	ἔσταθι		*
3	*	*	ἔσταιη	ἔστάτω	Part.	*
P. 1	ἔσταμεν	ἔστωμεν	&c.		ἔστώς	ἔσταμεν
2	ἔστατε	*		ἔστατε	ἔστώσα	ἔστατε
3	ἔστωσι	ἔστωσι		&c.	ἔστώς, ἔστός	ἔστασαν
D. 2	ἔστατον	*			ἔστώτος	ἔστατον
3					ἔστώσης	ἔστάτην

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἵσταμαι	ἵστώμαι	ἵσταίμην		ἵστασθαι
2	ἵστασαι	ἵσθῃ	ἵσταιο	ἵστασο, ἵστω	
3	ἵσταται	ἵσθῆται	ἵσταιτο	ἵστάσθω	Part.
P. 1	ἵστάμεθα	ἵσώμεθα	ἵσταίμεθα		ἵστάμενος
2	ἵστασθε	ἵσῆσθε	ἵστασθε	ἵστασθε	
3	ἵστανται	ἵσώνται	ἵσταιντο	ἵστάσθωσαν, ἵστάσθων	
D. 2	ἵστασθον	ἵσῆσθον	ἵστασθον	ἵστασθον	
3			ἵσταίσθην	ἵστάσθων	

## IMPERFECT

S. 1	ἵσάμην	P. 1	ἵστάμεθα	D.	
2	ἵτασο, ἵστω		ἵτασθε		ἵτασθον
3	ἵτατο		ἵταντο		ἵτάσθην

Fut. Mid. στήσομαι. Aor. Mid. ἔστησάμην. Perf. ἕσταμαι.  
 Pluperf. ἑστάμην. 3 Fut. Mid. ἐστήξομαι. Aor. Pass. ἐστάσθην.  
 Fut. Pass. σταθήσομαι.

## ¶ 49. 2. THE SECOND AORIST πρίασθαι, to buy.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐπριάμην	πρίωμαι	πριαίμην		πρίασθαι
2	ἐπρίω	πρίῃ	πρίαιο	πρίασο, πρίω	
3	ἐπρίατο	πρίῃται	πρίατο	πρίασθω	Part.
P. 1	ἐπριάμεθα	πρίώμεθα	πριαίμεθα		πριάμενος
2	ἐπρίασθε	πρίῃσθε	πρίασθε	πρίασθε	
3	ἐπρίαντο	πρίωνται	πρίαιντο	πρίασθωσαν, πρίασθων	
D. 2	ἐπρίασθον	πρίῃσθον	πρίασθον	πρίασθον	
3	ἐπρίασθην		πριαίσθην	πρίασθων	

## ¶ 50. VERBS IN -μι. 3. Τίθῃμι, to put.

## ACTIVE VOICE.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	τίθῃμι	τιθῶ	τιθείην	
2	τίθῃς	τιθῇς	τιθείης	τίθει
3	τίθῃσι	τιθῇ	τιθείη	τιθέτω
P. 1	τίθεμεν	τιθῶμεν	τιδείημεν, τιδείμεν	
2	τίθετε	τιθῆτε	τιδείητε, τιδείτε	τίθετε
3	τιθέασι, τιθεῖσι	τιθῶσι	τιδείησαν, τιδείεν	τιθέτωσαν, τιθέντων
D. 2	τίθετον	τιθῆτον	τιδείητον, τιδείτον	τίθετον
3			τιδείήτην, τιδείτην	τιθέτων
Inf. τιθέναι. Part. τιθείς, -εῖσα, -έν · G. -έντος, -είσης.				

## IMPERFECT.

S. 1	ἐτίθην, ἐτίθουν	P. ἐτίθεμεν	D.
2	ἐτίθῃς, ἐτίθεις	ἐτίθετε	ἐτίθετον
3	ἐτίθῃ, ἐτίθει	ἐτίθεσαν	ἐτιθέτην

## AORIST I.

## AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔθηκα	*	θῶ	θείην	
2	ἔθηκας	*	θῇς	θείης	θές
3	ἔθηκε	*	θῇ	θείη	θέτω
P. 1	ἐθήκαμεν	ἔθεμεν	θῶμεν	δείημεν, δείμεν	
2	ἐθήκατε	ἔθετε	θῆτε	δείητε, δείτε	θέτε
3	ἔθηκαν	ἔθεσαν	θῶσι	δείησαν, δείεν	θέτωσαν, θέντων
D. 2		ἔθετον	θῆτον	δείητον, δείτον	θέτον
3		ἐθέτην		δείήτην, δείτην	θέτων
AOR. II. Inf. θεῖναι. Part. θείς, θεῖσα, θέν · G. θέντος, θείσης					

	Future.	Perfect.	Pluperfect.
Ind.	θήσω	έθεικα	έτεθεικέην
Opt.	θήσοιμι		
Inf.	θήσειν	εθεικέναι	
Part.	θήσων	εθεικώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.
S	1 τιθεμαι	τιθῶμαι	τιθείμην, τιθοίμην
	2 τιθεσαι, τίθῃ	τιθῇ	τίθειο, τίθοιο
	3 τίθεται	τιθήται	τίθειτο, τίθοιτο
P	1 τιθέμεθα	τιθώμεθα	τιθέμεθα, τιθοίμεθα
	2 τίθεσθε	τιθήσθε	τίθεισθε, τίθοισθε
	3 τίθενται.	τιθῶνται	τίθεντο, τίθοντο
D.	2 τίθεσθον	τιθήσθον	τίθεισθον, τίθοισθον
	3		τιθείσθην, τιθοίσθην

	Imp.	Inf.	IMPERFECT.
S.	1	τίθεσθαι	ἐτιθέμην
	2 τίθεισο, τίθου		ἐτίθεισο, ἐτίθου
	3 τιθέσθω	Part.	ἐτίθειτο
P.	1	τιθέμενος	ἐτιθέμεθα
	2 τίθεσθε		ἐτίθεσθε
	3 τιθέσθωσαν, τιθέσθων		ἐτίθεντο
D.	2 τίθεσθον		ἐτίθεσθον
	3 τιθέσθων		ἐτιθέσθην

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἐθέμην	θῶμαι	θείμην (θοίμην)		θέσθαι
	2 ἔθου	θῇ	θῆο	θού	
	3 ἔθετο	θήται	θῆτο	θέσθω	Part.
P.	1 ἐθέμεθα	θώμεθα	θείμεθα		θέμενος
	2 ἔθεσθε	θήσθε	θῆσθε	θέσθε	
	3 ἔθεντο	θῶνται	θῆντο	θέσθωσαν, θέσθων	
D.	2 ἔθεσθον	θήσθον	θῆσθον	θέσθον	
	3 ἐθέσθην		θείσθην	θέσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	θήσομαι	ἐτέθην	τεθήσομαι	τέθειμαι	ἐτεθείμην
Subj.		τεθῶ			
Opt.	θησοίμην	τεθείην	τεθησοίμην		
Imp.		τέθητι		τέθεισο	
Inf.	θήσεσθαι	τεθῆναι	τεθήσεσθαι	τεθεῖσθαι	
Part.	θησόμενος	τεθείς	τεθησόμενος	τεθειμένος	

## ¶ 51. VERBS IN-μι. 4. Δίδωμι, to give.

## ACTIVE VOICE.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.
6.	1 δίδωμι	διδῶ	διδόην (διδῶην)	
	2 δίδως	διδῶς	διδοίης	δίδου
	3 δίδωσι	διδῶ	διδοίη	διδότω
Ρ.	1 δίδομεν	διδῶμεν	διδοίημεν, διδοῖμεν	
	2 δίδοτε	διδῶτε	διδοίητε, διδοῖτε	δίδοτε
	3 διδόασι, διδούσι	διδῶσι	διδοίησαν, διδοῖεν	διδότωσαν, διδόντων
D.	2 δίδοτον	διδῶτον	διδοίητον, διδοῖτον	δίδοτον
	3		διδοιήτην, διδοίτην	διδότων
	Inf. διδόναι. Part. διδούς, -ούσα, -όν · G. -όντος, -ούσης.			

## IMPERFECT.

6.	1 ἐδίδων,	ἐδίδουν	P. ἐδίδομεν	D.
	2 ἐδίδως,	ἐδίδους	ἐδίδοτε	ἐδίδοτον
	3 ἐδίδω,	ἐδίδου	ἐδίδοσαν	ἐδιδότην

## AORIST I.

## AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S.	1 ἔδωκα	*	δῶ	δοίην (δῶην)	
	2 ἔδωκας	*	δῶς	δοίης	δός
	3 ἔδωκε	*	δῶ	δοίη	δότω
Ρ.	1 ἐδώκαμεν	ἔδομεν	δῶμεν	δοίημεν, δοῖμεν	
	2 ἐδώκατε	ἔδοτε	δῶτε	δοίητε, δοῖτε	δότε
	3 ἔδωκαν	ἔδοσαν	δῶσι	δοίησαν, δοῖεν	δότωσαν, δόντων
D.	2	ἔδοτον	δῶτον	δοίητον, δοῖτον	δότον
	3	ἐδότην		δοιήτην, δοίτην	δότων

AOR. II. Inf. δοῦναι. Part. δούς, δοῦσα, δόν · G. δόντος, δούσης

	Future.	Perfect.	Pluperfect.
Ind.	δώσω	δέδωκα	ἐδεδώκειν
Opt.	δώσοιμι		
Inf.	δώσειν	δεδωκέναι	
Part.	δῶσων	δεδωκώς	



## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδομαι.	διδῶμαι	διδόιμην	
2	δίδοσαι	διδῷ	δίδοιο	δίδοσο, δίδου
3	δίδοται	διδῶται	δίδοιτο	δίδοσθω
P. 1	διδόμεθα	διδώμεθα	διδοίμεθα	
2	δίδοσθε	διδῶσθε	δίδοισθε	διδόσθε
3	δίδονται	διδῶνται	δίδοιντο	διδόσθωσαν διδόσθων
D. 2	δίδοσθον	διδῶσθον	δίδοισθον	δίδοσθον
3			διδοίσθην	διδόσθων

Inf. δίδοσθαι.

Part. διδόμενος.

## IMPERFECT.

S. 1	ἔδιδόμην	P. ἔδιδόμεθα	D.
2	ἔδίδοσο, ἔδιδου	ἔδίδοσθε	ἔδίδοσθον
3	ἔδίδοτο	ἔδίδοντο	ἔδιδόσθην

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔδομην	δῶμαι	δοίμην		δόσθαι
2	ἔδου	δῷ	δοῖο	δοῦ	
3	ἔδοτο	δῶται	δοῖτο	δόσθω	Part.
P. 1	ἔδομεθα	δώμεθα	δοίμεθα		δόμενος
2	ἔδοσθε	δῶσθε	δοῖσθε	δόσθε	
3	ἔδοντο	δῶνται	δοῖντο	δόσθωσαν, δόσθων	
D. 2	ἔδοσθον	δῶσθον	δοῖσθον	δόσθον	
3	ἔδόσθην		δοίσθην	δόσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	δώσομαι	ἔδοθην	δοθήσομαι	δέδομαι	ἔδεδόμην
Subj.		δοθῶ			
Opt.	δωσοίμην	δοθείην	δοθησοίμην		
Imp		δόθητι		δέδοσο	
Inf.	δώσεσθαι	δοθήναι	δοθήσεσθαι	δεδόσθαι	
Part.	δωσόμενος	δοθείς	δοθησόμενος	δεδομένος	

# ¶ 52. VERBS IN -μι. 5. Δείκνυμι, to show.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S.	1 δείκνυμι	δείκνυω	δείκνύοιμι	
	2 δείκνῃς	δείκνῃς	δείκνύοις	δείκνῃ
	3 δείκνῃσι	δείκνῃη	δείκνύοι	δείκνῃτω
P.	1 δείκνυμεν	δείκνύμεν	δείκνύοιμεν	
	2 δείκνυτε	δείκνύητε	δείκνύοιτε	δείκνῃτε
	3 δείκνύασι, δείκνῃσι	δείκνύωσι	δείκνύοιεν	δείκνύτωσαν, δείκνῃντων
D.	2 δείκνῃτον	δείκνῃητον	δείκνύοιτον	δείκνῃτον
	3		δείκνυόιτην	δείκνῃτων
	Inf. δείκνῆναι.	Part. δείκνύς, -ῦσα, -ύν		G. -ύντος, -ύσης.

### IMPERFECT.

S.	1 ἐδείκνυν,	ἐδείκνυνον	P. ἐδείκνυμεν	D.
	2 ἐδείκνῃς,	ἐδείκνῃς	ἐδείκνυτε	ἐδείκνῃτον
	3 ἐδείκνῃ,	ἐδείκνῃε	ἐδείκνυσαν	ἐδείκνῃτην

Future δείξω.

Aorist ἔδειξα.

## MIDDLE AND PASSIVE VOICES

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S	1 δείκνῃμαι	δείκνύωμαι	δείκνυόιμην	
	2 δείκνυσαι	δείκνῃη	δείκνύοιο	δείκνυσο
	3 δείκνυται	δείκνῃηται	δείκνύοιτο	δείκνῃσθω
P.	1 δείκνύμεθα	δείκνύμεθα	δείκνυόιμεθα	
	2 δείκνυσθε	δείκνῃησθε	δείκνύοισθε	δείκνυσθε
	3 δείκνυνται	δείκνύονται	δείκνύοιντο	δείκνῃσθωσαν, δείκνῃσθων
D	2 δείκνυσθον	δείκνῃησθον	δείκνύοισθον	δείκνυσθον
	3		δείκνυόισθην	δείκνῃσθων
	Inf. δείκνυσθαι.	Part. δείκνύμενος.		

### IMPERFECT.

S	1 ἐδείκνυμην	P. ἐδείκνύμεθα	D.
	2 ἐδείκνυσο	ἐδείκνυσθε	ἐδείκνυσθον
	3 ἐδείκνυντο	ἐδείκνυντο	ἐδείκνῃσθην

Fut. Mid. δείξομαι. Aor. Mid. ἔδειξάμην. Perf. δέδειγμαι.  
Pluperf. ἐδεδείγμην. Aor. Pass. ἐδείχθην. Fut. Pass. δείχθή-  
σομαι

## ¶ 53. 6. Φημί, to say.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	φημί, ἡμί	φῶ	φαίην		φάναι
2	φῆς, φῆς	φῆς	φαίης	φάθι	
3	φησί	φῆ	φαίη	φάτω	Part.
P. 1	φᾶμεν	φῶμεν	φαίμεν, φαῖμεν		φάς
2	φατέ	φῆτε	φαίητε, φαῖτε	φάτε	
3	φᾶσι	φῶσι	φαίσαν, φαῖεν	φάτωσαν, φάντων	
D. 2	φᾶτόν	φῆτον	φαίητον, φαῖτον	φάτον	
3			φαιήτην, φαίτην	φάτων	

## IMPERFECT.

S. 1	ἔφην, ἦν	P. ἔφαμεν	D. ἔφατον
2	ἔφης, ἔφησθα	ἔφατε	ἔφατον
3	ἔφη, ἦ	ἔφασαν	ἔφάτην

## SYNOPSIS OF ASSOCIATED FORMS.

## ACTIVE VOICE.

	Present.	Imperfect.	Future.
Ind.	φημί, φάσκω	ἔφην, ἔφασκον	φήσω, ἐρῶ
Subj.	φῶ, φάσκω		
Opt.	φαίην, φάσκοιμι		* ἐροῖμι, ἐροίην
Imp.	φάθι, φάσκε		
Inf.	φάναι, φάσκειν		φήσειν, ἐρεῖν
Part.	φάς, φάσκων		φήσων, ἐρῶν

	1 Aorist.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἔφησα, εἶπα	εἶπον	εἵρηκα	εἰρήκειν
Subj.	φήσω, εἵπω	εἵπω		
Opt.	φήσαιμι, εἵπαιμι	εἵποισι		
Imp.	* εἵπον	εἵπέ		
Inf.	φήσαι, εἵπαι	εἵπεῖν	εἵρηκέναι	
Part.	φήσας, εἵπας	εἵπών	εἵρηκώς	

## MIDDLE AND PASSIVE VOICES.

Pres. Inf. φάσθαι, Part. φάμενος · Perf. Imp. S. 3 πεφάσθω ·  
 Imperf. ἐφασκόμην · Perf. εἵρημαι, Plup. εἰρήμην, 3 Fut. εἰρήσο-  
 υαι, Aor. Pass. ἐρῶθήην, ἐρῶέθην, Fut. Pass. ῥηθήσομαι.

## ¶ 54. VERBS IN -μι. 7. "Ἰνμι, to send.

## ACTIVE VOICE.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 Ἰνμι	ἰῶ	ἰέην		ἰέναι
	2 Ἰης	ἰῆς	ἰείης	ἰέι	
	3 Ἰησι	ἰῇ	ἰείη	ἰέτω	Part.
P	1 ἰέμεν	ἰῶμεν	ἰέημεν, ἰεῖμεν		ἰείς
	2 ἰετε	ἰῆτε	ἰείητε, ἰεῖτε	ἰετε	
	3 ἰᾶσι, ἰεῖσι	ἰῶσι	ἰείησαν, ἰεῖεν	ἰέτωσαν, ἰέντων	
D	2 ἰέτον	ἰῆτον	ἰείητον, ἰεῖτον	ἰέτον	
	3		ἰειήτην, ἰεῖτην	ἰέτων	

## IMPERFECT.

## AORIST I.

## AORIST II.

		Ind.	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 Ἰν, ἰουν (ἰεν)	ἦκα	*	ῶ	εἶην		εἶναι
	2 Ἰης, ἰεις	ἦκας	*	ῆς	εἶης	ἔς	
	3 Ἰη, ἰει	ἦκε	*	ῇ	εἶη, &c.	ἔτω	Part
P	1 ἰέμεν	ἦκαμεν	εἶμεν	ῶμεν			εἶς
	2 ἰετε	ἦκατε	εἶτε	ῆτε		ἔτε	
	3 ἰεσαν	ἦκαν	εἶσαν	ῶσι		ἔτωσαν, ἔντων	
D	2 ἰέτον		εἶτον	ῆτον		ἔτον	
	3 ἰέτην		εἶτην			ἔτων	

Future, ἦσω.

Perfect, εἶκα.

Pluperfect, ἔκειν.

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 ἰέμαι	ἰῶμαι	ἰείμην, ἰοίμην		ἰεσθαι
	2 ἰεσαι, ἰῇ	ἰῇ	ἰείο, ἰοίο	ἰεσο, ἰου	
	3 ἰεται	ἰῆται	ἰείτο, ἰοίτο	ἰεσθω	Part.
	&c.	&c.	&c.	&c.	ἰέμενος

## IMPERFECT.

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἰέμην	εἶμην	ῶμαι	οἶμην	ἔσθαι
	2 ἰεσο, ἰου	εἶσο	ῆ	οἶο	οῦ
	3 ἰετο	εἶτο	ῆται	οἶτο	ἔσθω
	&c.	&c.	&c.	&c.	ἔμενος

Fut. Mid. ἦσομαι. 1 Aor. Mid. ἦκάμην. Perf. εἶμαι. Plup  
εἶμην. Aor. Pass. εἶθην. Fut. Pass. ἐσθήσομαι.



¶ 55. 8. *Εἶμί, to be*

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	εἶμι	ᾧ	εἶην		εἶναι
2	εἶς, εἶ	ᾗς	εἶης	ἴσθι	
3	ἐστί	ᾗ	εἶη	ἔστω (ἦτω,	
P. 1	ἐσμέν	ᾧμεν	εἶημεν, εἶμεν		Part.
2	ἐστέ	ᾗτε	εἶητε, εἶτε	ἔστε	ὄν
3	εἰσὶ	ᾧσι	εἶησαν, εἶεν	ἔστωσαν, ἔστων, ὄντων	οὐσα όν
D. 2	ἐστόν	ᾗτον	εἶητον, εἶτον	ἔστον	όντος
3			εἶήτην, εἶτην	ἔστων	οὔσης

## IMPERFECT.

## FUTURE.

	Ind.	Opt.	Inf.
S. 1	ἦν, ᾗ, ἦμην	ἔσομαι	ἔσεσθαι
2	ἦς, ἦσθα	ἔσῃ, ἔσει	ἔσοιο
3	ἦν	ἔσεται, ἔσται	ἔσοιτο
P. 1	ἦμεν	ἐσόμεθα	ἐσόμενος
2	ἦτε, ἦστε	ἔσεσθε	ἔσοισθε
3	ἦσαν	ἔσονται	ἔσονται
D. 2	ἦτον, ἦστον	ἔσεσθον	ἔσοισθον
3	ἦτην, ἦστην		ἔσολσθην

## DIALECTIC FORMS.

## PRESENT.

Ind.	Subj.	Imp.	Part.
S. 1 ἐμί D.	S. 1 ἰω I.	S. 2 ἴσο, ἴσοο P.	M. ἰών I.
2 εἶς I.	εἶω E.	Inf.	F. ἰούσα I.
ἰσσί P.	3 ἦσι E.	ἴμην E.	ἰοῖσα D.
3 ἐνσί D.	ἦσι E.	ἴμεναι E.	ἰύσα D.
P. 1 εἰμέν I.	P. 1 ᾧμιν D.	ἴμεν P.	ἰάσα D.
εἰμές D.	3 ἴωσι I.	ἴμεναι E. Ἀ.	N. ἰόν I.
ἰμίν P.	Opt.	ἦμιν D.	Gen.
3 ἐνσί D.	S. 2 ἰήσθαι P.	ἴμιν D.	ἰόντος I.
ἰάσι E.	ἴσις, 3 ἴσι I.	ἴμιναι D.	ἰόντος D.

## IMPERFECT.

S. 1 ἦν E.	S. 2 ἦς P.	S. 3 ἦν I.	P. 3 ἦσαν I. P.
ἦν E.	ἦσθα E.	ἦς D.	ἦσαν P.
ἦσαν It.	ἦς I.	ἦσι It.	ἦσαν It.
ἦα I.	3 ἦν E.	P. 1 ἦμιν D.	ἦσαν I.
ἦα I.	ἦς(ν) I.	2 ἦασι I.	ἦατο E.

## DIALECTIC FORMS OF εἰμί, to be

## FUTURE IND.

S. 1 ἴσομαι E.  
 2 ἴσαι I.  
    ἴσαις E.  
    ἴσῃ P.  
    ἴσῃ D.

S. 3 ἴσεται E.  
    ἴσεται E.  
    ἴσῃται D.  
    ἴσῃται D.

F 1 ἰσόμεθα P.  
    ἰσόμεθα E.  
 2 ἴσσεσθε E.  
 3 ἴσسونται E.  
    ἰσοῦνται D

## ¶ 56. 9. Εἶμι, to go.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.	Part
S. 1	εἶμι	ἴω	ἴοιμι, ἴοίην		ἰέναι	ἴών
2	εἶς, εἰ	ἴῃς	ἴοις	ἴθι (εἰ)		ἴόντα
3	εἶσι	ἴῃ	ἴοι	ἴτω		ἴόν
P. 1	ἴμεν	ἴωμεν	ἴοιμεν			
2	ἴτε	ἴητε	ἴοιτε	ἴτε		
3	ἴασι	ἴωσι	ἴοιεν	ἴωσαν, ἴόντων, ἴων		
D. 2	ἴτον	ἴητον	ἴοιτον	ἴτον		
3			ἴοίτην	ἴτων		

## PLUPERFECT II., OR IMPERFECT.

S. 1	ἥειν, ἥα (ἥια)	P. ἥειμεν, ἥμεν	D.	
2	ἥεις, ἥεισθα	ἥειτε, ἥτε		ἥειτον, ἥιτον
3	ἥει(ν)	ἥεσαν		ἥείτην, ἥιτην

MIDDLE (to hasten). Present, ἵεμαι. Imperfect, ἵεμην.

## DIALECTIC FORMS.

## PRESENT.

Ind.	Subj.	Opt.	Inf.
S 2 εἶς I. εἶσθα E.	S. 1 εἴω P. 2 ἴσθα E. 3 ἴσαι E.	S. 3 εἴη E. εἴῃ E.	ἵμεν E. D. ἵμεναι E. ἵμεναις E. ἵναι P.
P. 3 εἶσι P.	P. 1 ἴομεν E.		

## IMPERFECT.

S. 1 ἥια I. 3 ἥις I. ἥις E. ἥις E.	P. 1 ἥομεν E. 3 ἥσαν E. ἥσαν I. ἥιον E.	D. 3 ἥτην E.
---	--	--------------

MID. Fut. ἵσομαι, Aor. ἰσάμεν, Ep. (§ 252).

## ¶ 57. PURE VERBS. iii. SECOND AORISTS.

## 1. AORIST II. of βαίνω, to go.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἔβην	βῶ	βαίην		βῆναι
	2 ἔβης	βῆς	βαίης	βῆθι (βᾶ)	
	3 ἔβη	βῆ	βαίη	βήτω	Part.
P.	1 ἔβημεν	βῶμεν	βαίημεν, βαῖμεν		βάς
	2 ἔβητε	βῆτε	βαίητε, βαῖτε	βῆτε	
	3 ἔβησαν	βῶσι	βαίησαν, βαῖεν	βήτωσαν, βάντων	
D.	2 ἔβητον	βῆτον	βαίητον, βαῖτον	βῆτον	
	3 ἐβήτην		βαιήτην, βαίτην	βήτην	

## 2. AORIST II. of ἀποδιδράσκω, to run away.

	Ind.	Subj.	Opt.	Inf.
S.	1 ἀπέδρα̃ν	ἀποδρῶ	ἀποδραίην	ἀποδρᾶναι
	2 ἀπέδρα̃ς	ἀποδρᾶς	ἀποδραίης	
	3 ἀπέδρα̃	ἀποδρᾶ	ἀποδραίη	Part.
P.	1 ἀπέδρα̃μεν	ἀποδρῶμεν	&c.	ἀποδράς
	2 ἀπέδρα̃τε	ἀποδρᾶτε		
	3 ἀπέδρα̃σαν	ἀποδρῶσι		
D.	2 ἀπέδρα̃τον	ἀποδρᾶτον		
	3 ἀπεδράτην			

## 3. AORIST II. of γινώσκω, to know.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἔγνων	γνῶ	γνοίην (γνώην)		γνῶναι
	2 ἔγnows	γνῶς	γνοίης	γνῶθι	
	3 ἔγνω	γνῶ	γνοίη	γνώτω	Part.
P.	1 ἔγνωμεν	γνῶμεν	γνοίημεν, γνοῖμεν		γνούς
	2 ἔγνωτε	γνῶτε	γνοίητε, γνοῖτε	γνῶτε	
	3 ἔγνωσαν	γνῶσι	γνοίησαν, γνοῖεν	γνώτωσαν, γνόντων	
D.	2 ἔγνωτον	γνῶτον	γνοίητον, γνοῖτον	γνῶτον	
	3 ἐγνώτην		γνοιήτην, γνοίτην	γνώτων	

## 4. AORIST II. of δύνω, to enter, to put on.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἔδυν	δύω	δύοιμι		δύναι
	2 ἔδῶς	δύης	δύοις	δῦθι	
	3 ἔδῦ	δύη	δύοι	δύτω	Part.
P.	1 ἔδῦμεν	δύωμεν	δύοιμεν		δύς
	2 ἔδῦτε	δύητε	δύοιτε	δῦτε	
	3 ἔδῦσαν	δύωσι	δύοιεν	δύτωσαν, δύντων	
D.	2 ἔδῦτον	δύητον	δύοιτον	δῦτον	
	3 ἐδύτην		δυότην	δύτων	

## ¶ 58. XV. (E.) PRETERITIVE VERBS.

## 1. Οἶδα, to know.

## PERFECT II.

		Ind.	Subj.	Opt.	Imp.	Inf.
S	1	οἶδα	εἰδῶ	εἰδείην		εἰδέναι
	2	οἶδας, οἶσθα	εἰδῆς	εἰδείης	ἴσθι	
	3	οἶδε	εἰδῇ	εἰδείῃ	ἴτω	Part.
P	1	οἶδαμεν, ἴσμεν	εἰδῶμεν	&c.		εἰδώς
	2	οἶδατε, ἴστε	εἰδῆτε		ἴτε	
	3	οἶδᾱσι, ἴσᾱσι	εἰδῶσι		ἴτωσαν	
D.	2	οἶδατον, ἴστον	εἰδῆτον		ἴτον	3 ἴτων

## PLUPERFECT II.

S.	1	ᾔδειν, ᾔδη	P.	ᾔδειμεν, ᾔσμεν	D.	
	2	ᾔδεις, ᾔδης, ᾔδειςθα, ᾔδησθα		ᾔδειτε, ᾔστε		ᾔδειτον, ᾔστον
	3	ᾔδει(ν), ᾔδη		ᾔδესαν, ᾔσαν		ᾔδείτην, ᾔστην
	Future, εἴσομαι, εἰδήσω.			Aorist, εἰδήσα.		

## 2. Δέδοικα or δέδια, to be afraid.

## PERFECT II.

## PLUPERF. II

		Ind.	Subj.	Imp.	Inf.	
S.	1	δέδια	δεδίω		δεδιέναι	εδέειν
	2	δέδιας	δεδίης	δέδιθι		εδέεις
	3	δέδιε	δεδίῃ	δεδίτω	Part.	εδέει
P.	1	δέδιμεν	δεδίωμεν		δεδιώς	εδέδιμεν
	2	δέδιτε	δεδίητε	δέδιτε		εδέδιτε
	3	δεδιᾱσι	δεδίωσι	δεδίτωσαν		εδέδισαι
D.	2	δέδιτον	δεδίητον	δέδιτον		εδέδιτον
	3			δεδίτων		εδέδιτην

1 Perf. δέδοικα. 1 Pluperf. ἐδεδοίκεν. Fut. δείσομαι. Aor. ἐδεισα.

## ¶ 59. 3. Ἔμμαι, to sit.

## PERFECT.

## PLUPERFECT.

		Ind.	Imp.	Inf.	Part.	
S.	1	ἔμμαι		ἔσθαι	ἔμενος	ἔμην
	2	ἔσαι	ἔσο			ἔσο
	3	ἔσται	ἔσθω			ἔστο
P.	1	ἔμεθα				ἔμεθα
	2	ἔσθε	ἔσθε			ἔσθε
	3	ἔνται	ἔσθωσαν, ἔσθων			ἔντο
D.	2	ἔσθον	ἔσθον	3 ἔσθων		ἔσθον 3 ἔσθην



## PRETERITIVE VERBS.

## 4. Κάθηναι, to sit down.

## PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S	1 κάθηναι	κάθωμαι	καθούμην		καθῆσθαι
	2 κάθησαι	κάθη	κάθοιο	κάθησο	
	3 κάθηται	κάθηται	κάθοιτο	καθήσθω	Part.
P.	1 καθήμεθα	καθώμεθα	καθοίμεθα		καθήμενος
	2 κάθησθε	κάθησθε	κάθοισθε	κάθησθε	
	3 κάθηνται	κάθωνται	κάθουντο	καθήσθωσαν, καθήσθων	
D.	2 κάθησθον	κάθησθον	κάθοισθον	κάθησθον	
	3		καθοίσθην	καθήσθων	

## PLUPERFECT.

S	1 ἐκαθήμην,	καθήμην	P.	1 ἐκαθήμεθα,	καθημεθα
	2 ἐκάθησο,	καθήσο		2 ἐκάθησθε,	καθήσθε
	3 ἐκάθητο,	καθήστο		3 ἐκάθηντο,	καθήντο
D.	2 ἐκάθησθον,	καθήσθον	D.	3 ἐκαθήσθην,	καθήσθην

## ¶ 60. Κεῖναι, to lie down.

## PRESENT OR PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 κεῖμαι	κέωμαι	κεοίμην		κεῖσθαι
	2 κεῖσαι	κέη	κέοιο	κεῖσο	
	3 κεῖται	κέηται	κέοιτο	κείσθω	Part.
P.	1 κείμεθα	κεώμεθα	κεοίμεθα		κείμενος
	2 κεῖσθε	κέησθε	κέοισθε	κεῖσθε	
	3 κεῖνται	κέωνται	κέοιντο	κείσθωσαν, κείσθων	
D.	2 κεῖσθον	κέησθον	κέοισθον	κεῖσθον	
	3		κεοίσθην	κείσθων	

## IMPERFECT OR PLUPERFECT.

S.	1 ἐκεῖμην	P.	ἐκείμεθα	D.	
	2 ἔκεισο		ἔκεισθε		ἔκεισθον
	3 ἔκειτο		ἔκειντο		ἐκείσθην

Future, κείσομαι.

## ¶ 61. XVI. CHANGES IN THE ROOT

## A. EUPHONIC CHANGES.

[§§ 259 – 264.]

- |                 |  |                                       |
|-----------------|--|---------------------------------------|
| 1. Precession   | { a. of α to ε.<br>b. of ε and ο to ι. | 4. Metathesis.                        |
| 2. Contraction. |  | 5. To avoid Double Aspiration.        |
| 3. Syncope.     |  | 6. Omission or Addition of Consonant. |
|                 |  | 7. From the Omission of the Digamma.  |

## B. EMPHATIC CHANGES.

## I. BY LENGTHENING A SHORT VOWEL.

[§§ 266 – 270.]

- |                          |             |              |
|--------------------------|-------------|--------------|
| 1. ἄ to η.               | 4. ε to ει. | 7. ο to ου.  |
| 2. ᾶ to αι.              | 5. ι to ι.  | 8. υ to ῡ.  |
| 3. Various Changes of α. | 6. ι to ει. | 9. ῡ to ευ. |

## II. BY THE ADDITION OF CONSONANTS.

[§§ 271 – 282.]

- |           |   |                   |  |
|-----------|---|-------------------|--|
| 1. Of τ { | α. To Labial Roots.<br>β. To Other Roots.   | 3. Of ν {         | α. Prefixed to a Consonant.<br>β. Affixed to a Consonant.<br>γ. Affixed to a Vowel.<br>δ. Prefixed to α.                           |
| 2. Of σ { | α. Prefixed.<br>β. Affixed.<br>Uniting with α<br>γ. Palatal to form σσ(ττ).<br>δ. " " ζ.<br>ε. γγ " ζ.<br>ζ. Lingual " ζ.<br>η. " " σσ(ττ).<br>θ. Labial " ζ, σσ. | 4. Of σκ {        | α. Without further change.<br>β. Vowel changed by preces-<br>γ. Vowel lengthened. [sion<br>δ. Metathesis.<br>ε. Consonant dropped. |
|           |   | 5. Of δ, γ, θ, χ. |  |

## III. BY INCREASING THE NUMBER OF SYLLABLES.

[§§ 283 – 300.]

## 1. By Reduplication (§§ 283 – 286).

- |              |                      |
|--------------|----------------------|
| a. Proper.   | α. In Verbs in -μι.  |
| b. Attic.    | β. In Verbs in -σκω. |
| c. Improper. | γ. In Other Verbs.   |

## 2. By Syllabic Affixes (§§ 287 – 299).

- |  |  |
|--|--|
| a. α and ε.  | d. νν { α. To Pure Roots.<br>β. To Palatal Roots.<br>γ. To Lingual and Liquid<br>[Roots. |
| b. ᾶν { α. Without further change.<br>β. With the Insertion of ν.<br>γ. With ᾶν prolonged. |  |
| e. ισν.  |  |
| f. ιζ.   |  |
| c. η.  | g. Other Syllables.  |

## 3. By Exchange of Letters (§ 300).

σ becoming ι.

## C. ANOMALOUS CHANGES.

[§ 301.]

## D. TABLES OF FORMATION.

## ¶ 62. I. TABLE OF DERIVATION.

## A. NOUNS.

[§§ 305-313.]

## I. FROM VERBS, denoting

1. The *Action*; in -σίς, -σίᾱ, -η, -α, -ος (-ου), -τος, -ος (-εος), -μός, -μη.
2. The *Effect* or *Object*, in -ρᾱ.
3. The *Doer*, in -της, -τηρ, -τωρ, (F. -τριᾱ, -τριρᾱ, -τρις, -τῖς), -εύς, -ος.
4. The *Place, Instrument, &c.*, in -τήριον, -τρον, -ρᾱ.

II. FROM ADJECTIVES, expressing the *Abstract*, in -ία (-ειᾱ, -οιᾱ), -της, -σύνη, -ος (-εος), -ᾱς.

## III. FROM OTHER NOUNS.

1. *Patrials*, in -της (F. -τῖς), -εύς (F. -ῖς).
2. *Patronymics*, in -ίδης, -ᾱδης, -ἰᾱδης (F. -ῖς, -ᾱς, -ῖᾱς), -ίων, (F. -ίωνη, -ίνη).
3. *Female Appellatives*, in -ῖς, -αινᾱ, -ειᾱ, -σσᾱ (-ττᾱ).
4. *Diminutives*, in -ιον (-ῖδιον, -ᾱριον, -ύλλιον, -ύδριον, &c.), -ίς, -ῖδεύς, -ίχνη, -ᾱκνη, -υλλίς, -ύλος, &c.
5. *Augmentatives*, in -ων, -ωνίᾱ, -αῖς.

## B. ADJECTIVES.

[§§ 314-316.]

## I. FROM VERBS; in ἰκός, -τήριος, -μων, active; -τός, -τέος, -νός, passive; ἴμος, fitness; ᾄρός, ᾄς, &amp;c.

## II. FROM NOUNS; in ἴος (-αιος, -ειος, -οιος, -ωος, -υιος), belonging to; ἰκός, -κός, ᾱκός, αἰκός, relating to; -εος, ἴνος, -en, material; -νός (-ι), time or prevalence; ἴνος, -ηνός, ᾱνός,

patrial; -ρός, -ερός, -ηρός, ᾱλῖος, -ηλός, -ωλός, -εις, ᾠδης, fulness or quality.

## III. FROM ADJECTIVES AND ADVERBS.

1. As from Nouns.
2. Strengthened Forms; Comparative, Superlative.

## C. PRONOUNS.

[§ 317.]

## D. VERBS.

[§§ 318, 319.]

## I. FROM NOUNS AND ADJECTIVES; in -έω, -εύω, ᾱώ, to be or do; -όω, -αίνω, ὕνω, to make; -ίζω, -άζω, imitative, active, &amp;c.; -ω with penult strengthened, active, &amp;c.

## II. FROM OTHER VERBS; in -σιω, -ιάω, -άω, desiderative; -ζω, -σχω, &amp;c., frequentative, intensive, inceptive, diminutive, &amp;c.

## E. ADVERBS.

[§§ 320-322.]

## I. OBLIQUE CASES OF NOUNS AND ADJECTIVES.

1. *Genitives*, in -θεν, place whence; -ου, place where; -ης, &c.
2. *Datives*, in -οι, -οί, -ησί, ᾱσί, place where; -η, -α, -αι, -ι, way, place where, time when; &c.
3. *Accusatives*, especially Neut. Sing. and Plur. of Adjectives.

## II. DERIVATIVES SIGNIFYING

1. *Manner*, in -ως, -ηδον, -δον, -δην, ᾱδην, ᾱ, -ί, -εί, -ς.
2. *Time when*, in -τε, -ῖχᾱ.
3. *Place whither*, in -σι.
4. *Number*, in -ᾱκῖς.

## III. PREPOSITIONS WITH THEIR CASES.

## IV. DERIVATIVES FROM PREPOSITIONS, OR PREPOSITIONS WITHOUT CASES.

## ¶ 63. II. PRONOMINAL

[Obsolete Primitives are printed in capitals]

		Negative.				Relative.			
		Orders,	I.	II.	III.	IV.	V.	VI.	
		Interrog.	Indef.	Objective.	Subjective.	Definite.	Indefinite		
A. ADJECTIVES OF 1. Property.	1. Distinction.	Positive,	τίς ; ΠΟΣ ;	τίς, ΠΟΣ,	οὐτίς, οὐδείς, οὐδαμὸς,	μήτις, μηδείς, μηδαμὸς,	ὅς,  ὅσος, ὅσάτιος,	ὅστις, ὅΠΟΣ,	
		Compar.,	πότερος ;	ποτερός,	οὐδέτερος, οὐδοπότερος,	μηδέτερος, μηδοπότερος,		ὁπότερος,	
		Superl.,	πρόστος ;					ὁπρόστος,	
		Quantity,	πόσος ;	ποσός,				ὁπόσος,	
		Quality,	ποῖος ;	ποιός,	οὐτιδανός, οὐδαμινός,	μηδαμινός,	οἷος,	ὁποῖος,	
	2. Country, Day, Whence,	Age, Size,	πηλίκος ;				ἡλίκος,	ὁπηλίκος,	
		Country,	ποδαπός ;					ὁποδαπός,	
		Day,	ποσταιῖος ;					ὁποσταιῖος	
		Whence,	πόθεν ;	ποθέν,		μήποθεν, οὐδαμόθεν,	ὅθεν, ἐνθεν,	ὁπόθεν,	
		Where,	ποῦ ;  πόθι ;	πού,  ποθί,	οὐδέτέρωθεν, οὐδαμοῦ, οὐποθι, οὐδαμόθι,	μηδέτέρωθεν, μηδαμοῦ, μηδαμόθι,	οὔ, ἐνθα, ὅσαρχοῦ, ὅθι, ἵνα,	ὁπού,  ὁποθι, ὁπόθι,	
	3. Manner,	Whither,	ποτέρωθι ; ποῖ ; πόσε ;	ποί,  ποί,		μηδαμοῖ, οὐδαμόσει,  οὐδαμόσει,	οἷ,  οἷω,	ὁποτέρωθι, ὅποι, ὁπόσει,	
		2. Way, or Place where,	ποτέρωσι ; πῇ ; ποσαχῇ ; ποτέρῃ ;	πῇ,  ποσαχῇ, ποτερῇ,	οὐδέτέρωσι, οὐπη, οὐδέπη, οὐδαμῇ, οὐδέτέρῃ,	μηδέτέρωσι,  μηδαμῇ, μηδέτέρῃ,	ὁποτέρωσι, ῇ, ὅσαχῇ, ὅπως,	ὁποτέρωσι, ὅπη, ὁποσαχῇ, ὁποτέρῃ,	
		3. Manner,	πῶς ;	πώς,	οὐπως, οὐδαμῶς,	μήπως, μηδαμῶς,	ὥς,  οἷως,	ὅπως,  ὁποῖως, ὁποτέρως,	
		4. Time.	ποτέρως ; ποσαχῶς ; πῶ ;	πῶ,  πῶ,	οὐδέτέρως, [πῶ, οὐπω, οὐδέ-	μηδέτέρως, [πῶ, μήπω, μηδέ-	οἷως, [πῶ, ὅσαχῶς,  ἥνικά, ἡμος, ἐπεὶ, ἔως, ὄφρα,	ὁποτέρως, ὁποτέρως, ὁπηνίκα, ὁπῆμος, ὁπῶς, ὁφρα,	
			General,	πότε ;	ποτέ,	οὐποτε, οὐδέποτε,	μήποτε, μηδέποτε.	ὅτε,	ὁπότε,
			Specific,	πηνίκα ;					
			Various,	πῆμος ;					
		5. Number,	ποσάκις ;		οὐδενάκις,			ὁσάκις,	ὁποσάκις,

DERIVATIVE NOUNS. ποσότης, ποιότης, πηλικότης, οὐδαμινότης, ὁποιότης, περότης, ιτεροότης, ὁμοιότης, ισότης, ἐτέρωσις, ὁμοιώσις, ἴσῳσις, ἀλλοιώσις, &c.



## CORRELATIVES.

Poetic and Dialectic Forms are not marked.]

Definite or Demonstrative.			Universal.		XII.	XIII.
VII. Simple.	VIII. Emphatic.	IX. Deictic.	X. Distributive.	XI. Collective.	Of Like- ness, and Equality.	Of Identi- ty, Diversi- &c.
ὁ, ΤΟΣ, ἐκεῖνος. ἐτερος,	οὗτος, ὁ αὐτός,	ὃδε,		πᾶς, ἅμφω,	ὁμός, ἴσος,	αὐτός. ἄλλος.
[τυννός, τόσος, τοσάτιος, τυννοῦτος. τοῖος, τοιοῦτος, ἐκεῖνινος. τηλίκος, τηλικοῦτος, τηλικόσδε,		τοσόσδε.	ἐκάτερος, ἐκαστος.	ἀμφοτέρως.		
				παντοίως,	ὁμοίως, ἀλλοίως,	
					ὁμῆλιξ. ἰσηλιξ.	
					ἀλλοδαπός αὐθήμερος. ὁμόθεν, αὐτόθεν. ἄλλοθεν. ἀλλαχόθεν. [λου. ὁμοῦ, αὐτοῦ, ἄλ- ἀλλαχοῦ. αὐτόθι. ἀλλόθι. ἀλλαχόθι. αὐτόσι. ὁμόσει, ἀλλόσι. ἀλλαχόσι.	
τόθεν, τουτόθεν, ἐνθεν, ἐντεῦθεν, ἐκεῖθεν, ἐτέρωθεν, ἐνθα, ἐνταῦθα, ἐκεῖ, τόθι, ἐκεῖθι, ἐτέρωθι, ἐνθάδε, ἐνταυθοῖ, ἐκεῖσε,		ἐνθενδε, ᾧδε, ἐκασταχόθεν, πανταχόθεν, ἐκάτερθεν, ἐκατέρωθεν, ἐκασταχοῦ, πανταχοῦ, ἐκαστόθι, παντόθι, ἐκασταχόθι, πανταχόθι, ἐκατέρωθι, ἀμφοτέρωθι, ἐκασταχοῖ, πανταχοῖ, παντόςσε, ὁμόσει, ἐκασταχόσει, πανταχόσει, ἐκατέρωσει, ἀμφοτέρωσει. πάντη, ὁμῆ, ἄλλη.				
ἐτέρωσει, τῇ, ταύτη, τῇδε, ἐκεῖνη.			ἐκασταχῇ, πανταχῇ, ἐκατέρη, ἀμφοτέρη. πάντως, ὁμῶς, αὐτως. ἴσως, ἄλλως. παντοίως, ὁμοίως, ἀλλοίως.			
ἐτέρη, τῶς, ᾧς, οὕτως, ἐκείνως, ὡσαύτως, τοίως, ἐτέρως, τῇ, τοσαυταχῶς, τότι, τᾷδε.		ᾧδε, τοιοῶσδε, ἐκασταχῶς, τᾷδε.	ἐκάστωτι, πάντωτι,		ἄλλωτι.	
τηνίκα, τηνικαῦτα, τηνικάδε. τῆμος, τημοῦτος, τημόσδε. εἰώς, τόφρα. τοσάκις, τοσαυτάκις, τουτάκις,		τηνικάδε. τημόσδε.	ἐκαστάκις. ἐκατεράκις, ἀμφοτεράκις.			αὐτίκα.

DERIVATIVE VERBS. ποσών, οὐδενών, ἱερεοῖω (from ἱερεῖος, omitted above), ὁμοίω, ἴσω, ἀλλοίω, οὐδενίζω, ἀμφοτερίζω, ἐκατέρω, ἀλλάσσω, &c.

### III. PRINCIPAL RULES OF SYNTAX.

¶ 64. I. An APPOSITIVE agrees in *case* with its *subject*. § 331.

II. The SUBJECT OF A FINITE VERB is put in the Nominative. § 342.

III. SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative. § 343.

GENERAL RULE FOR THE GENITIVE. THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE. § 345.

IV Words of SEPARATION and DISTINCTION govern the Genitive. § 346

V. The COMPARATIVE DEGREE governs the Genitive. § 351.

VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive. § 355

VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. § 356

VIII. Words of PLENTY and WANT govern the Genitive. § 357.

IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive § 358.

X. Words of SHARING and TOUCH govern the Genitive. § 367.

XI. The MOTIVE, REASON, and END IN VIEW are put in the Genitive § 372.

XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive. § 374.

XIII. Words of SENSATION and of MENTAL STATE OR ACTION govern the Genitive. § 375.

XIV. The TIME and PLACE *in which* are put in the Genitive. § 378.

XV. The AUTHOR, AGENT, and GIVER are put in the Genitive. § 380.

XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive. § 382.

GENERAL RULE FOR THE DATIVE OBJECTIVE. THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE DATIVE; OR, AN INDIRECT OBJECT IS PUT IN THE DATIVE. § 397.

XVII. Words of NEARNESS and LIKENESS govern the Dative. § 398.

XVIII. The OBJECT OF INFLUENCE is put in the Dative. § 401.

GENERAL RULE FOR THE DATIVE RESIDUAL. AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE. § 414.

XIX. The MEANS and MODE are put in the Dative. § 415.

XX. The TIME and PLACE *at which* are put in the Dative. § 420.

GENERAL RULE FOR THE ACCUSATIVE. AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE. § 422.

XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative. § 423.

ADVERBS OF SWEARING are followed by the Accusative. § 426.

CAUSATIVES govern the Accusative together with the case of the included verb. § 430. The same verb often governs TWO ACCUSATIVES, which may be, — (I.) The DIRECT OBJECT and the EFFECT *in apposition* with each other; as with verbs of *making*, *appointing*, *choosing*, *estimating*, *naming*, &c. — (II.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing*, *saying*, &c. — (III.) Two OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *concealing* and *depriving*, of *persuading* and *teaching*, &c. §§ 434 - 436.

XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, or PERSON, is put in the Accusative. § 437.

XXIII. EXTENT OF TIME AND SPACE is put in the Accusative. § 439.

XXIV. The Accusative is often used ADVERBIALLY, to express DEGREE, MANNER, ORDER, &c. § 440.

XXV. The COMPELLATIVE of a sentence is put in the Vocative. § 442.

XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*. § 444.

XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*. § 469.

XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*. § 494.

The RELATIVE commonly takes the case of the antecedent, when the ANTECEDENT is a *Genitive* or *Dative*, and the RELATIVE would properly be an *Accusative* depending upon a verb. § 526.

XXIX. A VERB agrees with its *subject* in *number* and *person*. § 543.

The NEUTER PLURAL has its VERB in the *singular*. § 549.

The PASSIVE VOICE has for its SUBJECT an *object of the Active*, commonly a *direct*, but sometimes an *indirect* object. Any other word governed by the Active remains unchanged with the Passive. THE SUBJECT OF THE ACTIVE is commonly expressed with the Passive, by the *Genitive with a preposition*. § 562.

An action is represented by the { Definite Tenses, as (a.) *continued* or *prolonged*;  
Aorist, as (a.) *momentary* or *transient*;

{ (b.) a *habit* or *continued course of conduct*; (c.) *doing at the time of* or *until an*;  
{ (b.) a *single act*; (c.) *simply done in its own time*;

{ *other action*; (d.) *begun, attempted, or designed*; (e.) *introductory*. } §§ 570 - 574.  
{ (d.) *accomplished*; (e.) *conclusive*.

The *generic Aorist* often supplies the place of the *specific Perfect and Pluperfect* § 580.

The INDICATIVE expresses the *actual*; the SUBJUNCTIVE and OPTATIVE, the *contingent*. § 537.

PRESENT CONTINGENCY is expressed by the *primary tenses*; PAST CONTINGENCY, by the *secondary*. § 589.

The SUBJUNCTIVE, for the most part, follows the *primary tenses*; and the OPTATIVE, the *secondary*. § 592.

*Supposition as fact* is expressed by the appropriate tense of the Indicative; *supposition that may become fact*, by the Subjunctive; *supposition without regard to fact*, by the Optative; and *supposition contrary to fact*, by the past tenses of the Indicative. § 593.

The OPTATIVE is the distinct mode appropriate to the *oratio obliqua in past time*. § 602.

XXX. The INFINITIVE is construed as a *neuter noun*. § 620.

The INFINITIVE often forms an elliptical *command, request, counsel, salutation, exclamation, or question*. § 625.

XXXI. The SUBJECT OF THE INFINITIVE is put in the *Accusative*. § 626.

XXXII. A PARTICIPLE AND SUBSTANTIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*. § 638.

The INTERJECTION is independent of grammatical construction. § 645.

XXXIII. ADVERBS modify *sentences, phrases, and words*; particularly *verbs, adjectives, and other adverbs*. § 646.

XXXIV. PREPOSITIONS govern substantives in the oblique cases, and mark their relations. § 648.

XXXV. CONJUNCTIONS connect sentences and like parts of a sentence § 654

## IV. FORMS OF ANALYSIS AND PARSING.

## ¶ 65. A. OF WORDS.

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— is a	Common Proper Abstract Collective Irregular &c.	NOUN of the	1 } 2 } 3 }	Dec.,	Masc. Fem. Neut. Comm.	}, from — —

(decline);	[Derived from —, ] [Compounded of —, ]	Root —, Affix —; the	Nom. } Gen. } Dat. } Acc. } Voc. }	Sing. } Plur. } Dual }

{ the subject of —, governed by —, the Gen. of —, the Dat. of —, the Acc. of —, &c., }	Rule. Remarks
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— is an ADJECTIVE [in the	Pos. } Comp. } Sup. }	Degree, from — — — (compare),

of 1 } 2 } 3 }	Terminations (decline);	[Derived from —, ] [Compounded of —, ]	Root —, Affix

{ Nom. } Sing. } Masc. } { Gen. } Plur. } Fem. } { &c. } Dual } Neut. }	; agreeing with — used substantively, &c. }	, Rule. Remarks.

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— is a	Personal Reflexive Relative &c. ARTICLE	PRONOUN, of the	1 } 2 } 3 }	Pers.	}, from — — — (de-

(decline);	[Derived from —, ] [Compounded of —, ]	Root —, Affix —; the	Nom. } Sing. } Masc. } Gen. } Plur. } Fem. } &c. } Dual } Neut. }	};

{ the subject of —, governed by —, agreeing with —, &c., }	Rule. [It refers to — as its	Subject Antecedent }	, Rule;
and connects — to —.]	Remarks.		

— is a	Transitive VERB, Intransitive " Deponent " Barytone " Contract " VERB in μι, &c., }	from — — — (conjugate);	[Derived from Compounded



— ] { Root -- } , [Prefix —,] Affix —; the

Pres.	} Ind.	} Act.	
Impf.			Subj.
Fut.			Opt.
2 Fut.			Imp.
1 Aor.			Inf.
&c.	Part.	Pass.	

(vary and inflect); {

(if finite) the 1	} Pers.	Sing.	} , agreeing with —,
2		Plur.	
3		Dual	

{ (if Inf.) having for its subject —, and {depending on —, subject of — &c.,

(if Part.) the	Nom.	Sing.	Masc.	} ; agreeing with —, used substantively, &c.,
	Gen.	Plur.	Fem.	
&c.	Dual	Neut.		

Rule. Remarks.

— is an	Interrogative	} ADVERB of	Place	} , [in the Comp.]	} De-
	Indefinite		Time		
	Demonstrative		Manner		
	Complementary		Order		
	&c.		&c.		

gree, from — (compare),] [Derived from —,] modifying —, Rule. [It refers to — as its antecedent, and connects — to —.] Remarks.

— is a PREPOSITION, [Derived from —,] governing —, and marking its relation to —, Rule. Remarks.

— is a	Copulative	} CONJUNCTION, [Derived from —,] connect-
	Conditional	
	Complementary	
	&c.	

ing — to —, Rule. Remarks.

— is an INTERJECTION, [Derived from —,] and independent of grammatical construction (§ 645). Remarks.

NOTES (a) When *declension in full* is not desired, give the Nom. and Gen. in Substantives and in Adjectives of 1 Term., and the different forms of the Nom. in Adjectives of 2 or 3 Term. (b) In *conjugating*, give the Theme, with the corresponding Fut. and Perf. (if in use), to which it is also well to add the 2 Aor. if used. (c) The term “vary” is used above in a specific sense, to denote *giving the different modes of a tense*, or, as it is sometimes called, *giving the synopsis of the tense*; and the term “inflect,” to denote *giving the numbers and persons* (in the Participle, *declension*, of course, takes the place of this). (d) After completing the formula above, which, to avoid confusion and consequent omission or delay, should always be given in the prescribed order, add such *Remarks* as may properly be made upon the *form, signification, and use* of the word; as, in respect to contraction, euphonic changes of consonants, literal or figurative sense, the force or use of the number, case, degree, voice, mode, tense, &c.; citing, from the Grammar, the appropriate rule, remark, or note. (e) Some particulars in the forms above, which do not apply to all words, are inclosed in brackets.

## ¶ 66. B. OF SENTENCES.

## I. Describe the Sentence.

It is { Simple, { Distinct, { Intellective, { Declarative, { Actual, { Posi  
 Compound, { Volitive, { Interrogative, { Contingent, { Neg.  
 Incorporated in the sentence — as a { Substantive.  
 Adjective.

itive; }  
 ative; } connected by — to —, as a { Coördinate Sentence.  
 following — by simple succession. { Subordinate Clause, performing the office

of a { Substantive.  
 Adjective.  
 Adverb.

## II. Analyze the Sentence into its Logical and Grammatical Divisions, its Primary and Secondary Parts, &amp;c.

The Logical { Compellative } is —, containing the Simple { Grammatical Com  
 Subject Predicate } Compound } Sub Pre

pellative }  
 ject } —, modified by the Adjective  
 dicate } Adverb  
 Appositive  
 Adjunct  
 Dependent Clause } —. Show how these are mod

ified, and analyze Subordinate or Incorporated Clauses, until the Sentence is exhausted.

## ¶ 67. C. OF METRES.

## I. Give a general description of the Metre in which the Poem is written.

## II. Describe the particular Verse.

It is Iambic { Monometer { Acatalectic }, consisting of  $\frac{1}{2}$  } Feet, which are  
 Dactylic { Dimeter { Catalectic } &c. }

— The Cæsura is the [Masc.] Penthemim,  
 [Fem.] Hephthemim, } after —.  
 Pastoral, &c., }

## III. Analyze by [Dipodies and] Feet.

— is a Dactyl, { the  $\frac{1}{2}$  } Syllable Long { Nature,  
 Spondee, { &c. } Short } Position, } to .  
 &c., }

## INTRODUCTION.

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§ 1. THE Ancient Greeks were divided into three principal races ; the Ionic, of which the Attic was a branch, the Doric and the Æolic. These races spoke the same general language but with many dialectic peculiarities.

The ANCIENT GREEK LANGUAGE (commonly called simply *the Greek*) has been accordingly divided by grammarians into four principal DIALECTS, the ATTIC, the IONIC, the DORIC, and the ÆOLIC. Of these the Attic and Ionic were far the most refined, and had far the greatest unity within themselves. The Doric and Æolic were not only much ruder, but, as the dialects of races widely extended, and united by no common bond of literature, abounded in local diversities. Some of the varieties of the Doric or Æolic were separated from each other by differences scarcely less marked than those which distinguished them in common from the other dialects. Of the Æolic, the principal varieties were the Lesbian, the Bœotian, and the Thessalian. The Doric, according as it was more or less removed from the Attic and Ionic, was characterized as the *stricter* or the *milder* Doric ; the former prevailing in the Laconic, Tarentine, Cretan, Cyrenian, and some other varieties ; the latter in the Corinthian, Syracusan, Megarian, Delphian, Rhodian, and some others.

§ 2. The Greek colonies upon the coast of Asia Minor and the adjacent islands, from various causes, took the lead of the mother country in refinement ; and the first development of Greek literature which secured permanence for its productions, was among the Asiatic Ionians. This development was EPIC POETRY, and we have, doubtless, its choicest strains remaining to us in the still unsurpassed Homeric poems. The language of these poems, often called *Epic* and *Homeric*, is the old Ionic, with those modifications and additions which a wandering bard



would insensibly gather up, as he sang from city to city, and those poetic licenses which are always allowed to early minstrelsy, when as yet the language is unfixed, and critics are unknown. Epic poetry was followed in Ionia by the Elegiac of which Callinus of Ephesus and Mimnermus of Colophon were two great masters; and this again by Ionic Prose, in which the two principal names are Herodotus and Hippocrates, who chose this refined dialect, although themselves of Doric descent. In distinction from the Old Ionic of the Epic poets the language of the Elegiac poets may be termed the Middle Ionic, and that of the prose-writers, the New Ionic.

§ 3. The next dialect which attained distinction in literature was the Æolic of Lesbos, in which the lyric strains of Alcæus and Sappho were sung. But its distinction was short-lived, and we have scarce any thing remaining of the dialect except some brief fragments. There arose later among the Æolians of Bœotia another school of Lyric Poetry, of which Pindar was the most illustrious ornament. As writing, however for the public festivals of Greece, he rejected the peculiarities of his rude native tongue, and wrote in a dialect of which the basis consisted of words and forms common to the Doric and Æolic, but which was greatly enriched from the now universally familiar Epic. He is commonly said, but loosely, to have written in the Doric.

§ 4. Meanwhile, the Athenians, a branch of the Ionian race, were gradually rising to such political and commercial importance, and to such intellectual preëminence among the states of Greece, that their dialect, adorned by such dramatists as Æschylus, Sophocles, Euripides, Aristophanes, and Menander, by such historians as Thucydides and Xenophon, by such philosophers as Plato and Aristotle, and by such orators as Lysias, Æschines, and Demosthenes, became at length the standard language of the Greeks, and, as such, was adopted by the educated classes in all the states. It became the general medium of intercourse, and, with a few exceptions, which will be hereafter noticed, the universal language of composition. This diffusion of the Attic dialect was especially promoted by the conquests of the Macedonians, who adopted it as their court language. As its use extended, it naturally lost some of its peculiarities, and received many additions; and thus diffused and modified, it ceased to be regarded as the language of a particular state, and received the appellation of the COMMON DIALECT OR LANGUAGE.

The Attic and Common dialects, therefore, do not differ in



any essential feature, and may properly be regarded, the one as the earlier and pure, the other as the later and impure, form of the same dialect. In this dialect, either in its earlier or later form, we find written nearly the whole that remains to us of ancient Greek literature. It may claim therefore to be regarded, notwithstanding a few splendid compositions in the other dialects, as the national language of Greece; and its acquisition should form the commencement and the basis of Greek study.

The pure Attic has been divided into three periods; the *Old*, used by Thucydides, the Tragedians, and Aristophanes; the *Middle*, used by Xenophon and Plato; and the *New*, used by the Orators and the later Comedians. The period of the Common dialect may be regarded as commencing with the subjection of Athens to the Macedonians.

§ 5. Of the Doric dialect, in proportion to its wide extent, we have very scanty remains; and of most of its varieties our knowledge is derived from passages in Attic writers, from monuments, and from the works of grammarians. In Greece itself, it seems scarcely to have been applied to any other branch of literature than Lyric Poetry. In the more refined Dorian colonies of Italy and Sicily, it was employed in Philosophy by the Pythagoreans (Archytas, Timæus, &c.), in Mathematics by the great Archimedes, in Comedy by Epicharmus and his successors, and in Pastoral Poetry by Theocritus, Bion, and Moschus.

§ 6. To the universality acquired by the Attic dialect, an exception must be made in poetry. Here the later writers felt constrained to imitate the language of the great early models. The Epic poet never felt at liberty to depart from the dialect of Homer. Indeed, the old Epic language was regarded by subsequent poets in all departments as a sacred tongue, *the language of the gods*, from which they might enrich their several compositions. The Æolic and Doric held such a place in Lyric Poetry, that even upon the Attic stage an Æolo-Doric hue was given to the lyric portions by the use of the long *α*, which formed so marked a characteristic of those dialects, and which, by its openness of sound, was so favorable to musical effect. Pastoral Poetry was confined to the Doric. The Dramatic was the only department of poetry in which the Attic was the standard dialect.

§ 7. Grammar flourished only in the decline of the Greek language, and the Greek grammarians usually treated the dia-

lects with little precision. Whatever they found in the old Ionic of Homer that seemed to them more akin to the later cultivated Æolic, Doric, or even Attic, than to the new Ionic they did not hesitate to ascribe to those dialects. Even in the common language, whatever appeared to them irregular or peculiar, they usually referred to one of the old dialects, terming the regular form *κοινόν*, *common*, though perhaps this form was either wholly unused, or was found only as a dialectic variety. On the other hand, some critics used the appellation *κοινός* as a term of reproach, designating by it that which was not pure Attic. In the following Grammar, an attempt will be made to exhibit first and distinctly, under each head, the Greek in its standard form, that is, the Attic and the purer Common usage; and afterwards to specify the important dialectic peculiarities. It will not, however, be understood that every thing which is ascribed to one of the dialects prevails in that dialect throughout, or is found in no other. This applies especially to the Doric and Æolic, which, with great variety within themselves (§ 1), are closely akin to each other; so that some (as Maittaire) have treated of both under the general head of Doric; and in the following Grammar some forms will be simply mentioned as Doric, that also occur in the Æolic. By the term Æolic, as employed by grammarians, is commonly denoted the cultivated Æolic of Lesbos; as the term Ionic is usually confined to the language spoken (though, according to Herodotus with four varieties) by the Ionians of Asia Minor and the adjacent islands.

§ 8. It remains to notice the modifications of the later Greek. The Macedonians, who had previously spoken a rude and semi-barbarous dialect of the Greek, retained and diffused some of the peculiarities of their native tongue. These are termed *Macedonic*, or, sometimes, from Alexandria, the principal seat of Macedonian, and indeed of later Greek culture *Alexandrine*.

The Greek, as the common language of the civilized world was employed in the translation of the Jewish Scriptures, and the composition of the Christian. When so employed by native Jews, it naturally received a strong Hebrew coloring; and, as a Jew speaking Greek was called *Ἑλληνιστής* (from *ἑλληνίζω*, *to speak Greek*), this form of the language has been termed the *Hellenistic* (or by some the *Ecclesiastical*) dialect. Its peculiarities naturally passed more or less into the writings of the fathers, and through the diffusion of Christianity exerted a great general influence.

Another influence modifying the Greek came from the language of the Roman conquerors of the world. Of necessity the Greek, notwithstanding the careful compositions of such scholars as Arrian, Lucian, and Ælian, and the precepts of a class of critics, called Atticists, was continually becoming more and more impure. The language of the Byzantine period was especially degenerate. Since the destruction of the Eastern Empire by the Turks, the fusion of the Byzantine and Ecclesiastical Greek with the popular dialects of the different districts and islands of Greece has produced the MODERN GREEK, or, as it is often called, by a name derived from the Roman Empire in the East, ROMAÏC. This language has been especially cultivated and refined within the present century, and has now a large body of original and translated literature.

§ 9. The Greek, therefore, in its various forms, has never ceased to be a living language ; and it offers to the student a series of compositions, not only including many of the highest productions of genius, but extending through a period of nearly three thousand years.



# BOOK I.

## ORTHOGRAPHY AND ORTHOEPY.

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Γραμμάτων τε συνθήκαι  
Ἐξῆρον αὐτοῖς.

Æschylus, Prom. Vinc.

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## CHAPTER I.

### CHARACTERS.

[¶¶ 1, 2.]

§ 10. THE Greek language is written with *twenty-four letters, two breathings, three accents, four marks of punctuation*, and a few other characters.

1. For the LETTERS, see Table, ¶ 1.

REMARKS. 1. DOUBLE FORMS. Sigma *final* is written  $\varsigma$ ; *not final*,  $\sigma$ ; as,  $\sigma\acute{\alpha}\sigma\iota\varsigma$ . In compound words, some editors, without authority from manuscripts, use  $\varsigma$  at the end of each component word; thus,  $\pi\rho\omicron\varsigma\epsilon\iota\varsigma\phi\acute{\epsilon}\rho\epsilon\iota\varsigma$ . The other double forms are used indifferently; as,  $\beta\omicron\upsilon\varsigma$  or  $\beta\omicron\upsilon\sigma$ .

2. LIGATURES. Two or more letters are often united, except in recent editions, into one character, called a *ligature* (*ligatūra, tie*); as,  $\kappa\eta$  for  $\kappa\alpha\iota$ ,  $\vartheta$  for  $\theta\upsilon$ ,  $\sigma\theta$ ,  $\varsigma$  (named  $\sigma\tau\iota$  or  $\sigma\tau\acute{\iota}\gamma\mu\alpha$ ) for  $\sigma\tau$ . For a list of the principal ligatures, see Table. ¶ 2.

§ 11. 3. NUMERAL POWER. To denote numbers under a thousand, the Greeks employed the letters of the alphabet, as exhibited in the table, with the mark (') over them; as,  $\alpha'$  1,  $\iota'$  10,  $\iota\beta'$  12,  $\rho\alpha\gamma'$  123. The first eight letters, with Vau, represented the nine units; the next eight, with Koppa, the nine tens; and the last eight, with Sampi, the nine hundreds. The thousands were denoted by the same letters with the mark *below* · as,  $\epsilon'$  5,  $\epsilon$  5,000,  $\kappa\gamma'$  23,  $\kappa\gamma$  or  $\kappa\gamma$  23,000,  $\alpha\omega\acute{\mu}\acute{\alpha}$  1841



NOTES. *α.* Vau, in its usual small form (ς), resembles the ligature for στ (§ 10). Hence some editors confound them, and employ ΣΤ, as the large form of Vau, to denote 6.

*β.* Sometimes the Greek letters, like our own, denote ordinal numbers, according to their own order in the alphabet. In this way the books of Homer are marked; as, Ἰλιάδος, *A, Z, Ω, The Iliad, Books I., VI., XXIV.*

*γ.* Another method of writing numerals occurs in old inscriptions, by which I denotes *one*, Π (for Πέντε) *five*, Δ (for Δέκα) *ten*, Η (for Ηεκατόν, § 22. *α*) *a hundred*, Χ (for Χίλιοι) *a thousand*, Μ (for Μύριοι) *ten thousand*. Π drawn around another numeral multiplies it by five. Thus, ΜΧΧ [Η] Η [Δ] Δ Δ Π Ι = 2,676.

§ 12. 4. ROMAN LETTERS. By the side of the Greek letters in the table (§ 1), are placed the Roman letters which take their place when Greek words are transferred into Latin or English; as, Κύκλωψ, *Cyclops*.

NOTES. *α.* The letter γ becomes *n*, when followed by another palatal; but, otherwise, *g*; as, ἄγγελος, Lat. *angelus*, Eng. *angel*; συγκοπή, *syncope*; λάρυγξ, *larynx*; Ἀἰγῖνα, *Ægina*.

*β.* The diphthong αι becomes in Latin *æ*; οι, *æ*; ει, *i* or *ē* (before a consonant almost always *i*); ου, *ū*; and υι, *yi*; as, Φαῖδρος, *Phædrus*; Βοιωτία, *Bœotia*; Νεῖλος, *Nilus*; Δαρεῖος, *Darius*; Μήδεια, *Medæa*; Μοῦσα, *Mûsa*; Εἰλειθυία, *Ilithyia*.

A few words ending in αια and οια are excepted; as, Μαῖα, *Maia*, Τροία, *Troia* or *Troja*; so also Αἶας, *Ajax*.

*γ.* The improper diphthongs α, η, ω, are written in Latin simply *a, e, o*; as, Θράκη, *Thrâcê*, Ἀῖδης, *Hâdês*, Θρῆσσα, *Thressa*, ὠδή, *ôdê*. But in a few compounds of ὠδή, ω becomes *æ*; as, τραγῳδία, *tragædia*, Eng. *tragedy*.

*δ.* The rough breathing becomes, in Latin and English, *h*, while the smooth is not written; as, Ἑκτωρ, *Hector*, Ἐρυξ, *Eryx*, Ῥέα, *Rhea* (the *h* being placed after the *r* by the same inaccuracy as after the *w* in our *while*, pronounced *hoo-ile*; since in both cases the breathing introduces the word).

§ 13. II. The BREATHINGS are the SMOOTH or SOFT (´), and the ROUGH (´), also called the ASPIRATE (aspîro, *to breathe*). The first denotes a gentle emission of the breath, such as must precede every initial vowel; the second, a strong emission, such as in English is represented by *h*. One of these is placed over every *initial vowel*, and over every *initial or doubled ρ*.

NOTES. 1. An *initial υ* has always the rough breathing to assist in its utterance (as in English an initial long *u* is always preceded by the sound of *y*; thus, ὕς, ὕμις, as, in English, *use*, pronounced *yuse*, *union*); except in the Æolic dialect, and in the Epic forms ὕμεις, ὕμμι or ὕμμιν, ὕμμε.

2. An *initial*  $\epsilon$  requires, for its proper vibration or rolling, a strong aspiration, and is therefore always marked with the rough breathing; as,  $\epsilon\acute{\iota}\omega$ . When  $\epsilon$  is *doubled*, the first  $\epsilon$  has the smooth breathing, and the second the rough; as,  $\Pi\acute{\upsilon}\rho\acute{\rho}\omega\varsigma$ . See § 62.  $\beta$ .

3. In diphthongs (except  $\alpha$ ,  $\eta$ , and  $\omega$ ), the breathing is placed over the second vowel; as,  $\alpha\upsilon\tau\acute{o}\varsigma$ ,  $\omicron\upsilon\tau\omega\varsigma$ . See § 26.

4. In place of the rough breathing, the Æolic seems commonly, and the Epic often, to have used the digamma (§ 22.  $\delta$ ), or the smooth breathing. In Homer we find the smooth for the rough particularly in words which are strengthened in some other way; as,  $\epsilon\upsilon\kappa\eta\lambda\omega\varsigma$ ,  $\omicron\tilde{\upsilon}\lambda\omega\varsigma$ ,  $\omicron\tilde{\upsilon}\rho\omega\varsigma$ ,  $\acute{\eta}\acute{\epsilon}\lambda\iota\omega\varsigma$ ,  $\tilde{\upsilon}\mu\mu\epsilon\iota\varsigma$ , for  $\epsilon\kappa\eta\lambda\omega\varsigma$ ,  $\tilde{\omicron}\lambda\omega\varsigma$ ,  $\tilde{\omicron}\rho\omega\varsigma$ ,  $\tilde{\eta}\lambda\iota\omega\varsigma$ ,  $\tilde{\upsilon}\mu\epsilon\iota\varsigma$ .

§ 14. III. The ACCENTS are the ACUTE (´), the GRAVE (`), and the CIRCUMFLEX (~ or ^). For their use, see Prosody.

§ 15. IV. The MARKS OF PUNCTUATION are the COMMA (,), the COLON (:), the PERIOD (.), and the NOTE OF INTERROGATION (;), which has the form of ours (?) inverted.

To these, some editors have judiciously added the NOTE OF EXCLAMATION (!).

## § 16. V. OTHER CHARACTERS.

1. CORONIS and APOSTROPHIE. The mark (´), which at the *beginning* of a word is the *smooth breathing*, over the *middle* is the CORONIS (*κροωνίς*, *crooked mark*), or *mark of crasis*, and at the *end*, the APOSTROPHE (§ 30); as,  $\tau\alpha\upsilon\tau\acute{\alpha}$  for  $\tau\grave{\alpha}\ \alpha\upsilon\tau\acute{\alpha}$ ,  $\acute{\alpha}\lambda\lambda\acute{\iota}\ \acute{\epsilon}\gamma\acute{\omega}$  for  $\acute{\alpha}\lambda\lambda\grave{\alpha}\ \acute{\epsilon}\gamma\acute{\omega}$ .

2. The HYPODIASTOLE (*ὑποδιαστολή*, *separation beneath*), or DIASTOLE (*διαστολή*, *separation*), is a mark like a comma, placed, for distinction's sake, after some forms of the article and relative pronoun, when followed by the enclitics  $\tau\acute{\epsilon}$  and  $\tau\grave{\iota}$ ; as,  $\tilde{\omicron},\tau\epsilon$ ,  $\tau\acute{\omicron},\tau\epsilon$ ,  $\tilde{\omicron},\tau\iota$ , to distinguish them from the particles  $\tilde{\omicron}\tau\epsilon$ ,  $\tau\acute{\omicron}\tau\epsilon$ ,  $\tilde{\omicron}\tau\iota$ . Some editors more wisely omit it, and merely separate the enclitic by a space.

3. The HYPHEN, DIERESIS, DASH, and MARKS OF PARENTHESIS and QUOTATION are used in Greek as in English.

4. Among the other signs used by critics and editors, are BRACKETS [ ], to inclose words of doubtful authenticity; the OBELISK († or —), to mark verses or words as faulty; the ASTERISK (\*), to denote that something is wanting in the text; and MARKS OF QUANTITY, viz. (ˉ), to mark a vowel or syllable as *long*; (˘), as *short*; (˜ or ˘), as *either long or short*.

## PRONUNCIATION.

§ 17. There are three methods of pronouncing Greek which deserve notice; the ENGLISH, the MODERN GREEK, and the ERASMIAN.

The pronunciation of every language, from the very laws of language, is in a continual process of change, more or less rapid. And in respect to the Greek, there is full internal evidence, both that its pronunciation had materially changed before its orthography became fixed, and that it has materially changed since. Therefore, as there is no art of embalming sounds, the ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. Modern scholars have commonly pronounced it according to the analogy of their respective languages. The English method, which has prevailed in the schools of England and this country, conforms, in general, to the analogy of our own tongue, and to our method of pronouncing the Latin. The Modern Greek method (also called the Reuchlinian, from its distinguished advocate, the learned Reuchlin) is that which now prevails in Greece itself. It is given below, as exhibited in the Grammar of Sophocles. The Erasmian method (so named from the celebrated Erasmus) is that which is most extensively followed in the schools upon the continent of Europe, and which conforms most nearly to the prevailing analogy of the continental tongues.

NOTE. To avoid confusion, the terms *protracted* and *abrupt* are employed below to denote what, in English orthoëpy, we commonly call *long* and *short* sounds; and the term *ictus* (*stroke, beat*), to denote that stress of the voice which in English we commonly call *accent*. For the proper use of the terms *long* and *short*, and *accent*, in Greek grammar, see Prosody.

## A. ENGLISH METHOD.

§ 18. 1. SIMPLE VOWELS.  $\eta$ ,  $\upsilon$ , and  $\omega$  have always the protracted sounds of *e* in *mete*, *u* in *tube*, and *o* in *note*; as,  $\theta\eta\rho\acute{o}\iota$ ,  $\tau\acute{\upsilon}\pi\tau\omega$ ,  $\sigma\phi\omega\nu$ .

$\epsilon$  and  $o$  have the abrupt sounds of *e* in *let*, and *o* in *dot*; except before another vowel, and at the end of a word, where they are protracted, like *e* in *real*, and *o* in *go*; as,  $\lambda\acute{\epsilon}\gamma\omega$ ,  $\lambda\acute{o}\gamma\omicron\varsigma$  ·  $\theta\epsilon\acute{o}\varsigma$ ,  $\nu\acute{o}\omicron\varsigma$  ·  $\delta\acute{\epsilon}$ ,  $\tau\acute{o}$ .

$\alpha$  and  $\iota$  are, in general, sounded like *a* and *i* in English; when protracted, like *a* in *hate*, and *i* in *pine*; when abrupt, like *a* in *hat*, and *i* in *pin*. At the end of a word,  $\iota$  always maintains its protracted sound; but  $\alpha$ , except in monosyllables, takes the indistinct sound of *a* in *Columbia*; as,  $\theta\eta\rho\acute{o}\iota$ ,  $\lambda\acute{\epsilon}\omicron\nu\tau\iota$  ·  $\pi\rho\acute{\alpha}\gamma\mu\alpha$ ,  $\phi\iota\lambda\acute{\iota}\alpha$  ·  $\tau\acute{\alpha}$ .

NOTE. If  $\alpha$  or  $\iota$  receives the *ictus*, whether primary or secondary, and is followed by a single consonant or  $\zeta$ , it is protracted in the penult, but abrupt in any preceding syllable; as,  $\acute{\alpha}\gamma\omega$ ,  $\epsilon\lambda\pi\acute{\iota}\zeta\omega$  ·  $\gamma\rho\acute{\alpha}\phi\epsilon\tau\epsilon$ ,  $\phi\iota\lambda\acute{\epsilon}\omega$ ,  $\text{'}\Lambda\theta\eta\nu\alpha\acute{\iota}\omicron\varsigma$ . From this rule is excepted  $\alpha$  in any syllable preceding the penult, when the vowel of the next syllable is  $\epsilon$  or  $\iota$  before another vowel (both without the *ictus*), in which case  $\alpha$  is protracted; as,  $\pi\alpha\tau\acute{\iota}\omega$ ,  $\nu\epsilon\alpha\nu\acute{\iota}\alpha\varsigma$ ,  $\gamma\alpha\lambda\epsilon\mu\nu\nu\mu\alpha\chi\acute{\iota}\alpha$ .



2. DIPHTHONGS. The diphthongs are, for the most part pronounced according to the prevailing sound of the same combinations in our own language; *ει* like *ei* in *height*, *οι* like *oi* in *boil*, *υι* like *ui* in *quiet*, *αυ* like *au* in *aught*, *ευ* and *ηυ* like *eu* in *Europe*, *neuter*, *ου* and *ωυ* like *ou* in *thou*; *αι* is sounded like the affirmative *ay* (*ah-ee*, the two sounds uttered with a single impulse of the voice), and *υι* like *whi* in *while*. Thus, *εἰδυῖα αὐτοί, πλεουσῶμαι, ἡῦξον, θωῦμα, νίος*.

3. CONSONANTS. The consonants are pronounced like the corresponding letters in our own alphabet, with the following special remarks.

*γ*, *κ*, and *χ* are always hard in sound: *γ* being pronounced like *g* in *go* (except before a palatal, where it has the sound of *ng* in *long*, § 49); *κ* and *χ* like *c* in *cap*, and *ch* in *chaos*, i. e. like *k*; as, *γένος, ἄγγος* (pron. *ang-gos*), *κέρυξ, χέω*.

*θ* has the sharp sound of *th* in *thin*; as, *θεός*.

*σ* has the sharp sound of *s* in *say*; except in the middle of a word before *μ*, and at the end of a word after *η* and *ω*, where it sounds like *z*; as, *σέεισαι, πόσμος, τῆς, ὤς*.

*σ* and *τ* never have the sound of *sh*; thus *Ἀσία* is pronounced *A'-si-a*, not *A'-shi-a*; *Κριτίας*, *Krit'-i-as*, not *Krish'-i-as*.

At the beginning of a word, *ξ* sounds like *z*, and *ψ* like *s*; and, of two consonants which cannot both be pronounced with ease, the first is silent; as, *Ξενοφῶν, ψηφίζω, Πολεμαῖος, βδέλλιον*. So, in English, *xebec, psalm*, &c.

4. BREATHINGS. The *rough* has the sound of *h*; the *smooth* has no sound; as, *ὄρος, ὄρος*. See § 13.

5. ICTUS. The primary ictus is placed according to the following

RULE. In *dissyllables*, the *penult* takes the ictus. In *polysyllables*, the *penult*, if *long*, takes the ictus; but, if *short*, throws it upon the antepenult. Thus, *πατήρ*, pron. *pá-tēr*, *γράφει*, *gra-phē-te*, *γράφετε*, *graph'-e-te*.

NOTE. If two or more syllables precede the primary ictus, one of these, receives a secondary ictus, in placing which the ear and formation of the word will decide.

## B. MODERN GREEK METHOD.

§ 19. "α and α are pronounced like *a* in *father*; after the sound I (ι, η, ει, οι, υ, υι) it is pronounced like *a* in *peculiarity*. αι like ε. αυ, ευ, ηυ, ωυ, before a vowel, a liquid, or a middle mute (β, γ, δ) are pronounced like *av, ev, eev, ov*, respectively; in all other cases, like *af, ef, eef, off*. β like *v*. γ before the sounds E and I is pronounced nearly like *y* in *yes, York*; in all other cases it is guttural, like the German *g* in *Tag*. γγ and γκ like *ng* in *strongest*. γξ like *nx*. γχ like *ng-h*, nearly. δ like *th* in *that*. ε like *e* in *fellow*, nearly. ει like *u*. ευ, see αυ. ζ like *z*. η and η like *e*. ηυ, see αυ. θ like *th* in *thin*. ι like *i* in *machine*. κ like *k*. λ like *l* before the sound I, like *ll* in *William*. μ like *m*. μπ like *mb*, as, *ἐμ*



σθιν pronounced *émbrosthén*. μψ (μψο) like *mbs*. ν like *n*; before the sound *I*, like *n* in *oNion*. The words τόν, τήν, ἐν, σὺν, before a word beginning with *κ* or *ξ*, are pronounced like τόν, τήν, ἐν, σὺν before *κ* or *ξ* (see γκ, γξ); e. g. τὸν καιρόν, ἐν ξυλόχῳ, pronounced τόνκαιρόν, ἐνξυλόχῳ; before π or ψ they are pronounced τὸμ, τήμ, ἐμ, σὺμ; e. g. τὸν πονηρόν, σὺν ψυχῇ, pronounced τὸμπονηρόν, σὺμψυχῇ. ντ like *nd*, as, ἔντιμος pronounced *éndimos*. ξ like *x* or *ks*. ο like *o* in *porter*. οι like *u*. ου like *oo* in *moon*. π, ρ, like *p*, *r*. σ like *s* in *soft*; before β, γ, δ, μ, ρ, it is sounded like ζ e. g. κόσμος, σβέσαι, Σμύρνη, pronounced κόζμος, ζβέσαι, Ζμύρνη; so also at the end of a word, τοὺς βασιλεῖς τῆς γῆς, pronounced τοὺζβασιλεῖς τῆζγῆς. τ like *t* in *tell*. υ like *u*. υι like *u*. φ like *ph* or *f*. χ like German *ch* or Spanish *j*. ψ like *ps*. ω and ω like *o*. αυ, see *av*.

"The rough breathing is silent in Modern Greek. So far as *quantity* is concerned, all the short vowels are equivalent to the long ones. The written *accent* guides the stress of the voice. The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent; e. g. δειζόν μοι, pronounced δειζονμοι, but λέλεκται μοι has the primary accent on the first syllable λε, and the secondary on *πται*." — *Soph. Gr. Gr.*, pp. 21, 22.

### C. ERASMIAN METHOD.

§ 20. The Erasmian method differs from the English chiefly in sounding *α* protracted like *a* in *father*, *ι* protracted like *i* in *machine*, *η* like *ey* in *they*, *ου* like *ou* in *our*, *οι* like *ou* in *ragout*, *υι* like our pronoun *we*, and ζ like a soft *dz*.

### HISTORY OF GREEK ORTHOGRAPHY.

§ 21. That the Greek alphabet was borrowed from the Phœnician is abundantly established both by historical and by internal evidence.

According to common tradition, letters were first brought into Greece by Cadmus, a Phœnician, who founded Thebes. In illustration, we give the common Hebrew alphabet, which is substantially the same with the old Phœnician, placing the corresponding Greek letters by the side. It should be remarked, however, that the forms of the letters in both alphabets have undergone much change. It will be noticed that most of the Oriental names of the letters, when transferred to the Greek, require modification in accordance with the law respecting final letters (§ 63), and that this is commonly effected by adding *α*.

Hebrew.	Greek.	Hebrew.	Greek.
א Aleph	A α Alpha	ל Lamed	Λ λ Lambda
ב Beth	B β Beta	מ Mem	M μ Mu
ג Gimel	Γ γ Gamma	נ Nun	N ν Nu
ד Daleth	Δ δ Delta	ס Samech	Σ σ Sigma
ה He	E ε E (psilon)	ע Ayin	Ο ο O (micron)
ו Vau	F φ Vau	פ Pe	Π π Pi
ז Zayin	Z ζ Zeta	צ Tsade	Ξ ξ Xi
ח Hheth	H η Eta	ק Koph	Ϟ ϟ Koppa
ט Teth	Θ θ Theta	ר Resh	Ρ ρ Rho
י Iod	I ι Iota	ש Shin	Ϻ San or Sampl
כ Kaph	K κ Kappa	ת Tav	Τ τ Tau

§ 22. This borrowed alphabet received in the course of time important modifications.

α. The original Phœnician alphabet had no proper vowels. The Greeks, therefore, employed as such those letters which were nearest akin to vowels, viz. A, E, F, H, I, and O. In the transition of these letters into vowels there appears to have been nothing arbitrary. A, as the soft or entirely open breathing, naturally passed into the most open and deepest of the vowels. E and H, as weaker and stronger forms of the palatal breathing, naturally became signs of the shorter and longer sounds of the palatal vowel *e*; in like manner, the lingual breathing I passed into the lingual vowel *i*, and the labial breathing F into the labial vowel *u* (compare *i* and *y*, or in some languages *j*, and also *u* and *v* or *w*); O appears to have been originally a nasal breathing, and was hence employed to represent the vowel most akin to a nasal, *o*. The aspirate use of E and F still continued for a period, and hence these letters when employed as vowels were distinguished by the addition of  $\psi\iota\lambda\acute{o}\nu$ , *smooth*; thus  $\epsilon\psi\iota\lambda\acute{o}\nu$ ,  $\iota\psi\iota\lambda\acute{o}\nu$ . It will be observed that the last of these letters, when used as a vowel, was somewhat changed in form, and was put at the end of the old alphabet. The aspirate use of H prevailed still later, even to the period of the highest Greek refinement, and when at length it had yielded to the vowel use, the grammarian Aristophanes of Byzantium, who flourished at the court of Alexandria, about 200 years B. C., is said to have divided the old character into the two marks, † for the rough, and † for the smooth breathing. These marks were abbreviated to † or †, and were afterwards rounded to their present forms, ‘. To the same Aristophanes has been ascribed the first use of marks of accent and punctuation.

β. The sibilants Σ, Ξ, and Ψ exchanged places in the alphabet; so that Ξ came after N, Ψ after Π (hence called *Σαμπι*, the *S* which stood next to *Pi*), and Σ after P.

γ. To the Phœnician alphabet, the Greeks added the aspirates Φ and Χ, the double consonant Ψ, and the sign for long *o*, Ω. These new letters they placed at the end. In distinction the short *o* was now termed  $\omicron\mu\acute{\iota}\kappa\rho\acute{o}\nu$ , *small O*; and the long *o*,  $\omicron\mu\acute{\epsilon}\gamma\alpha$ , *great O*. The names of the other new letters were formed by simply adding a vowel to aid in sounding them; thus Φῖ, Χῖ, as, in English, *be*, *ce*.

δ. In the softening of the language, the labial breathing F, and also Q and T, which were only rougher forms of K and Σ, fell into disuse, and these letters were retained only as numeral characters; F and Q in their proper places in the alphabet, but T at the end. Thus employed, they were termed *Episēma* ( $\epsilon\pi\acute{\iota}\sigma\eta\mu\omicron\nu$ , *sign, mark*). See ¶ 1, § 11.

F was also named from its form the *Digamma*, i. e. the double gamma, and from its being longest retained among the Æolians, the *Æolic Digamma*. It is still found upon some inscriptions and coins. In Latin it commonly appears as *v*; thus, Fῑδεῖν, *video, to see*, Fῑνος, *vinum, wine*. Its restoration by Bentley to the poems of Homer has removed so many apparent hiatuses and irregularities of metre, that we cannot doubt its existence in the time of Homer, though apparently even then beginning to lose its power. The general law in respect to the disappearance of F, appears to be the following: *Before a vowel or an initial g, it is usually dropped, or becomes one of the common breathings; but otherwise, it usually passes into the cognate vowel v*; thus, βῶFός, βῶFί, βῶFες (*Lat. bovis, bovi, boves*) become βῶός, βῶί, βῶές; but βῶFες, βῶFν, βῶF, βῶFσί become βῶῡς, βῶῡν, βῶῡ, βῶυσί (¶ 14).

§ 23. The alphabet in its present complete form was first adopted by the Ionians (cf. § 2), and hence termed Ἴωνικὰ γράμματα. In Attic inscriptions it was first used in the archonship of Euclides, B. C. 403.

The Greeks first wrote, like the Phœnicians, from right to left; and then alternately from left to right and right to left (as it was termed, βουστροφηδόν, i.e. *as the ox turns with the plough*). In this mode the laws of Solon were written. Herodotus, however (II. 36), speaks of the method of writing from left to right as the established custom of the Greeks in his time. Till a very late period the Greeks wrote entirely in capitals, and without marking the division of words. The small cursive character first appears in manuscripts in the eighth century, though there is evidence of its having been used earlier in the transactions of common life.

That there should be great variety in the orthography of the dialects results of necessity from the fact, that in each dialect words were written as they were pronounced. The Greeks had no standard of orthography until the prevalence of the Common dialect (§ 4).

## CHAPTER II.

### VOWELS.

[¶ 3.]

§ 24. The Greek has *five simple vowels*, and *seven diphthongs*. Each of the simple vowels may be either long or short, and each of the diphthongs may have either a long or short prepositive, or first vowel.

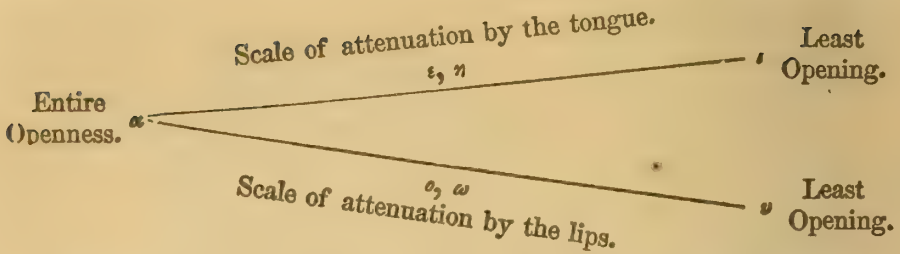
REMARKS. 1. Of three vowels, the long and short sounds are represented by the same letters (ᾱ, ᾰ; ῑ, ῐ; ῡ, ῠ); but of the other two, by different letters (ἑ, ἦ; ὤ, ὦ).

NOTES. α. The long sounds of these two vowels occur far more frequently than those of the other three, and are hence distinguished by separate characters.

β. When speaking of letters, and not of sounds, we say that the Greek has seven vowels; and call ε and ο the *short vowels*, because they always represent short sounds, η and ω the *long vowels*, because they always represent long sounds, and α, ι, and υ, the *doubtful vowels*, because their form leaves doubtful whether the sound is long or short.

γ. There is strong evidence, that, in general, these vowels were pronounced in the same manner as the corresponding vowels are now pronounced upon the continent of Europe; i. e. α, like *a* in *father*, *wall*, *fan* (not as in *hate*); η, ε, like *e* in *they*, *then* (not as in *mete*); ι like *i* in *machine*, *pin* (not as in *pine*); ω, ο, like *o* in *note*, *not*; υ like *u* in *tube*, *bull*. They will hence be thus placed upon the scale of *precession* or *attenuation*.





In general,  $\alpha$ ,  $\epsilon$ , and  $\circ$  are termed the *open*, and  $\upsilon$  and  $\iota$  the *close* vowels but  $\alpha$  is more open than  $\epsilon$  and  $\circ$ , and  $\iota$  is somewhat closer than  $\upsilon$ .

§ 25. 2. In the Greek diphthongs, the voice always passes from a *more open* to a *closer* sound; and the subjunctive, or last vowel is always  $\iota$  or  $\upsilon$ . Hence the combinations possible are only *seven*, or, counting separately the proper and improper diphthongs, *fourteen*. Of these,  $\omega\upsilon$  scarcely occurs, except in the Ionic dialect.

A *short* prepositive left time for the full utterance of the subjunctive vowel, and the diphthong was then termed *proper*, as really combining two sounds; but a *long* prepositive nearly or quite crowded out the sound of the subjunctive, and the diphthong was then termed *improper*, as though diphthongal only in appearance.

3. After  $\alpha$  long,  $\eta$ , and  $\omega$ , the subjunctive  $\iota$  so lost its sound, that it was at last merely written beneath the prepositive, if this was a small letter, and was then termed *iota subscript* (subscriptus, *written beneath*). With capitals, it still remains in the line, but is not sounded. Thus, "Αἰδης or ἄϊδης, pron. *Hādēs*, "Ἡιδη or ἦιδη, *ēdē*: Ὠιδή or ᾠδῆ, *ōdē*.

NOTES.  $\alpha$ . The  $\iota$  subscript is often written where it does not belong, from false views of etymology; as in the Epic dative  $\Thetaύρηφι$ , for  $\Thetaύρηφῃ$  (§ 8); and in the aorist of liquid verbs, which have  $\alpha\iota$  in the penult of the theme; thus, from φαίνω, αἶρω (roots φαν-, ἄρ-), ἔφηνα, ἤρα, ἄρω, for ἔφηναι, ἤραι, ἄρω so Perf. II. πέφηναι, for πέφηναι.

$\beta$ . In some cases the best critics differ: thus, in the infinitive of verbs in  $-\acute{\alpha}\omega$ , some write  $\tauιμᾶν$ , as contracted from  $\tauιμάειν$ , and others  $\tauιμᾶν$ , as contracted from an older form  $\tauιμάεν$ . So in the adverbial forms  $\piῆ$ ,  $\delta\piῆ$ , or  $\piῆ$ ,  $\tauῆ$ , and the like.

§ 26. 4. In diphthongs, except the three just mentioned ( $\alpha$ ,  $\eta$ , and  $\omega$ ), the breathings and accents are written over the second vowel, and thus often mark the union of the two vowels as, αὐτή, *herself*, but ἄντη, *cry*; ἡῦδα, but ἡῦσε· αἴρεσις ( $\alpha$ ) but Αἰδης ( $\alpha$ ).

If two vowels which might form a diphthong are pronounced separately the second is marked with a diæresis (§ 16. 3); as, αὐτή, ἡῦσε.

For a full exhibition of the Greek vowels, simple and



compound, see the Table (§ 3). They are there divided into *classes*, according to the simple sound which is their sole or leading element, as *A sounds*, &c. ; and into *orders*, according to the length of this sound, or its combination with other sounds, as *short vowels*, &c. The classes are arranged according to the openness of the vowel from which they are named. Vowels belonging to the same class are termed *cognate*.

§ 27. The Greek vowels are subject to a great number of EUPHONIC CHANGES, which may be referred, for the most part, to two great heads, the PRECESSION OF VOWELS, and the UNION OF SYLLABLES.

These changes diminish the effort in speaking, by reducing the volume of sound employed, or by preventing hiatus, and lessening the number of syllables.

## I. PRECESSION OF VOWELS.

§ 28. The great tendency in Greek to the precession or attenuation of vowel sounds shows itself,

### 1.) In the change of simple vowels.

Precession especially affects  $\alpha$ , as the most open of the vowels, changing it, when short, to  $\epsilon$  and  $o$ , and, when long, to  $\eta$ , and sometimes to  $\omega$ .

Hence these three vowels may be regarded as *kindred*, and are often interchanged in the formation and inflection of words. Thus, in the verbs  $\pi\rho\acute{\epsilon}\pi\omega$ ,  $\sigma\tau\rho\acute{\epsilon}\phi\omega$ , we find the root in three forms,  $\tau\rho\alpha\pi$ -,  $\tau\rho\epsilon\pi$ -, and  $\tau\rho\sigma\pi$ -,  $\sigma\tau\rho\alpha\phi$ -,  $\sigma\tau\rho\epsilon\phi$ -, and  $\sigma\tau\rho\sigma\phi$ -; and in  $\rho\acute{\eta}\gamma\gamma\acute{\nu}\mu\iota$ , we find the forms  $\rho\acute{\alpha}\gamma$ -,  $\rho\acute{\eta}\gamma$ -, and  $\rho\acute{\omega}\gamma$ -. This interchange is also illustrated by the connecting vowels inserted, for the sake of euphony, in the inflection of words. Thus, in the first declension, the connecting vowel is  $\alpha$ , but in the second,  $o$ , for which in one case  $\epsilon$  appears. In the indicative active, the connecting vowel in the aorist and perfect is  $\alpha$  (passing, however, into  $\epsilon$  in the 3d pers. sing.; compare the imperative  $\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma\sigma\upsilon$ ), while in the present, imperfect, and future, it is  $o$  before a liquid, but otherwise  $\epsilon$ .

§ 29. 2.) In the lengthening of the short vowels, and in the general laws of contraction. Thus,

$\alpha$ . The long vowel is regarded as the short vowel doubled that is,  $\bar{\alpha} = \alpha\alpha$ ,  $\eta = \epsilon\epsilon$ ,  $\omega = oo$ ,  $\bar{\upsilon} = \upsilon\upsilon$ , and  $\bar{\iota} = \iota\iota$ . Whenever, therefore, in the formation of words, a short vowel is lengthened, or two short vowels of the same class are united

in sound, the corresponding long vowel ought to result. But through precession, which especially affects the long open vowels,  $\alpha$ , unless it follows  $\epsilon$ ,  $\iota$ ,  $\rho$ , or  $\rho\sigma$ , is usually lengthened, not to  $\bar{\alpha}$ , but to the closer  $\eta$ , and  $\epsilon\epsilon$  and  $\sigma\sigma$  commonly form, not  $\eta$  and  $\omega$ , but the closer diphthongs  $\epsilon\iota$  and  $\sigma\upsilon$ , which are hence termed the *corresponding diphthongs* of  $\epsilon$  and  $\sigma$ .

$\beta$ . Contraction more frequently exhibits some attenuation of vowel sound. See §§ 31–37. This naturally appears less in the earlier than in the later contractions. Compare  $\beta\alpha\sigma\iota\lambda\eta\varsigma$  with  $\beta\alpha\sigma\iota\lambda\epsilon\iota\varsigma$  (§ 37. 2).

NOTE. A similar tendency to pass from a more open to a closer sound appears in the general law for the formation of diphthongs (§ 25. 2).

## II. UNION OF SYLLABLES.

§ 30. The most important changes belonging to this head are, A. CONTRACTION, which unites two successive vowels in the same word; B. CRASIS ( $\kappa\rho\alpha\sigma\iota\varsigma$ , *mingling*), which unites the *final* and *initial* vowels of successive words; and C. APOSTROPHE or ELISION, which simply *drops* a final vowel before a word beginning with a vowel.

In poetry, two vowels are often united in pronunciation, which are written separately. This union is termed *synizēsis* ( $\sigma\upsilon\nu\iota\zeta\eta\sigma\iota\varsigma$ , *placing together*), or *synecphonēsis* ( $\sigma\upsilon\nu\epsilon\kappa\phi\acute{\omega}\nu\eta\sigma\iota\varsigma$ , *pronouncing together*).

### A. CONTRACTION.

§ 31. Contraction takes place in three ways; by *simple union*, by *absorption*, and by *union with precession*. From the law of diphthongs (§ 25. 2), two vowels can unite without change only when the latter is  $\iota$  or  $\upsilon$ , and the former a more open vowel. In other cases, therefore, either one of the vowels is *absorbed*, i. e. simply lost in the other, which, if before short, now of course becomes long; or else *precession* takes place, changing one of the vowels to  $\iota$  or  $\upsilon$ , which then forms a diphthong with the other vowel. The following are the general rules of contraction, with the principal cases belonging to each, and the prominent exceptions.

NOTE. An  $\iota$ , when absorbed in  $\alpha$ ,  $\eta$ , or  $\omega$ , is written beneath it. The laws of contraction take effect, without regard to an  $\iota$  subscript, or the subjunctive  $\iota$  of the diphthong  $\epsilon\iota$ ; as,  $\alpha\eta\iota$ ,  $\alpha\epsilon\iota$ ,  $\alpha\omega\iota$  (§ 33).

§ 32. 1. Two vowels, which can form a diphthong, unite without further change. Thus,

become	as	become	as
αῖ	αι, ῥαῖστος	οῖ	οι, ῥχοῖ
εῖ	ει, τεῖχει	ωῖ	ωι, λῶστος
ηῖ	ηι, Θρηῖσσα	υῖ	υι, νέκυι
	Θρηῖσσα		νέκυι (Ep.).

EXCEPTION. αῖ, like αῖ, becomes αι; as, γήραῖ, γήραι. unless, with Thiersch, we prefer to write γήραι.

§ 33. II. α, (1.) before an *E* sound (§ 3), absorbs it; but (2.) before another *A* sound, is itself absorbed. (3.) α, or (4.) η, with an *O* sound, forms ω. Thus,

become	as	become	as
(1.) αι	α, τίμαι	οα	ω, ῥχόα
αι	α, τιμάεις	αω	ω, τιμάω
αη	α, τιμάητε	ωα	ω, ῥωας
αη	α, τιμάη	αοι	ω, τιμάοιμι
(2.) αα	α, γέραα	αου	ω, τιμάουσι
αα	α, μνάα	ουα	ω, οὔατος
ααι	αι, μνάαι	(4.) οη	ω, δηλόητε
(3.) αο	ω, τιμάομεν	οη	ω, διδόητε
	τιμάωμεν.		διδώτε.

EXCEPTIONS. α. The closer η takes the place of α in the contract forms of four every-day verbs; viz. πεινάω, to hunger, διψάω, to thirst, χρεάομαι, to use, and ζάω, to live; as, πεινάειν πεινῇν, χρεάεσθαι χρεῇσθαι. Add the verbs κνάω, σμάω, and ψάω. the Subjunctive of verbs in -μι, as, ἵσταῖ (from ἵστημι) ἵστῃ. and the liquid Aorist (see § 56).

β. In adjectives, ο before α and η is absorbed; as, διπλόα διπλᾶ, διπλόα διπλᾷ, ἀπλόη ἀπλῇ.

γ. In οὔας, ear, the Nominative singular becomes οὔς by an absorption of the α, but the other forms are contracted according to the rule; as, ὠτός, ὦτα.

δ. For the change of οη into οι, in verbs in -οω, see § 37. 3.

§ 34. REMARKS. 1. α, taking the place of ν before ο (§ 50) is contracted like ε; thus, in the Acc. plur., (λόγους, λόγους) λόγους, (γλώσσανς, γλώσσας) γλώσσᾱς, (οῖνς) οῖας οῖς, ἰχθύας ἰχθύς, πόλεις πόλεις, βόας βοῦς, μείζονας (μείζοντας) μείζονες. in themes of Dec. III., (ἔινς, ἔας) εῖς, (φανέντις, φανεας) φανείς, (ὀδόντις, ὀδοας) ὀδοῦς, (ρίνς, ρίας) ρίς. in feminine adjectives and participles, (φανέντις, φανεασι) φανῆσα, (ἄγοντις, ἄγοασι) ἄγουσα. in the 3d pers. plur. of verbs, (βουλεύοντις, βουλευοασι) βουλεύονσι, (τίθεντις) τιθεῖσιν, (δίδοντις) διδοῦσιν, (δελκνντις) δεικνῶσιν.

NOTES. α. By a similar contraction with βόας βοῦς, we find also νᾶας ναῦς and γράας γραῦς (§ 14). In like manner ναῦς occurs in the Nom. plur. by contraction from νᾶες, but only in late writers.



β. For *χοῖᾱς χοῖᾶς*, see § 116. ε. For *Κλήμης, Ουάλης*, see § 109. β.

§ 35. 2. When *α* long is contracted with an *Ο* sound there is usually inserted before the *ω* an *ε*, which, however, is not regarded in the accentuation as a distinct syllable; as, *νῶός* (*νως*) *νεώς* (§ 9), *Μενέλαος Μενέλεως*, *Ἀτρεΐδᾱο Ἀτρεΐδεω* (§ 8).

So sometimes, chiefly in the Ion. (§§ 48. 1, 242. a), when *α* is short.

§ 36. III. (1.) *εα* becomes *η*, and (2.) *εε*, *ει*. (3.) *ε* and *ο*, with *ο*, form *ου*; but (4.) with other *Ο* sounds are absorbed. (5.) In other combinations not already given (§ 32, 33), *ε* is absorbed. Thus,

	become		as		become		as
(1.) <i>εα</i>	<i>η</i> ,	<i>τείχεα</i>	<i>τείχη</i> .	<i>οις</i>	<i>οι</i> ,	<i>οἷες</i>	<i>οἷς</i> .
	<i>η</i> ,	<i>χρυσέα</i>	<i>χρυσῇ</i> .	<i>εου</i>	<i>ου</i> ,	<i>φιλέουσι</i>	<i>φιλοῦσι</i> .
(2.) <i>εε</i>	<i>ει</i> ,	<i>πόλεις</i>	<i>πόλεις</i> .	<i>οω</i>	<i>ω</i> ,	<i>δηλώω</i>	<i>δηλῶ</i> .
	<i>ει</i> ,	<i>φιλέειν</i>	<i>φιλεῖν</i> .	<i>οφ</i>	<i>φ</i> ,	<i>νόφω</i>	<i>νόφ</i> .
	<i>ει</i> ,	<i>κλεῖτες</i>	<i>κλεῖς</i> .	<i>οοι</i>	<i>οι</i> ,	<i>νόοι</i>	<i>νοῖ</i> .
(3.) <i>εο</i>	<i>ου</i> ,	<i>εφίλειον</i>	<i>εφίλουν</i> .	<i>οου</i>	<i>ου</i> ,	<i>δηλόου</i>	<i>δηλοῦ</i> .
	<i>ου</i> ,	<i>δηλόετε</i>	<i>δηλοῦτε</i> .	(5.) <i>εαι</i>	<i>αι</i> ,	<i>χρύσεαι</i>	<i>χρυσαῖ</i> .
	<i>ου</i> ,	<i>μελιτόεις</i>	<i>μελιτοῦς</i> .	<i>εη</i>	<i>η</i> ,	<i>φιλέητε</i>	<i>φιληῖτε</i> .
	<i>ου</i> ,	<i>νόος</i>	<i>νοῦς</i> .	<i>εη</i>	<i>η</i> ,	<i>φιλέη</i>	<i>φιλή</i> .
(4.) <i>εω</i>	<i>ω</i> ,	<i>φιλέω</i>	<i>φιλῶ</i> .	<i>ηε</i>	<i>η</i> ,	<i>τιμῆεντος</i>	<i>τιμῆντος</i> .
	<i>φ</i> ,	<i>ὄστέφω</i>	<i>ὄστ᾿φ</i> .	<i>ηι</i>	<i>η</i> ,	<i>τιμῆεις</i>	<i>τιμῆς</i> .
	<i>οι</i> ,	<i>φιλέοιτε</i>	<i>φιλοῖτε</i> .	<i>υε</i>	<i>υ</i> ,	<i>ἰχθῦες</i>	<i>ἰχθῦς</i> .

§ 37. EXCEPTIONS. 1. *εα* preceded by *ε*, *ι*, *ρ*, or *ρο* (§ 29), or in the plural or dual of the first or second declension, becomes *ᾶ*; as, *ὕγία ὑγιά*, *ἀργυρέας ἀργυρᾶς*, *ἀργυρέα ἀργυρᾶ*, *συκέας συκᾶς*, *συκέᾶ συκᾶ*, *ὄστέα ὄστᾶ*. *Υἱὸ φρέατος*, Gen. *φρέατος φρητός* (§ 104).

2. In the dual of the third declension, *εε* becomes *η*; as, *τείχει τείχη*. In the older Attic writers, we find the same contraction in the Nom. plur. of nouns in *-εις*; as, *βασιλέες βασιλῆς* (incorrectly written *-ῆς*), instead of the common *βασιλεῖς*.

3. In verbs in *-οω*, the syllables *οη* and *οει*, except in the Infinitive, become *οι* (i. e. the *ο* and *ι* unite, absorbing the *η* and *ε*); as, *δηλόη δηλοῖ*, *δηλόεις δηλοῖς*. But *δηλόειν* (Inf.) *δηλοῦν*, *διδόης* (from *δίδωμι*) *διδῶς* (§ 33).

4. In the termination of the second person singular passive, *εαι* is contracted into *η* or *ει*, and *ηαι* into *η*; as, *βουλεύεαι βουλεύη* or *βουλεύει*, *βουλεύηαι βουλεύη*.

5. For special contractions of *ε* in the augment, see §§ 188, 189.

REMARK. Contraction is omitted in many words in which it might take place according to the preceding rules; particularly in nouns of the third declension, and in dissyllabic verbs in *-εω*.

## B. CRASIS.

§ 38. Crasis (1.), for the most part, follows the



laws of contraction, disregarding, however, an *ι* final, which, according to the best usage, is not even subscribed. But often (2.), without respect to these laws, a final, or (3.) an initial vowel is entirely absorbed.

Crisis occurs mostly in poetry. It is commonly indicated by the coronis ( ) (§ 16), except when this mark is excluded by the rough breathing; as, *τάμῃ, οὔμοι*. When an initial vowel has been absorbed without any further change, the words are more frequently separated in writing; as, *οἱ'μοί*. The same is sometimes done when a final vowel has been absorbed. And, hence, cases are often referred to *aphæresis* and *apostrophe* which properly belong to crisis. For the change of a smooth mute to its cognate rough, when the second word is aspirated, see § 65. For the accent, see Prosody.

§ 39. The principal words in which the final vowel is subject to crisis are the following:

α. The *article*; thus, for

(1.)	ὁ ἐκ, ὁ ἐπί,	οὐκ, οὐπί.	For	ἡ ἀρετή,	ἀρετή.
	οἱ ἐμοί,	οὔμοι.		αἱ ἀγαθαί,	ἀγαθαί.
	ὁ ὄρνις,	οὔρνις.		τοῦ αὐτοῦ,	ταὐτοῦ.
	τῷ ἐμῷ, τῇ ἐμῇ,	τῷμῷ, τῇμῇ.		τοῦ ἡμετέρου,	ἡμετέρου.
(2.)	ὁ ἀνὴρ,	ἀνὴρ, or, less	(3.)	ὁ οἶνος,	ῶνος.
		Attic, ὠνὴρ.		οἱ ἐμοί,	οἱ'μοί.
	τῷ ἀνδρί,	τᾶνδρί.		τοῦ ὑδατος,	δοῦδατος.

NOTES. 1. The neuter forms *τό* and *τά* are especially subject to crisis thus, for

(1.)	τὸ ἐναντίον,	τοῦναντίον.	For	τὰ ὅπλα,	δῶπλι.
	τὸ ὄνομα,	τοῦνομα.	(2.)	τὸ ἀληθές,	τάληθές.
	τὸ ἰμάτιον,	δοιμάτιον.	(3.)	τὰ αἰσχρά,	τάσχροα.

2. In crisis, *ἕτερος*, *other*, retains the old form *ἄτερος* · thus, for

(2.)	ὁ ἕτερος,	ἄτερος.	For	τοῦ ἑτέρου,	δάτέρου.
	τὸ ἕτερον,	δάτερον.		τῷ ἑτέρῳ,	δάτέρῳ.

§ 40. β. The *conjunction* *καί*, *and*; thus, for

(1.)	καὶ ἄν, καὶ ἐάν,	κᾶν.	For	καὶ ἐ, καὶ οἱ,	χῶ, χῶ.
	καὶ ἐν, καὶ ἐκ,	κᾶν, κᾶκ.	(2.)	καὶ εἰ, καὶ οὐ,	κεῖ, κοῦ.
	καὶ ἕτερος,	χᾶτερος.		καὶ ὑπό,	χὺπό.
	καὶ εἴτα,	κᾶτα.	(2, 3.)	καὶ ἡ ἀγχοῦσα,	χῆγχοῦσα

γ. A few other *particles*; thus, for

ἦτοι ἄρα,	ἦτᾶρα.	For	μηδὲπω ἐν,	μηδὲπω'ν.
μέντοι ἄν,	μεντᾶν.		ποῦ ἐστιν,	ποῦ'στιν.
εὖτοι ἄρα,	οὐτᾶρα.		πρὸ ἔργου,	προῦργου.
οἱ μὴ ἔχοιμι,	εἰ μὴ'χοιμι.		ᾧ ἀγαθῇ,	ᾧ'γαθῇ.
μὴ εὖρω,	μὴ'ῦρω.		ᾧ ἀνδρωπεί,	ᾧ'νδρωπεί.

δ. Some forms of the *pronouns* ; thus, for

ἐγὼ οἶδα,	ἐγὼ ᾧδα.	For δ' ἐφόρει,	οὐφόρει.
ἐγὼ οἶμαι,	ἐγὼ ᾧμαι.	οὐ' ἐνεκα,	οὐνεκα.
μοὶ ἐδόκει,	μοῦδόκει.	ὅπου' ἐνεκα,	ὀδοῦνεκα.
σοί ἐστιν,	σοῦστιν.	ἀ' ἄν, ἀ' ἐμέ,	ἄν, ἀμί.

The few cases which remain are best learned from observation.

### C. APOSTROPHE, OR ELISION.

§ 41. Apostrophe affects only the short vowels *ᾱ*, *ε*, *ι*, and *ο*, and sometimes, in poetry, the passive terminations in *αι* (and perhaps *οι* in the enclitics *μοί*, *σοί*, *τοί*). In monosyllables (except the Ep. ῥά, and a few rare or doubtful cases), *ε* only is elided.

For the mark of apostrophe, see § 16. For the accentuation, see Prosody.

Elision is most common,

1.) In the prepositions, and other particles of constant use ; as, *ἄφ' αὐτοῦ* (for *ἀπὸ αὐτοῦ*, § 65), *ἐπ' ἐκεῖνον*, *κατ' ἐμέ*, and, in composition (where the sign ' is omitted), *ἀνέρχομαι*, *διελαύνω*, *πάρεμι* · *ἀλλ' ἐγώ*, *ἄρ' οὐν*, *γ' οὐδέν*, *μάλ' ἄν*, *ὅθ' ὅ* (*ὅτε ὅ*), *τάχ' ἄν*.

2.) In a few pronouns, and in some phrases of frequent occurrence ; as, *τοῦτ' ἄλλο*, *ταῦτ' ἤδη* · *γένοιτ' ἄν*, *ἔσθ' ὅπου* (*ἔστι ὅπου*), *λέγοιμ' ἄν*, *οἶδ' ὅτι*, *φήμ' ἐγώ*.

§ 42. REMARKS. α. Elision is less frequent in *ι*, than in the other short vowels above mentioned. Particularly, it is never elided by the Attics in *περί* or *ὅτι* (which might then be confounded with *ὅτε*) ; and never in the Epic *ἔσσι* (2d person singular of *εἰμί*). It is never in prose, and very rarely in Attic poetry, elided in the Dative singular, which might then be confounded with the Accusative. The forms which take *ν* *paraogic* (§ 66) are not elided in prose, except *ἔσσι*.

β. Elision is least frequent in Ionic prose. In Attic prose, it is found chiefly in a few words, but these often recurring. In poetry, where hiatus is more carefully avoided, its use is far more extended. In respect to its use or omission in prose, much seems to depend upon the rhythm of the sentence, the emphasis, the pauses, and the taste of the writer. There is, also, in this respect, a great difference among manuscripts.

### DIALECTIC VARIATIONS.

§ 43. The dialectic variations in the vowels may be mostly referred to the heads of PRECESSION, UNION or RESOLUTION, QUANTITY, and INSERTION or OMISSION.

§ 44. I. PRECESSION prevailed most in the soft Ionic, and

least in the rough Doric and Æolic; while the Attic, which blended strength and refinement, held a middle place. E. g.

1. Long *α*, for the most part, is retained in the Doric and Æolic, but in the Ionic passes into *η*; while in the Attic it is retained after *ε*, *ι*, *ρ*, and *ρσ*, but otherwise passes into *η* (§ 29). Thus, Dor. ἄμέρᾱ, Att. ἡμέρᾱ, Ion. ἡμέρῃ. Dor. δᾱμος, πᾱγά, ὠκύτᾱς, Att. and Ion. δῆμος, πηγῇ, ὠκύτης. Dor. and Att. σοφῖᾱ, πρᾱγμα, Ion. σοφῖη, πρῆγμα. So, even in diphthongs, Ion. νῆς, γρῆς, for ναῦς, γρᾱύς, and in Dat. pl. of Dec. I., -ῆσι, -ῆς, for -αῖσι, -αῖς.

NOTE. The use of this long *α* produced, in great measure, the Doric feature called πλατεῖασμός, broad pronunciation, which was imitated by the Attics in the lyric parts of their drama (§ 6).

2. Short *α* is retained by the Doric in some words, where, in the Attic, it passes into *ε*; and in some (particularly verbs in -αω) by the Attic, where it becomes *ε* in the Ionic. Thus, Dor. τρέφω, Ἄρτεμις, ὅκᾱ, φρεσί, Att. τρέφω, Ἄρτεμις, ὅτε, φρεσί. Att. ὀράω, φοιτάω, τέσσαρες, ἄρσην, Ion. ὀρέω, φοιτέω, τέσσερες, ἔρσην.

3. In nouns in -ις, -εως, the characteristic *ε* commonly passes, in the Ionic, into *ι* throughout; as, πόλις, ιος, *ι* (contracted into *ι* according to § 29. α), *ιν*, *ις*, *ίων*, *ισι*, *ιας* (contr. *ις*).

4. As the long of *ε* and *ο*, or the contraction of *εε* and *οο* or *οε*, the stricter Doric prefers the long vowels *η* and *ω* to the closer diphthongs *ει* and *ου*; while, on the other hand, the Ionic is particularly fond of protracting *ε* and *ο* to *ει* and *ου* or *οι*. Thus, Dor. χῆρ, δῶλος. Gen. of Dec. II., τῷ ὥρανῳ. Infin. εὔρεῖν, χαίρειν, ὑπνᾶν. for χεῖρ, δοῦλος, τοῦ οὐρανοῦ, εὔρειν, χαίρειν, ὑπνοῦν. Ion. ξείνος, μῦνος, ποῖη, for ξένος, μόνος, ποῖα. Att. κόρος, ὄνομα, ὄρος. Ion. κοῦρος, οὔνομα, οὔρος. Dor. κῶρος, ὄνομα, ὄρος. Both the Doric and Ionic have ὦν for οὔν, therefore, contracted from ἰόν.

5. Other examples of precession or the interchange of kindred vowels (§ 28) are the following; in some of which, contrary to the general law of the dialects, the Ionic has a more open sound than the Attic, or the Attic than the Doric or Æolic; Att. αἰί, αἰετός, Ion. αἰεί, αἰετός. Att. κάω, κλαίω, Ion. and Com. καίω, κλαίω. Att. θᾶκος, Ion. θῶκος. Ion. τράπω, τάρνω, μέγαθος, Att. τρέπω, τέμνω, μέγεθος. Ion. ἄρρωδέω, Att. ὀρρωδέω. Ion. μεσαμβρία, Att. μεσημβρία. Dor. and Ep. αἰ, Att. εἰ. Dor. θνάσκω, Ion. and Att. θνήσκω, Æol. θναίσκω. Att. στρατός, βραχέως, πάρδαλις, Æol. στροτός, βροχέως, πόρδαλις. Att. ὄνομα, Æol. ὄνομα. Att. ὀρετόν, Æol. ὀρεπτον.

§ 45. II. UNION OR RESOLUTION. A. 'The CONTRACTION of vowels prevailed most in the vivacious Attic, and least in the luxurious Ionic. By the poets, it is often employed or omitted according to the demands of the metre. There are also dialectic differences in the mode of contraction, which, for the most part, may be explained by precession. E. g.

1 In contracting *α* with an *Ο* sound, the Doric often prefers *ᾱ* to the closer *ω*; in the first declension, regularly. Thus, Dor. Ἀτρεῖδᾱ, τᾶν θυρᾶν (§ 8), Προσιδᾶν, -ᾱνος, πεινᾶντι, διαπεινᾶμις, πρᾶτος, for Ἀτρεΐδου (uncontracted -ᾱο), τῶν θυρᾶν (-άων), Προσιδᾶν, -ᾱνος (-άων, -άονος), πεινᾶντι (-άοντι), διαπεινᾶμεν (-άομεν), πρῶτος (-έατος). A like contraction appears in proper names *ιρ* -λαός; as, Dor. Μενέλᾱς, for Μενέλᾱος.



2 For the contraction of *ει* and *οο* or *οε*, see § 44. 4.

3. With the Ionics and some of the Dorics, the favorite contraction of *ε* and *ου* is into *ευ*, instead of *ου*. This use of *ευ* for *ου* sometimes extends to cases where this diphthong results from a different contraction. Thus, *φιλεῖμεν*, *φιλεῖ*, *ἔμεῖ*, *Θέρεις*, for *φιλοῦμεν* (-έομεν), *φιλοῦ* (-έου), *ἔμοῦ* (-έο), *Θέρου* (-εος). *ἰδिकाῖε*, *ἰδικαῖευν*, *δικαιοῦσι*, in Herodotus for *ἰδικαίου* (-σε), *ἰδικαίου* (-οον), *δικαιοῦσι* (-όουσι). *λωτεῖντα* M. 283, for *λωτοῦντα* (-όεντα).

4. The Dorics (but not Pindar), contrary to the general law of the dialect, commonly contract *α* with an *E* sound following, into *η*; as, *ἐρώτη*, *σιγῆν*, *λῆς*, from *ἐρώται*, *σιγάειν*, *λάης*. Cf. § 33. *α*.

5. In the contractions which follow the change of *υ* before *σ* (§ 58), the Æolic often employs *αι* and *οι*, for *ᾱ* and *ου*; as, Acc. pl. *ταῖς τιμαῖς*, *τοῖς νόμοις*, for *τὰς τιμάς*, *τοὺς νόμους*. Nom. sing. of adj. and partic. *μέλαις*, *τύψαις*, *τύψαισα*, *ἔχοισα*, for *μέλᾱς*, *τύψᾱς*, *τύψᾱσα*, *ἔχουσα*. 3d pers. pl. of verbs, *φαίσι*, *κρύπτουσι*, for *φᾱσί*, *κρύπτουσι*. The Doric has here great variety, both employing the simple long vowels, the short vowels (as though *υ* were simply dropped before *σ*), the common diphthongs of contraction (§ 34), and the Æolic diphthongs; thus, Acc. pl. *τέχνᾱς* and *τέχνᾱς* (Theoc. 21. 1); *τοὺς λύκους* and *τῶς λύκος* (Theoc. 4. 11); *εῖς* and *ῆς*, *οἷς*; *Μοῦσα*, *Μῶσα* (Theoc.), *Μοῖσα* (Pind.), and Laconic *Μῶσα*. Nom. sing. of partic. *φράσαις* (Pind. Ol. 2. 108), *ἰδοῖσα* (Ib. 73). So, likewise, *οι* for *ου* before *σ* in *ἄκοίσω*, Theoc. 11. 78.

6. The Ionic use of *ων* for *αν* in a few words, appears, at least in some of them, to have arisen from a union of *ο* and *α* to form *ω*; thus, for *ταῦτό*, *ἱμαντοῦ*, *σειαντοῦ*, *ἑαντοῦ*, Ion. *τῶτό*, *ἱμειαντοῦ*, *σειαντοῦ*, *ἑαντοῦ*, from *τὸ αὐτό*, *ἱμέο αὐτοῦ*, *σέο αὐτοῦ*, *ἐο αὐτοῦ*. In the reciprocal pronouns, the *ων* passed into the other cases. We find also Ion. *θαῦμα*, *τραῦμα* (yet better *τῶμα*), for *θαῦμα*, *τραῦμα*. In all these words, *ων* is written by some with a diæresis; as, *θαῶμα*.

§ 46. B. Vowels which appear only as diphthongs in the Attic are often RESOLVED in the other dialects, especially the Ionic and Æolic, into separate sounds. In the Ionic, the resolution of *ει*, with *ε* prolonged, into *ηϊ*, is especially common; as *βασιληῖη*, *κληῖς*, for *βασιλεῖα*, *κλείς*.

NOTES. *α*. On the other hand, the Ionic in a few cases employs contraction where the Attic omits it, particularly of *οη* into *ω*; as, *ἱρός*, *ἔβωσα*, *ἔνωσα*, *βωθέω*, *ὀγδώκοντα*, for *ἱρός*, *ἐβόησα*, *ἐνόησα*, *βοηθέω*, *ὀγδοήκοντα*.

*β*. The fondness of the Ionic for a concurrence of vowels leads it, in some cases, to change *υ* to *α* (§ 50) after a vowel (which, if before *α*, now becomes *ε*); as, *Ἀρισταγόρεα*, *ἔδυνεατο*, for *Ἀρισταγόραν*, *ἔδυναντο*.

C. In CRASIS, the Doric and Ionic often differ from the Attic by uniting the *ο* of the article with *α* and *αι* initial, to form *ω* and *η*; as, *τὸ ἄληθές*, *τὴ λήθές*. *οἱ ἄνδρες*, *ὦνδρες*. *οἱ αἰπόλοι*, *ὥπόλοι*.

In the following crases, which are found in Herodotus, and the two first also in Homer, the smooth breathing has taken the place of the rough; *ἰ ἄλ*



στος, ὄριστος · ὁ αὐτός, ωὐτός · οἱ ἄλλοι, ὦλλοι. Other dialectic crases are, Dor. ὁ ἔλαφος, ὦλαφος · ὁ ἔξ, ὦξ · καὶ ἔκ, κήκ · καὶ εἴπε, κῆπε · Ion. ὁ ἔτερος, οὔτερος.

§ 47. III. QUANTITY. For a short vowel in the Attic, the other dialects often employ a long vowel or diphthong, and the converse. Thus,

Ion. διπλήσιος for διπλάσιος · Ion. ἐπιτήδεος, εὐρέη, ἀπόδειξις, μέζων, κρέσσων, for ἐπιτήδειος, εὐρεῖα, ἀποδείξις, μεζίων, κρείσσων · Dor. and Ep. ἔτᾱρος for ἑταῖρος · Æol. Ἀλκᾱος, ἀρχᾱος, for Ἀλκαῖος, ἀρχαῖος. See §§ 44. 4 ; 45. 5.

NOTE. The poets, especially the Epic, often lengthen or shorten a vowel according to the metre. A short vowel when lengthened in Epic verse usually passes into a cognate diphthong ; as, εἰλήλουθας for ἐλήλυθας, A. 202.

§ 48. IV. INSERTION OR OMISSION. Vowels are often inserted in one dialect which are omitted in another ; and here, as elsewhere, a peculiar freedom belongs to the poets, especially the Epic. These often double a vowel, or insert the half of it (i. e. the *short* for the *long*), for the sake of the metre, particularly in *contract verbs* ; as, κρήηνον ἐέλδωρ, for κρήνον ἐλδωρ, A. 41, φάανθεν, ἡβῶωσα, ὀρόω, ὀράας, γελῶντες, φόως, γαλύως, εἰκοσι, for φάνθεν, ἡβῶσα, ὀρῶ, ὀράς, γελῶντες, φῶς, γάλως, εἴκοσι.

REMARKS. 1. The Ionic is especially fond of the insertion of ε ; as, Gen. pl. ἀνδρέων, χηνέων, αὐτέων, for ἀνδρῶν, &c. ; 2 Aor. infin. εὐρέειν, λιπέειν, for εὐρεῖν, λιπεῖν.

2. In the Doric and Epic, the particles ἄρα, ἀνά, κατά, παρά, ἀπό, ὑπό, and ποτί (Dor. for πρὸς), often omit the final vowel before a consonant, with such assimilation of the preceding consonant as euphony may require ; as, ἄρ σφωε, ἄμ βωμοῖσι, ἄγκρισις, ἀνστάς (§ 68. 3), καὶ δὴ δύναμιν, καὶ π φάλαρα (§ 62. β), καὶ κεφαλῆς, καὶ γόνυ, κακχεῖναι, καὶ ῥόνον, κάλλιπον, καμμίξας, παρ Ζηνί, ἀππέμφει, ὑββάλλειν, πὸτ τόν. When three consonants are thus brought together, the first is sometimes rejected ; as, κάκκτανε, ἀμνάσει, for κάκκτανε, ἀμνάσει. So, sometimes in the Doric, even before a single consonant ; as, καβαίνων.

NOTES. α. From the close connection of the preposition with the following word, these cases are not regarded as making any exception to the rule in § 63. Compare § 68. β. The two words are often written together, even when there is no composition ; as, καδδύναμιν, ποττόν.

β. In these words, the final vowel was probably a euphonic addition to the original form. Compare ἀπό and ὑπό with the Latin *ab* and *sub*. The old form πρὸτ, in accordance with the rule (§ 63), became πρῆς and πρῶτί, whence ποτί.

γ. Some of these forms even passed into the Attic, and into Ionic prose as, κατθανεῖν (poet.), ἀμβάτης (Xen.), ἀμπαύομαι (Herod.).

δ. Ἄρα has also, by aphæresis, the Epic form ῥά, which is enclitic

## CHAPTER III.

## CONSONANTS.

[¶ 3.]

§ 49. The Greek has eighteen CONSONANTS, represented by seventeen letters.

They are exhibited in the Table (¶ 3) according to two methods of division, employed by orthoëpists. Consonants of the same class, according to the first method, are termed *cognate*; of the same order, *coördinate*.

REMARKS. 1. The letter  $\gamma$  performs a double office. When followed by another palatal, it is a *nasal*; otherwise a *middle mute*. As a nasal, it has *r* for its corresponding Roman letter; as a middle mute, *g* (§ 12). For its pronunciation, see § 18. 3.

2. From the representation of the Latin *v* by  $\beta$  (*Virgilius*, Βιργίλιος), it is probable that in the ancient, as in the modern Greek (§ 19), the middle mutes approached nearer to the aspirates than in our own language, and that, in forming them, the organs were not wholly closed.

§ 50. 3. The semivowels  $\nu$  and  $\sigma$  have corresponding vowels in  $\alpha$  and  $\epsilon$ ; that is,  $\alpha$  may take the place of  $\nu$ , and  $\epsilon$  of  $\sigma$ , when euphony forbids the use of these consonants; as, ἐφθάραιαι for ἐφθαρνναι, σπερέω (contracted σπερῶ) for στέρσω. See §§ 34, 46.  $\beta$ , 56 – 58, 60, 63. R., &c.

NOTE. In like manner,  $\nu$  is the corresponding vowel of the old consonant F. See § 22.  $\delta$ .

§ 51. The following laws, mostly euphonic, are observed in the formation and connection of words

## A. IN THE FORMATION OF WORDS.

I. A *labial mute* before  $\sigma$  forms with it  $\psi$ ; and a *palatal*,  $\xi$ ; thus,

	become		as		become		as
πσ	ψ,	λείπω	λείψω.	κσ	ξ,	κόρακς	κόραξ.
βσ	ψ,	"Αραβς	"Αραψ.	γσ	ξ,	λέγσω	λέξω.
φσ	ψ,	γράφω	γράψω.	χσ	ξ,	δρίχς	δρίξ.

NOTE. In like manner,  $\zeta$  is the union of a lingual with a sibilant sound, and in many words has taken the place of  $\sigma\delta$ ; e. g. adverbs of place in  $-\zeta\epsilon$  as, for Ἀθήνασδε, Ἀθήναζε, for Θήβασδε, Θήβαζε. and many verbs in  $-\zeta\omega$  as, for μελίσδω, μελίζω, for φράσδω, φράζω. In these verbs, the old forms remain in the Æolic and Doric (§ 70. V.). For a lingual before  $\sigma$ , see § 55.

§ 52. II. Before a *lingual mute*, a (1.) *labial* or (2.) *palatal mute* becomes *coördinate* (§ 49, ¶ 3), and (3.) a *lingual mute*, σ; thus,

become	as	become	as
(1.) βτ πτ, τέτριβται τέτριπται.		χδ γδ, βρύχδην βρύγδην.	
φτ πτ, γέγραφται γέγραπται.		κθ χθ, ἐπλέκθην ἐπλέχθην.	
πδ βδ, ἔπδομος ἔβδομος.		γθ χθ, ἐπράγθην ἐπράχθην.	
φδ βδ, γράφδην γράβδην.	(3.)	ττ στ, ὠνόματτα ὠνόμασται.	
πθ φθ, ἐλείπθην ἐλείφθην.		δτ στ, ψεύδτης ψεύστης.	
βθ φθ, ἐτρίβθην ἐτρίφθην.		θτ στ, πέπεισται πέπεισται.	
(2.) γτ κτ, λέλεγται λέλεκται.		τθ σθ, ὠνομάτθην ὠνομάσθην.	
χτ κτ, τέτυχται τέτυκται.		δθ σθ, ἐφράδθην ἐφράσθην.	
κδ γδ, πλέκδην πλέγδην.		θθ σθ, ἐπείθθην ἐτείσθην.	

EXCEPTION. Two lingual mutes may remain together, if both are radical; as, πράττω, Ἀτθίς.

§ 53. III. Before μ, a *labial mute* becomes μ, a *palatal*, γ, and a *lingual*, σ; thus,

become	as	become	as
πμ μμ, λείλειπμαι λέλειμμαι.		χμ γμ, τέτυχμαι τέτυγμαι.	
βμ μμ, τρίβμα τρίμμα.		τμ σμ, ὠνόματμαι ὠνόμασμαι.	
φμ μμ, γράφμα γράμμα.		δμ σμ, ἔδμα ἔσμα.	
κμ γμ, πέπλεπμαι πέπλεγμαι.		θμ σμ, πέπειδμαι πέπεισμαι.	

Except in a few such words as ἀκμή, κευδμών, νεοχμός, πότμος · and some others from the dialects; as, in Homer, ὀδμή, ἰδμεν, ἐπέπιδμεν, κεκορυσμένος, ἀκαχμένος.

§ 54. IV. ν before a (1.) *labial* or (2.) *palatal*, is changed into the *cognate nasal* (§ 49, ¶ 3); and (3.) before a *liquid*, into that liquid; thus,

become	as	become	as
(1.) νπ μπ, συνπάσχω συμπάσχω.		νγ γγ, συγγενής συγγενής.	
νβ μπ, ἐνβάλλω ἐμβάλλω.		νχ γχ, συγχαίρω συγχαίρω.	
νφ μπ, συνφέρω συμφέρω.		νξ γξ, ἐνξίω ἐγξίω.	
νμ μπ, ἐνμένω ἐμμένω.	(3.)	νλ λλ, ἐνλογος ἔλλογος.	
νψ μπ, ἐνψύχος - ἐμψύχος.		νρ ρρ, συνράπτω συρράπτω.	
(2.) νπ γν, ἐνκαλέω ἐγκαλέω.			

NOTES. α. Enclitics are here regarded as distinct words; thus, ὄνπις, τόνγι. We find, however, final ν changed in like manner upon old inscriptions; as, ΜΕΜΦΣΤΥΧΑΣ, for μὲν ψυχάς (Insc. Potid.); so, ΑΓΚΑΙ, ΤΟΛΛΟΓΟΝ, and even ΕΣΣΑΜΟΙ (cf. §§ 57. 5, 68. 3), for ἄν καί, τὸν λόγον, ἐν Σάμφι.

β. Before μ in the Perfect passive, ν sometimes becomes σ and is sometimes dropped; as, for πέφανμαι, πέφασμαι · for κέκλιμαι, κέκλιμαι.

γ. Before π in the Perfect active, ν was commonly dropped, or the form avoided, except by later writers; as, for κέκρινκα, κέκρικα.



§ 55. V. A *lingual* or *liquid* should not precede  $\sigma$ . This is prevented in various ways.

1. A *lingual mute* is simply dropped before  $\sigma$ ; thus, σώμασι παῖδς, πείθω become σώμασι, παῖς, πείσω.

§ 56. 2. In *liquid verbs*, the  $\sigma$  formative of the Future and Aorist is changed into  $\epsilon$  (§ 50), which (1.) in the *Future* is contracted with the *affix*, but (2.) in the *Aorist* is transposed and contracted with the vowel of the *penult*.

Thus, in the Fut. and Aor. of the liquid verbs, ἀγγέλλω, to announce, εἰμω, to distribute, κρίνω, to judge, πλύνω, to wash, and δέρω, to flay, for

(1.) ἀγγέλλω,	(ἀγγελέω)	ἀγγελῶ.	(2.) ἡγγεσσα,	(ἡγγεεσα)	ἡγγεῖσα.
νέμω,	(νεμέω)	νεμῶ.	ἔνεμσα,	(ἐνεεσα)	ἔνειμα.
κρίνω,	(κρινέω)	κρινῶ.	ἔκρινσα,	(ἐκριεσα)	ἔκρινα.
πλύνω,	(πλυνέω)	πλυνῶ.	ἔπλυνσα,	(ἐπλυεσα)	ἔπλυνα.
δέρω,	(δερέω)	δερῶ.	ἔδερσα,	(ἔδεεσα)	ἔδειρα.

NOTES. α. Here *ae* commonly passes into *η*, unless *i* or *ρ* precedes; thus, σφάλλω, to cause to slip, φαίνω, to show (roots σφαλ-, φαν-), have in the Aor. (ἔσφαλα, ἔσφαελα) ἔσφηλα, ἔφηνα. while πιαίνω, to fatten, περαίνω, to complete (roots πιαν-, περαν-), have ἐπίᾱνα, ἐπέρᾱνα. But ἰσχναίνω, to make lean, κερδαίνω, to gain, κοιλαίνω, to hollow out, λευκαίνω, to whiten, ὀργαίνω, to enrage, πεπαίνω, to ripen, have *ā* in the penult of the Aor.; τετραίνω, to bore, *η*; and σημαίνω, to give a signal, μαιίνω, to stain, both *η* and *ā*. Αἶρω, to raise, and ἄλλομαι, to leap, have *ā*, which in the Indicative is changed by the augment into *η*; thus, ἤρα, ἄρω, ἄραιμι.

β. A few poetic verbs retain the old forms with  $\sigma$ ; as, κέλλω, to lund, κέλσω, ἔκελσα. κῆρω, to meet with, to chance, κύρω, ἔκυρσα. ὀρνῦμι (r. ὀρ-), to rouse, ὄρσω, ὤρσα. φῶρω, to knead, ἔφυρσα. Add these forms, mostly from Homer, ἤρσα, ἔλσα, ἔρσα, θέρσομαι, κέρσω, ἔκερσα, διαφθέρσω, ἤρσα.

§ 57. 3. In the *Nominative*, the formative  $\sigma$  (1.) after  $\rho$ , and sometimes (2.) after  $\nu$ , becomes  $\epsilon$ , which is then transposed, and absorbed (§ 31) by the preceding vowel; as, for

(1.) ψάρες,	(ψαερ)	ψάρ.	(2.) παιάνς,	(παιαεν)	παιάν.
πατέρες,	(πατερ)	πατήρ.	λιμένες,	(λιμεεν)	λιμήν.
ρήτορες,	(ρητοερ)	ρήτωρ.	δαίμονς,	(δαιμσεν)	δαίμων.

Except in δάμᾱρ (§ 109).

4. In the *Dative plural* of the third declension,  $\nu$  preceding  $\sigma$  without an intervening  $\tau$ , is dropped; as, for

μέλανσι,	μέλασι.	For δαίμονσι,	δαίμοσι.
λιμένσι,	λιμέσι.	ρίνσι,	ρίσι.

So also with  $\tau$ , in the Dat. pl. of adjectives in *-εις*; as, for χαρίεντσι, χαρίεσι.

5. In the *feminine* of adjectives in *-εις*,  $\nu$  before  $\sigma$  becomes  $\sigma$ , as, for χαρίεντσα, (χαρίενσα) χαρίεσσα.

§ 58. 6. Otherwise, *ν* before *σ* is changed into *α*, which is then *contracted* with the preceding vowel (§§ 34, 50); as, for

Nom. Masc.			Nom. Fem.		
μέλανς,	(μελαας)	μέλᾱς.	For πάντσα,	(πάασα)	πᾶσα.
φανέντς,	(φανεας)	φανείς.	φανέντσα,	(φανέασα)	φανέϊσα
δόντς,	(δοας)	δούς.	δόντσα,	(δόασα)	δούσα.
δύντς,	(δυας)	δύς.	δύντσα,	(δύασα)	ῥύσα.
ρίνς,	(ρίας)	ρίς.			
Verbs in 3d Pers. Plur.			Dat. Plur		
ἴστανσι,	(ἰστάασι)	ἰστᾶσι.	πάντσι,	(πάασι)	πᾶσι.
τίθενσι,	(τιθέασι)	τιθεῖσι.	φανέντσι,	(φανέασι)	φανέϊσι.
δίδονσι,	(διδόασι)	διδούσι.	δόντσι,	(δόασι)	δούσι.
δείκνυνσι,	(δεικνύασι)	δεικνύσι.	δύντσι,	(δύασι)	ῥύσι.
ἴνσι,	ἴᾶσι.				
			Future.		
			πένθομαι,	(πεασομαι)	πείσομαι.
			σπένδσω,	(σπεασω)	σπείσω.

NOTES. α. The forms *τιθέᾶσι*, *διδόᾶσι*, and *δεικνύᾶσι* were used by the Attics, for the most part, without contraction; *ῥᾶσι* received no contraction.

β. In nouns, if *νθ* precede *σ*, the *ν* is retained; as, for *ἔλμινθς*, *ἔλμινς*, for *ἔλμινθσι*, *ἔλμινσι* (yet others, *ἔλμῖσι*). It is also retained in some forms in *σαι* and derivatives in *-σις*, from verbs in *-αίνω*, as *πέφανσαι* from *φαίνω*, *πέπανσις* from *πεπαίνω*. and sometimes in the adverb *πάλιν*, and the adjective *πᾶν*, in composition. Add the Homeric *κίνσαι*, Ψ. 337. For *ἐν*, *σύν*, and *ἄν*, see § 68. 3. In the rough Argive and Cretan, *ν* seems to have been extensively retained before *σ*; thus, *ἐνς*, *τιθένς*, for *εἰς*, *τιθίς*.

§ 59. 7. In the Dative plural of *syncopated liquids*, and of *ἀστήρ*, *star*, the combination *-ερσ-*, by metathesis and the change of *ε* to *α*, became *-ρασ-*; as, for *παιέρσι*, *πατρᾶσι*. for *ἀστέρσι*, *ἀστράσι*.

8. Elsewhere the combinations *λσ* and *ρσ* were permitted to stand, except as *σ* radical after *ρ* was softened in the new Attic to *ϱ* (§ 70); as, *ἄρρην*, *male*, *θάρρως*, *courage*, *κόρρην*, *temple*, *cheek*, for the older *ἄρσην*, *θάρσως*, *κόρση*. The combination *μσ* is unknown in classic Greek.

§ 60. VI. Between two consonants, *σ* *formative* is dropped, and *ν* is changed to *α* (§ 50); as, for

*ν·γγράφσθαι*, *γγεγράφθαι*. for *λίλεγσθαι*, *λίλεχθαι*. for *ἑφθαρνται*, *ἑφθάραται*.

NOTE. So the compound *προσσχών* is written by some *προσχών*.

§ 61. VII. Before *κ* *formative*, a *labial* or *palatal mute* unites with it in the cognate *rough*, and a *lingual mute* is dropped; thus,

become		as		become		as	
πκ	φ,	κίκλοπκα	κίκλοφα.	χκ	χ,	δεδίδαχκα	δεδίδαχα.
βκ	φ,	εἴληβκα	εἴληφα.	τκ	κ,	ωνόματκα	ωνόμακα.
φκ	φ,	γέγραφα	γέγραφα.	δκ	κ,	πέφραδκα	πέφρακα.
κκ	χ,	δέδεικα	δέδειχα.	δκ	κ,	πέπειδκα	πέπεικα.
γκ	χ,	πέπραγα	πέπραχα.				

§ 62. VIII. If *rough mutes* begin two successive syllables, the *first* is often changed into its cognate *smooth*, especially (1.) in *reduplications*, or (2.) when both letters are *radical*; but (3.) in the *second person singular* of the *Aorist imperative passive*, the *second* rough mute is changed; thus, for

(1.)	φεφίληκα,	πεφίληκα.	(2.)	τριχός,	τριχός.
	χέχρημαι,	κέχρημαι.		ταχύς,	ταχύς.
	τίθηκα,	τέθηκα.		τρέχω,	τρέχω.
	τίθηναι,	τέθηναι.	(3.)	βουλεύθητι,	βουλεύθητι.

NOTES. *a.* Upon the same principle, *ἔχω* becomes *ἔχω* · and whenever *ρ* is reduplicated, the first *ρ* becomes *smooth*, and, as it then cannot stand at the beginning of a word (§ 13. 2), is transposed; as, for *ῥέριφα*, *ῥρίφα*. Yet we find, by a softening of the second *ρ*, *ῥερυπαμένα* ζ. 59, *ῥεραπισμένα* Anacr. Fr. 105, *ῥεῖφθαι* Pind. Fr. 281.

*β.* So, to avoid excessive aspiration, a rough mute is never preceded by the same rough mute, but, instead of it, by the cognate smooth; as, the Epic *κατ φάλαρα*, for *καφ φάλαρα* (§ 48. 2); so, *Σαπρώ*, *Βάκχος*, *Ἄτθίς* · and, upon the same principle, *Πύρρος* (§ 13. 2).

§ 63. IX. The semivowels *ν*, *ρ*, and *ς*, are the only consonants that may end a word. Any other consonant, therefore, falling at the end of a word, is either (1.) *dropped*, or (2.) *changed* into one of these, or (3.) *assumes a vowel*; thus, for

(1.)	σῶματ,	σῶμα.	For	κίρατ,	κίρας.
	μέλιτ,	μέλι.		εἰδότη,	εἰδός.
	ἄγοντ,	ἄγον.		ἥπατ,	ἥπαρ.
	ἑβούλευοντ,	ἑβούλευον.		ἑβούλευομ,	ἑβούλευον.
	παῖδ,	παῖ.		ἴστημ,	ἴστην.
	γύναικ,	γύναι.		ἐτίθημ,	ἐτίθην.
	ἄνακτ,	ἄνα.	(3.)	βουλεύοιμ,	βουλεύοιμι.
	γάλακτ,	γάλα.		τίθημ,	τίθηναι.
(2.)	φῶτ,	φῶς.		σθῆθ,	σθῆτι.

REMARK. A word can end with two consonants, only when the last is *σ*; as, *ἄλς*, *γύψ* (*γύψς*), *νύξ* (*νύκς*), *κόραξ*. Hence the *formative ν* of the Accusative is changed into *α* (§ 50) after a consonant, except in a few cases, in which a lingual mute preceding *ν* is dropped; thus, for

γύπν,	γύπα.	For	κλειδν,	κλειδα and κλειν.
κόρακν,	κόρακα.		ῥρνιδν,	ῥρνίδα and ῥρνιν.
παῖδν,	παῖδα.		γέλωτν,	γέλωτα and γέλων.



§ 64. X. A consonant is sometimes *inserted* or *transposed*, to soften the sound. Thus,

1. When a *simple vowel* is brought by inflection or composition before an *initial* ρ, a smooth ρ is inserted; as, ἔρῳσα, ἄρῳστος, ἐπιρῳννῦμι, from ῳννῦμι (ἐ-, ἄ-, and ἐπί prefixed) but εὔρωστος (the *diphthong* εὔ prefixed).

2. When, by syncope or metathesis, a nasal is brought before λ or ρ, the cognate middle mute is inserted; as, from ἀνέρος, (ἀνρός) ἀνδρός, from μεσημερία, μεσημβρία.

NOTE. If the nasal is initial, it is then dropped from the difficulty of sounding it; e. g., the roots of βλίττω and βλώσκω are thus changed; μελιτ-, μλιτ-, μβλιτ-, βλιτ-; μολ-, μλο-, μβλο-, βλο-; so βροτός, mortal, derived from μόρος, Lat. mors.

3. Transposition especially affects a liquid coming before another consonant; as, for θόρσκω, θρώσκω, for βέβυλκα, βέβληκα.

## § 65. B. IN THE CONNECTION OF WORDS

I. When a *smooth mute* is brought by (1.) *cra-sis* or (2.) *elision* before the *rough breathing*, it is changed into its cognate *rough*; as, fo

(1.) καὶ ὁ, καὶ οἱ,	χῶ, χῷ.	For νύκτα ὄλην,	νύχθ' ὄλην.
τὸ ἰμάτιον,	δοιμάτιον.	And in composition, <del>ἴμα</del>	
τοῦ ἱτέρου,	δατέρου.	ἀπό and ἴημι,	ἀφίημι.
ὅτου ἔνεκα,	ὀδοῦνεκα.	δέκα and ἡμέρα,	δεχήμερος.
(2.) ἀπὸ οὔ,	ἀφ' οὔ.	ἔπτά and ἡμέρα,	ἐφθήμερος.

NOTE. In some compounds, this change takes place with an intervening ρ; and in some words, it appears simply to have arisen from the tendency of ρ to aspiration (cf. § 13. 2); as, φροῦδος (from πρό and ὁδός); φρουρός (πρό ὁράω), τέτριππον (τέτταρες, ἵππος); φροίμιον (πρό, οἶμος), θράσσω from ταράσσω.

§ 66. II. Some words and forms end either *with* or *without* a *final consonant* according to euphony, emphasis, or rhythm

In most of these cases, the consonant appears not to belong to the original form, but to have been assumed. In some cases, however, the reverse appears to be true; and some cases are doubtful.

1. *Datives plural in ι*, and *verbs of the third person in ι* and *ι*, assume ν at the end of a sentence, or when the next word begins with a vowel; as,

Πᾶσι γὰρ εἶπε τοῦτο. but, Εἶπεν αὐτὸ πᾶσιν.  
Πᾶσι λίγουςι τοῦτο. but, Πᾶσιν αὐτὸ λίγουσιν.

NOTES. α. So, likewise, *adverbs of place in -σι* (properly datives plural the adverb *πέρυσι*, *last year*, the numeral *εἴκοσι* (commonly), the demonstrative *-ι* preceded by *σ* (sometimes), the Epic case-ending *-φι*, and the Epic particles *κέ*, *νύ*, and *νόφι* · as, ἡ Πλαταιῶσιν ἡγεμονία· εἴκοσιν ἔτη. See § 211. N.

β. The *ν* thus assumed is called *ν paragogic*. It is sometimes employed by the poets before a consonant to make a syllable long by position; and in most kinds of verse, some of the best editors write it uniformly at the end of a line. In Ionic prose it is generally neglected, but in Attic prose it is sometimes found even before a consonant in the middle of a sentence. In grammars and lexicons, a paragogic letter is commonly marked thus: *εἴκοσι(ν)*.

§ 67. 2. The adverb *οὕτως*, *thus*, commonly loses *σ* before a consonant; and *ἄχρι* and *μέχρι*, *until*, often assume it before a vowel; as, *οὕτω φησί· μέχρις οὖν*.

3. Some other words have poetic or dialectic forms, in which a final *ν* or *ς* is dropped or assumed; as, local adverbs in *-θεν* (poet, chiefly Ep., *-θε*), numeral adverbs in *-κισ* (Ion. *-κι*), *ἄντικρυς*, *ἄτρεμας*, *ἔμπας*, *πάλιν*, *εὐθύ(ς)*, *ἰσθ(ς)*.

## § 68. C. SPECIAL RULES.

1. The preposition *ἐξ*, *out of*, becomes *ἐκ* before a consonant, and admits no further change; as *ἐκ κακῶν*, *ἐκσεύω*, *ἐκγελᾶω*, *ἐκθετος*, *ἐκμάσσω*.

2. The adverb *οὐ*, *not*, before a vowel, assumes *κ*, which becomes *χ* before the rough breathing; as *οὐ φησι*, *οὐκ ἔνεστιν*, *οὐχ ὕει*, *οὐκέτι*.

NOTES. α. The adverb *μηκέτι*, from *μή* and *ἔτι*, follows the analogy of *οὐκέτι*.

β. In these words, *ἐκ* and *οὐκ* may perhaps be regarded as the original forms. That in certain situations these forms are retained is owing to their close connection as proclitics, or in composition, with the following word, and therefore forms no real exception to the rule in § 63. When orthotone, they conform to the rule, the one by assuming *ς*, and the other by dropping *κ*.

3. In composition, the preposition *ἐν*, *in*, retains its *ν* before *ρ* and *σ*; while *σύν*, *with*, drops its *ν* before *σ* followed by another consonant, and before *ζ*; but before *σ* followed by a vowel, changes *ν* to *σ*; as, *ἐνράπτω*, *ἐνσεύω* (yet *ἔρῳθμος* often-er than *ἔρυσθμος*); *σύστημα* (for *σύνστημα*), *συζυγία* · *συσσεύω* (for *συνσεύω*), *συσσιτία*.

NOTE. The Epic *ἄν* for *ἀνά* (§ 48. 2) here imitates *ἐν* · as, *ἄνστάς*, *ἄνχοιτος*.

## DIALECTIC VARIATIONS.

§ 69. A. The dialects often *interchange* consonants; most frequently,

I. COGNATE MUTES (§ 49); as, Ion. *αὔτις*, *δέκομαι*, for *αὔτις*, *δίχομαι* · Æol. *ἀμπί* for *ἀμφί*.

NOTES. *α.* The soft Ionic was less inclined than the Attic to the rough mutes; hence, in the Ionic, the smooth mute remains before the rough breathing (§ § 65, 68. 2); as, ἀπ' οὔ, δεκήμερος, οὐκ ὕει. In some compounds, this passed into the Attic; as, ἀπηλιώτης, from ἀπό and ἥλιος.

*β.* Aspiration is sometimes *transposed*; as, Ion. κιθών, ἐνθαῦτα, ἐνδεῦτεν, Καλχηδών, for χιτών, ἐνταῦθα, ἐντεῦθεν, Χαλκηδών.

II. COÖRDINATE MUTES (§ 49); as, Ion. and Æol., *κ* for *π* in *interrogative* and *indefinite pronouns* and *adverbs*; thus, κοῖος, κοῦ, κοτέ, for ποῖος, ποῦ, ποτέ. Dor., *κ* for *τ* in πόκα, ὅκα, τόκα, for πότε, ὅτε, τότε, and in similar *adverbs of time*; Æol. πέμπει for πέντε, φήρ for θήρ. Æol. and Dor. γλέφαρον for βλέφαρον, δᾶ for γῆ. Dor. ὀδελός for ὀβελός, ὄρνιχος for ὄρνιθος.

III. LIQUIDS; as, Dor. ἦνθον, βέντιστος, for ἦλθον, βέλτιστος. Ion. πλεύμων for πνεύμων.

### § 70. IV. *σ* with other letters; e. g.

1. The Ionic and Old Attic *σσ* and *ρσ* pass, for the most part, in the later Attic, into *ττ* and *ρρ*; as, τάσσω τάττω, γλῶσσα γλῶττα, ἄρσην ἄρρην. See § 59. 8.

2 Dor. *τ* for *σ*; as, Ποτειδάν, ἔπετον, εἵκατι, for Ποσειδῶν, ἔπεισον, εἵκοσι. This appears especially in the 2d personal pronoun, and in the 3d pers. of verbs; as, τύ, τέ, for σύ, σέ (Lat. *tu, te*); φατί, φαντί, λέγοντι, for φησί, φασί, λέγουσι (Lat. *legunt*).

3. Dor. *σ* for *ν* in the verb-ending of 1st pers. pl. *μεις* for *μεν* (Lat. *mus*); as, λέγομεις for λέγομεν (Lat. *legimus*).

4. The Laconic often changes *θ* to *σ*, and final *ς* to *ρ*; as, παλιόρ Ar. Lys. 988, σιόρ, σέλω, for παλαιός, θιός, θίλω. πόϊρ for παῖς (Lat. *puer*, compare *Marcipor*).

V. The DOUBLE CONSONANTS with other letters; as, old ξύν, later and common σύν (in the Lat. *cum* the *σ* has been dropped, instead of the *κ*); Æol. Ψαπφά for Σαπφά. Æol. σκένος, σκίφος, for ξένος, ξίφος. Dor. ψέ, ψίν, for σφέ, σφίν. Ion. διζός, τριζός, for δισσός, τρισσός.

For ζ, we find, in the Æolic and Doric, σδ, δδ, and δ; as, ὕσδος, μελίσδω (§ 51. N.), παῖδδω, μάδδα, Δεύς, for ὀζος, μελίζω, παίζω, μάζα, Ζεύς.

§ 71. B. Consonants are often *doubled*, *inserted*, *omitted*, and *transposed* by the poets, especially the Epic, for the sake of the metre; as, ἔλλαβον, φράσσομαι, νέκυσσι, ὄσσος, ὄππως, ἔδδεισε, for ἔλαβον, &c.; πιόλεμος, πιόλις, διχθά, νώννυμος, ἀπάλαμνος, for πόλεμος, πόλις, δίχα, νώννυμος, ἀπάλαμος. ἔρεζον, Ὀδυσεύς, Ἀχιλεὺς, φάρυγος, for ἔρρεζον, Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος. κραδίη, κάρτερος, βάρδιστος, for καρδία, κράτερος, βράδιαστος.



## BOOK II.

### ETYMOLOGY.

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Ἔπεια πτερόεντα.

Homer.

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§ 72. Etymology treats of the INFLECTION and of the FORMATION OF WORDS; the former including DECLENSION, COMPARISON, and CONJUGATION, and the latter, DERIVATION and COMPOSITION.

For the distinction between the *radical* and the *formative* part of words, and the use of the terms *root*, *prefix*, *affix*, *open* and *close* or *vowel* and *consonant* affixes, *characteristic*, *pure* and *impure* words, *mute*, *liquid*, *liquid-mute*, *labial*, *palatal*, and *lingual* words, *theme*, *paradigm*, &c., see General Grammar.

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## CHAPTER I.

### PRINCIPLES OF DECLENSION.

§ 73. The two classes of SUBSTANTIVES (including Nouns and Substantive Pronouns) and ADJECTIVES (including the Article, Adjectives commonly so called, Adjective Pronouns, and Participles) are declined to mark three distinctions, GENDER, NUMBER, and CASE.

NOTE. Adjectives receive these distinctions merely for the sake of conforming to the substantives to which they belong.

#### A. GENDER.

§ 74. The Greek has three genders; the MASCULINE, the FEMININE, and the NEUTER.

NOTES. α. Nouns which are both masculine and feminine, are said to be of the *common* gender.

β. To mark the genders of Greek nouns, we employ the different forms of the article, in the singular, for the masculine, *ὁ*; for the feminine, *ἡ*; for the common, *ὁ, ἡ*; and for the neuter, *τό*: in the plural, for the masculine, *οἱ*; for the feminine, *αἱ*; for the common, *οἱ, αἱ*; and, for the neuter, *τά*: as, *ὁ σαρμίας*, steward, *ἡ ἡ τροφός*, nurse, *τὸ σῦκον*, fig.

In like manner, the different cases and numbers, according to their gender, are marked by different forms of the article; as the Gen. sing. masc. by *οῦ*, &c.

γ. In the case of most animals it is seldom important to distinguish the gender. Hence in Greek, for the most part, the names of animals, instead of being common, have but a single gender, which is used indifferently for both sexes. Such nouns are termed *epicene* (*ἐπίκοινος*, *promiscuous*). Thus, *ὁ λύκος*, wolf, *ἡ ἀλώπηξ*, fox, whether the male or the female is spoken of.

δ. Words which change their forms to denote change of gender are termed *movable*; and this change is termed *motion*; as, *ὁ βασιλεύς*, king, *ἡ βασίλισσα*, queen; *ὁ σοφός*, wise, *ἡ σοφή*, *τὸ σοφόν*.

ε. In words in which the feminine may either have a *common* form with the masculine or a *distinct* form, the *Attic* sometimes prefers the common form, where the *Ionic* and *Common* dialects prefer the distinct form; as, *ὁ, ἡ θεός*, god, goddess, and *ἡ θεά* or *θεάνα*, goddess. So, likewise, in adjectives.

§ 75. The masculine gender belongs properly to words denoting *males*; the feminine, to words denoting *females*; and the neuter to words denoting *neither* males nor females. In Greek, however, the names of most things without life are masculine or feminine, either from the real or fancied possession of masculine or feminine qualities, or from a similarity in their formation to other nouns of these genders.

Thus, for the most part, the names of *winds* and *rivers* (from their power and violence), and also of the *months*, are *masculine*; and the names of *trees*, *plants*, *countries*, *islands*, and *cities* (regarded as mothers of their products or inhabitants) are *feminine*; while nouns denoting mere *products*, or implying *inferiority* (even though names of persons), especially *diminutives*, are *neuter*; as, *ὁ ἄνεμος*, wind, *ὁ βορρᾶς*, Boreas, *ὁ ποταμός*, river, *ὁ Νεῖλος*, the Nile, *ὁ μήν*, month, *ὁ Ἑκατομβαιών*, June–July, *ἡ συκῆ*, fig-tree, *ἡ μηλέα*, apple-tree, *ἡ ἄπριος*, pear-tree, *ἡ ἄμπελος*, vine, *ἡ βύβλος*, papyrus, *ἡ χώρα*, country, *ἡ Αἴγυπτος*, Egypt, *ἡ νῆσος*, island, *ἡ Σάμος*, Samos, *ἡ πόλις*, city, *ἡ Λακεδαιμῶν*, Lacedæmon; *τὸ σῦκον*, fig, *τὸ μήλον*, apple, *τὸ τέκνον*, child, *τὸ ἀνδράποdon*, slave, *τὸ γύναιον*, dim. of *γυνή* woman, *τὸ παιδίον*, little boy or girl.

§ 76. The gender of nouns, when not determined by the signification, may be, for the most part, inferred from the form of the theme or root, according to the following rules.

I. In the FIRST DECLENSION (§ 7), all words in *-ας* and *-ης*

are *masculine*; all in *-α* and *-η*, *feminine*; as, ὁ ταμίας, ὁ ναύτης· ἡ οἰκία, ἡ τιμή.

II. In the SECOND DECLENSION (§ 9), most words in *-ος* and *-ως* are *masculine*, but some are *feminine* or *common*; words in *-ον* and *-ων* are *neuter*; as, ὁ λόγος, ὁ νεώς· ἡ ὁδός, ἡ ἔως, dawn; ὁ, ἡ θεός, god, ὁ, ἡ ἄρκτος, bear; τὸ σῦκον, τὸ ἀνώγειον.

Except when the diminutive form in *-ον* is given to feminine proper names; as, ἡ Λεόντιον, ἡ Γλυκέριον.

III. In the THIRD DECLENSION (§§ 11–14),

a. All words in *-εως* are *masculine*; all in *-ω* and *-ανς*, *feminine*; and all in *-α*, *-ι*, *-υ*, and *-ος*, *neuter*; as, ὁ ἱππεύς, ὁ ἀμφορεύς, amphora; ἡ ἡχώ, ἡ ναῦς· τὸ σῶμα, τὸ μέλι, honey, τὸ ἄστυ, τὸ τεῖχος.

b. All *abstracts* in *-της* and *-ις*, and most other words in *-ις* are *feminine*; as, ἡ γλυκύτης, sweetness; ἡ δύναμις, power, ἡ ποίησις, poesy; ἡ ῥίς, ἡ πόλις.

c. All *labials* and *palatals*, all *liquids* (except a few in which ρ is the characteristic), and all *liquid-mutes* are either *masculine* or *feminine*.

d. Nouns in which the root ends in,

1.) *-ωτ-*, *-εν-*, or *-ντ-*, are *masculine*; as, ὁ γέλως, -ωτος, laughter; ὁ λιμήν, -ένος· ὁ λέων, -οντος, ὁ ὁδούς, ὁ γίγας, ὁ ἱμάς, -άντος, thong.

Except τὸ οὖς, ὠτός, ear, τὸ φῶς, φωτός, light (both contracts), ἡ φρενίς, φρενός, mind, and a few names of cities (§ 75); as, ἡ Ῥαμνούς, -οῦντος, Rhamnus.

2.) *-δ-*, or *-θ-*, are *feminine*; as, ἡ λαμπρίς, -άδος, torch, ἡ ἔρις, -ιδος, strife, ἡ χλαμύς, -ύδος, cloak; ἡ κόρυς, -υθος, helmet.

Except ὁ, ἡ παῖς, παιδός, child, ὁ πούς, ποδός, foot, ὁ, ἡ ὄρνις, -ίδος, bird.

3.) *-ατ-*, or *-ᾱ-*, are *neuter*; as, τὸ ἥπαρ, -ατος, τὸ κέρας, -ᾱτος, τὸ γέρας, -ᾱος.

## B. NUMBER.

§ 77. The Greek has three numbers; the SINGULAR, denoting *one*; the PLURAL, denoting *more than one*; and the DUAL (duālis, from duo, *two*), a variety of the plural, which may be employed when only *two* are spoken of.

Thus, the singular ἄνθρωπος signifies *man*, the plural ἄνθρωποι, *men* (whether two or more), and the dual ἄνδρῶπα, *two men*.

REMARK. The dual is most used in the Attic Greek. In the Æolic dialect



(as in the Latin, which it approaches the most nearly of the Greek dialects) and in the Hellenistic Greek, the dual does not occur, except in *δύο*, *two* and *ἀμφω*, *both* (Lat. *duo*, *ambo*).

## C. CASE.

### § 78. The Greek has five cases;

1. The Nominative, expressing the subject of a sentence.
2. " Genitive, " the point of departure, or cause.
3. " Dative, " the indirect object, or accompaniment.
4. " Accusative, " direct limit.
5. " Vocative, " address.

NOTES. α. From the general character of the relations which they denote, the Nominative, Accusative, and Vocative are termed the *direct*, and the Genitive and Dative, the *indirect* cases.

β. The Nominative and Vocative are also termed *casus recti*, the *right cases* and the other three, *casus obliqui*, the *oblique cases*.

γ. For a fuller statement of the use of the cases, see Syntax.

## D. METHODS OF DECLENSION.

§ 79. Words are declined, in Greek, by annexing to the root certain AFFIXES, which mark the distinctions of gender, number, and case. There are three sets of these affixes; and hence arise three distinct methods of declining words, called the FIRST, SECOND, and THIRD DECLENSIONS.

The first of these methods applies only to words of the masculine and feminine genders; the second and third apply to words of all the genders. In some of the cases, however, the affixes vary, in the same declension, according to the gender; so that, to know how a word is declined, it is necessary to ascertain three things; 1. its *root*, 2. the *declension* to which it belongs, and 3. its *gender*.

The mode in which the gender is marked has been already stated (§ 74, β). From the theme (i. e. the Nom. sing.) and the gender, we can often determine at once the root and the declension. If it is necessary to mark these explicitly, it is commonly done by giving, with the theme, the Genitive singular, or its ending. If the Genitive singular ends in *-ας* or *-ης*, or in *-ου* from a theme in *-ας* or *-ης*, the word is of the first declension; if it ends in *-ου* from a theme in *-ος* or *-υς*, the word is of the second declension; if it ends in *-ος*, the word is of the third declension. The root is obtained by throwing off the affix of the Genitive; or it may be obtained by throwing off any affix beginning with a vowel.

Thus the nouns, *ὁ ταμίης*, *steward*, *ἡ οἰκία*, *house*, *ἡ γλῶσσα*, *tongue*, *ὁ δῆμος*

*people*, and ὁ Ἀραβ, *Arab*, make in the Genitive, ταμίου, οἰκίας, γλώσσης, δήμου, and Ἀραβος. From these genitives, we ascertain that ταμία, οἰκία, and γλῶσσα belong to the first declension, δῆμος to the second, and Ἀραβ to the third. By throwing off the affixes -ου, -ας, -ης, and -ος, we obtain the roots ταμι-, οἰκι-, γλωσσ-, δημ-, and Ἀραβ-. The words are then declined by annexing to these roots the affixes in the table (§ 5).

§ 80. In the declension of words, the following GENERAL RULES are observed.

I. The masculine and feminine affixes are the same, except in the *Nominative* and *Genitive singular* of the *first* declension. The neuter affixes are the same with the masculine and feminine, except in the *direct* cases, *singular* and *plural*.

II. In *neuters*, the three *direct* cases have the same affix, and in the plural this affix is always ᾱ.

III. The dual has but two forms; one for the *direct*, and the other for the *indirect* cases.

IV. In the *feminine singular* of the *first* declension, and in the *plural* of all words, the *Vocative* is the same with the *Nominative*.

§ 81. REMARKS. 1. The use of the Voc. as a distinct form is still further limited. Few substantives or adjectives, except proper names and personal appellatives and epithets, are sufficiently employed in address to require a separate form for this purpose. Hence the *participle*, *pronoun*, *article*, and *numeral* have no distinct Voc.; and in respect to other words which are declined, the following observations may be made.

α. *Masculines* of Dec. I. are commonly names or epithets of persons, and therefore form the Voc. sing.

β. In Dec. II., the distinct form of the Voc. is commonly used, except for anaphony or rhythm; as, ὦ φίλος, ὦ φίλος, *my friend! my friend!* Ar. Nub. 167. Φίλος ὦ Μενέλαε Δ. 189. Ἡελίός τε Γ. 277. To avoid the double ε, Θεός, *god* (like *deus* in Latin), has, in classic writers, no distinct Voc.; yet Θέε St. Matth. 27. 46.

γ. In Dec. III., few words, except proper names and personal appellatives and epithets, have a distinct Voc.; and even in those which have, the Nom. is sometimes employed in its stead, especially by Attic writers; thus, ὦ παῖσα πόλι Ar. Ach. 971; but ὦ πόλις Soph. Phil. 1213. Αἶαν Soph. Aj. 89; but ὦ φίλ' Ἀἴας Ib. 529. In many words of this declension, the Voc. cannot be formed without such a mutilation of the root as scarcely to leave it intelligible (§§ 63, 101).

§ 82. 2. An inspection of the table (§ 5) will likewise show, that, in regular declension,

α.) The Nom. sing. masc. and (except in Dec. I.) fem. always ends in *ς*.

β.) The Dat. sing. always ends in *ι*, either written in the line or subscribed.

γ.) The Acc. sing. (except in neuters of Dec. III.) always ends in *ν*, or its corresponding vowel *α* (§ 50); and the Acc. plur. masc. and fem. is always formed by adding *ς* to the Acc. sing. (§§ 34, 58).

δ.) The Gen. plur. always ends in *ων*.

ε.) In Dec. I. and II., the affixes are all *open* (i. e. begin with a *vowel*), and all constitute a distinct syllable. In Dec. III., three of the affixes, *σ*, *ν*, and *σι*, are *close* (i. e. begin with a *consonant*), and of these the two first, having no vowel, must unite with the last syllable of the root.

ζ.) In the singular of Dec. III., the direct cases neut., and the Voc. masc. and fem., have no affixes.

NOTE. It follows, from nos. ε and ζ, that words of Dec. I. and II. are *parisyllabic* (par, equal), that is, have the same number of syllables in all their cases; but words of Dec. III. are *imparisyllabic*, that is, have more syllables in some of their cases than in others.

3. The Table (§ 6) exhibits the affixes as resolved into their two classes of ELEMENTS; I. FLEXIBLE ENDINGS, which are *significant* additions, marking distinctions of number, case, and gender; and II. CONNECTING VOWELS, which are *euphonic* in their origin, and serve to unite the flexible endings with the root. For farther illustration, see the following sections upon the history of Greek declension.

## E. HISTORY OF GREEK DECLENSION.

§ 83. The early history of Greek declension is beyond the period not merely of written records, but even of tradition. It can be traced, therefore, only by the way-marks which have been left upon the language itself, and by the aid of comparative philology. The following view of the subject has much evidence in its support, and serves to explain the general phenomena of Greek declension, and of the use of the numbers and cases.

Greek declension was progressive. At first, the simple root was used, as in some languages even at the present day, without any change to denote number or case; thus, *ἰχθύς*, *fish*, *γύψ*, *vulture*, whether one or more were spoken of. Then the *plural* number was marked, by affixing to the root *ς*, the simple root, of course, now becoming *singular*, as each new formation limits the use of prior forms; thus,

Singular, *ἰχθύς*, *fish*,

*γύψ*, *vulture*,

Plural, *ἰχθύς*, *fishes*.

*γύψ*, *vultures*.

The next step was to make a separate form, to express the *indirect*, as distinguished from the *direct* relations. This was done by annexing *ι* to the root, and this form became plural by adding one of the common signs of the plural, *ν*. We have now the distinction of case; thus,



	Singular.	Plural.
Direct Case,	ἰχθύς γύπ	ἰχθύες γῦπες
Indirect Case,	ἰχθύϊ γυπί	ἰχθύϊν γυπίν

§ 84. Each of these cases was afterwards subdivided. (A.) From the Direct Case were separated, in the *masculine* and *feminine* genders, two new cases, the one to express the *subject*, and the other the *direct object*, of an action, i. e. the *Nominative*, and *Accusative* cases.

The *Nominative* was formed by adding *ς*, as the sign of the *subject*, to the old Direct forms; thus, Sing. ἰχθύς, γύπς, Plur. ἰχθύες, γῦπες.

The *Accusative* was formed by adding to the root, as the sign of the *direct object*, *ν*, which in the plural took one of the common signs of the plural, *ς*; thus, Sing. ἰχθύν, γύπν, Plur. ἰχθύς, γύπς, or, by the euphonic change of *ν* into its corresponding vowel (§§ 58, 63, R.), Sing. γύπα, Plur. ἰχθύας, γῦπας.

(B.) From the Indirect Case was separated a new case to express the *subjective*, as distinguished from the *objective* relations, i. e. the *Genitive*. This was formed by affixing *ς*, or commonly, with a euphonic vowel, *ος*. In the plural, this took the plural affix *ν*; thus, *οςν*. But by the laws of euphony, which afterwards prevailed, neither *ς*, nor *ςν* could end a word (§ 63). Therefore, *ς* either was changed to *ε*, or was dropped, or assumed the vowel *ε* (commonly written with *ν* paragogic *εν*, § 67. 3); and *οςν* became *ων* by the absorption of the *ς* (*ς*, perhaps, first passing into *σ*, as in the singular, then *σ* being changed into its corresponding vowel *ε*, and this absorbed). Thus *ος* became *ος*, *ο*, or *οςεν*; and *οςν*, *ων*.

The old Indirect Case remained as a *Dative*, without change, except that a new plural was formed by annexing the dative sign *ι* (§ 83) to the Nominative plural.

§ 85. The plural had now throughout a new form, but the old form had so attached itself to various names of incessant use, that in most of the dialects it was still preserved. But these household plurals, which could not be shaken off, would be principally such as referred to objects double by nature or custom, as the eyes, hands, feet, shoes, wings, &c. Hence this form came at length to be appropriated to a *dual* sense, though in the time of Homer this restriction of its use seems not as yet to have been fully made. The simple form of the root was likewise retained in the singular as a case of address (*Vocative*), in words in which there was occasion for such a form, and the laws of euphony allowed it. In the plural the Vocative had never any form distinct from the Nominative. We have now the three numbers, and the five cases, which, with the euphonic changes already mentioned, appear thus.

Sing. Nom. -ς	ἰχθύς	γύπς (γύψ)
Gen. -ος	ἰχθύος	γυπός
Dat. -ι	ἰχθύϊ	γυπί
Acc. -ν, -α	ἰχθύν	γῦπα
Voc. *	ἰχθύ	
Plur. N. V. -ες	ἰχθύες	γῦπες
Gen. -ων	ἰχθύων	γυπῶν
Dat. -εσι	ἰχθύεσι (ἰχθύσι)	γύπεσι (γυψί)
Acc. -ας	ἰχθύας	γῦπας

Dual Dir. -ε	ἰχθύε	γῦπε
Indir. -ιν	ἰχθύϊν (ἰχθύοιν)	γυπίν (γυποῖν).

For the sake of completeness, we have added in the table above two later modifications; viz., the common shorter Dat. plur., formed by dropping ε (unless one chooses to form it from the Dat. sing. by inserting the plural sign σ); and the Indirect Case dual prolonged by inserting ο, after the analogy of the Gen. sing. and plur.

§ 56. We have exhibited above the primitive nude declension, now called the *third*. But subsequently two other modes of declension sprang up, having connecting vowels, which united the flexible endings to the root; the one having ο, now called the *second* declension; and the other, α, now called the *first*. These declensions chose rather to drop than to change the final θ of the Gen. sing., apparently to avoid confusion with the Nom.; and likewise to retain the old Direct Case as a Nom. plur., which became afterwards distinguished from the dual by a different mode of contraction, its more frequent use leading to precession. In all the affixes of these declensions in which two vowels came together, contraction naturally took place in one or another of its forms; and in the Dat. plur. a shorter form became the more common one, made either by dropping ι from the longer form, or by adding the plural sign σ to the Dat. sing. For ε in the Voc., instead of ο, see § 28. We give as an example of Dec. II., ὁ λόγος, *word*, and of Dec. I., ὁ ταμίης, *steward*.

Sing. Nom.	λόγ-ο-ς,	λόγος	ταμί-α-ς,	ταμίης
Gen.	λόγ-ο-ο,	λόγου	ταμί-α-ο,	ταμίου
Dat.	λόγ-ο-ι,	λόγῳ	ταμί-α-ι,	ταμίᾳ
Acc.	λόγ-ο-ν,	λόγον	ταμί-α-ν,	ταμίαν
Voc.	λόγ-ο,	λόγε	ταμί-α,	ταμία
Plur. N. V.	λόγ-ο-ι,	λόγοι	ταμί-α-ι,	ταμίαι
Gen.	λογ-ό-ων,	λόγων	ταμι-ά-ων,	ταμιῶν
Dat.	λογ-ό-εσι,	λόγοισι, -οις	ταμι-ά-εσι,	ταμίαισι, -αις
Acc.	λόγ-ο-ας,	λόγους	ταμί-α-ας,	ταμίας
Dual N. A. V.	λόγ-ο-ε,	λόγα	ταμί-α-ε,	ταμία
G. D.	λόγ-ο-ιν,	λόγοιν	ταμί-α-ιν,	ταμίαιν

In the Nom. and Acc. sing. of these declensions, the primitive direct form, without ε or ν appended, was sometimes retained; as, Nom. Θύεσται, ἰππόται (§ 95. 2; compare the Latin *nauta*, *poëta*), ὁ. Acc. νεώ, ξω, "Ἄδω (§ 97). So the neuters τό, ἄλλο, αὐτό, ἐκεῖνο, ὅ (§ 97).

§ 57. We have thus far treated only of the *masculine* gender. In the *neuter* (which occurs only in the second and third declensions), since things without life have no voluntary action, the distinction of subject and object is obviously of far less consequence, and therefore in this gender the separation of the Nom., Acc., and Voc. was never made. The place of these three cases continued to be supplied by a single Direct Case, which in the singular of Dec. III. was the simple root, and in the singular of Dec. II. ended in ον (the ν being either euphonic, or more probably having the same force as in the Acc., and marking the *objective* character of the gender). The plural has the same form in both declensions, simply appending, instead of the old ε. ᾱ (which, as the corresponding vowel of ν (§ 50), is more *objective* in its character), and without a connecting vowel. We give, as examples, τὸ δάκρυ (poetic), *tear* of Dec. III., and τὸ σῦκον, *fig*, of Dec. II.

Sing. N. A. V.	δάκρυ	σῦκ-ον
Gen.	δάκρυ-ος	σύκ-ου
Dat.	δάκρυ-ι	σύκ-ῳ
Plur. N. A. V.	δάκρυ-α	σῦκ-α
Gen.	δακρύ-ων	σύκ-ων
Dat.	δάκρυ-σι	σύκ-οις
Dual N. A. V.	δάκρυ-ε	σύκ-ω
G. D.	δακρύ-οιν	σύκ-οιν

§ 88. The distinction of subject and object is less striking in the *feminine* than in the masculine; and hence, in the *first* declension, where there are no neuters with which a distinction must be maintained, the feminine is distinguished from the masculine by not appending the *subjective* *ς* in the Nom. sing. (§ 84, and by retaining the form *ος* in the Gen. sing., as the reason for preferring the shorter form does not now exist (§ 86). The *ο* of this ending is absorbed in the preceding *α*, unless one chooses to consider the *ς* as here appended without the euphonic vowel (§ 84. B). In all the other cases, the feminine has precisely the same form as the masculine. Thus, *ἡ σκιά*, *shadow*,

Sing. Nom.	σκι-ά,	σκιά	Plur. Nom.	σκιαί
Gen.	σκι-ά-ος,	σκιάς	Gen.	σκιῶν
Dat.	σκι-ά-ι,	σκιᾷ	Dat.	σκιαῖς
Acc.	σκι-ά-ν,	σκιάν	Acc.	σκιάς

For the precession which has taken place so extensively in the singular of Dec. I., see § 93.

§ 89. In the earlier Greek, the prevalent mode of avoiding hiatus was not, as afterwards, by contraction, but by the insertion of a strong breathing or aspirate consonant (cf. § 117). Of these the most prominent appears to have been the digamma (§ 22. δ). And, although this has disappeared from the language, yet it has left other consonants which have either taken its place, or which were used in like manner with it. The insertion of these consonants, together with different modes of contraction, has given an especial variety of form, in the *first* and *second* declensions, to the *Dative singular*, which, as the primitive indirect case (§ 83), originally performed the offices of both the Genitive and the Dative. Thus, we find,

1.) The *ι* appended with the insertion of *φ*, the natural successor of the digamma. This form is Epic, and from its being used as both Gen. and Dat., and sometimes even supplying the place of these cases in the plural, is evidently of great antiquity. E. g.

Gen. Sing. Dec. I. ἐξ εὐνῆφι O. 580, β. 2; ἀπὸ νευρῆφιν Θ. 300; Dec. II. ἐπὶ πασσαλόφι Ω. 268; ἐκ ποντόφιν ω. 83; ἀπὸ πλατέος πτυόφιν N. 588; Ἰλιόφι κλυτὰ τείχεα Φ. 295; ἀπ' αὐτόφιν Λ. 44.

Dat. Sing. Dec. I. ἤφι βίηφι πιθήσας X. 107; ἄμ' ἡοὶ φαινομένηφιν δ. 407, I. 618; ἐτέρηφι Π. 734; θύρηφιν ι. 238; Dec. II. παρ' αὐτόφι M. 302; ἐπ' δεξιόφιν N. 308; θείοφιν H. 366.

Gen. and Dat. Plur. Dec. II. ὅσσε δακρυόφι πλησθεν P. 696, Ψ. 397, δ. 705; ἀπ' ὀστέφιν ξ. 134; ἄμφ' ὀστέφιν π. 145; ἰκριόφιν μ. 414.

NOTES. α. The *φ* likewise appears in the *Dative plural* of a few words of the *third declension*, where it seems to have been inserted for the sake of



lengthening the preceding syllable; as, ὄχρεσφι for ὄχρεσι. These forms were also used as both Gen. and Dat.; thus, Gen. κατ' ὄρεσφι Δ. 452; πρόσθ'... ὄχρεσφιν E. 107; ἀπὸ στήθεσφιν Ξ. 214; διὰ δὲ στήθεσφιν E. 41: Dat. σὺν ὄχρεσφι Π. 811; ὄρεσφι Δ. 474 (cf. 479), X. 139.

β. The following forms in -φι(ν) require special notice; (a) ἐσχαρόφιν ε. 59, and κοτυληδονόφιν ε. 433, which are formed as from nouns of Dec. II., while the themes in use are ἐσχάρεη of Dec. I., and κοτυληδών of Dec. III.; (b) ἡράτεσφι K. 156, and Ἐρέβεσφιν (probably the correct form for Ἐρέβευσφιν I. 572, Hom. Cer. 350, Hes. Th. 669), which appear to have plural forms, though singular in their use; (c) ναῦφιν, an irregular plural form for ναῦσι, N. 700; also used as Gen. II. 246, &c.; (d) the Epic adverb ἴφι, with might, A. 38, which appears to be an old Dat. sing. from ἴς.

γ. Compare with these forms in -φι, the Latin Datives *tibi, sibi, nobis, vobis, deabus, sermonibus, rebus*, and the Latin adverbs of place in -*bi*; as, *ibi, alibi, utribi*, from *is, alius, uter*. The forms in -ηφι when used as Datives are often written incorrectly with an ι subscript (-ηφι, § 25. α), as though φι had been added to the complete Dat. form. For the ν paragogic, see § 66. α.

§ 90. 2.) The ι appended with the insertion of θ. This form became adverbial (chiefly poetic), denoting the *place where*; as, οἴκοθι, *at home*, ἄλλοθι, *elsewhere*, ἀντόθι, ἔθι, Κορινθόθι. It was mostly confined to the *second declension*, and, in the few instances in which it was made from nouns of other declensions, it still imitated the forms of this. Traces of its old use as the Indirect Case still remain in Homer; thus, Gen. οὐρανόθι πρό, = πρὸ οὐράνου, Γ. 3, Ἰλίοθι πρό Θ. 561, ἡῶθι πρό Ζ. 36; Dat. κηρόθι I. 300, ο. 370.

3.) The ι appended with the insertion of χ. This form appears only in the Epic ἦχι (improperly written by some ἦχι, cf. 89. γ), for the adverbial Dative ἦ, *where*, A. 607.

4.) The ι contracted with the preceding ο in the second declension into οι (§ 32). This simpler mode of contraction now scarcely appears except in adverbial Datives; as, οἴκοι, *at home* (but οἶκω, *to a house*; cf. in Latin, *domi* and *domus*), πέδοι. Ἰσθμοῖ, οἶ, ὅποι. Yet ἐν Ἰσθμοῖ Simon. Fr. 209; ἐν Περσασιοῖ Inscr. Cret.; τοῖ δάμοι Inscr. Bœot.

5.) The common form, in which the ι is absorbed by the preceding vowel; as, α-ι ᾱ, ο-ι ω; thus, θύρα, οἶκω, Ἰσθμῶ.

§ 91. The forms of the Genitive in -οθεν or -θεν (§ 84. B) remained in the common language only as adverbs, denoting the *place whence*; as, οἴκοθεν, *from home*, ἄλλοθεν, ἀντόθεν, Ἀθήνηθεν. As examples of their use as decided Genitives, may be cited ἐξ Αἰσούμην Θ. 304, ἐξ οὐρανόθεν Θ. 19, ἀπ' οὐρανόθεν λ. 18; and the pronominal forms ἰμέθεν, σέθεν, ἐθεν, which even occur in Attic poets.

## CHAPTER II.

## DECLENSION OF NOUNS.

## I. THE FIRST DECLENSION.

[For the affixes and paradigms, see ¶¶ 5-8.]

§ 92. For the original affixes of Dec. I., which all had *α* as a connecting vowel, see §§ 86, 88. In most of these affixes, *α* either became part of a diphthong, or else, either through contraction or the force of analogy, became long. Short *α* however remained in the *singular*,

1.) In the *direct cases* of *feminines*, whose characteristic was *σ*, a double consonant, or *λλ*; as, *γλῶσσᾶ*, *γλῶσσᾶν* (¶ 7), *δίψᾶ*, *thirst*, *δόξᾶ*, *opinion*, *ρίζᾶ*, *root*, *ἄμιλλᾶ*, *contest*.

NOTES. *α*. Add a few *feminines* in *-λα*, and some in *-να*, particularly *female appellatives*; as, *παῦλᾶ* and *ἀνάπαυλᾶ*, *rest*, *ἑχιδνᾶ*, *viper*, *μέριμνᾶ*, *care*, *δέσποτᾶ*, *mistress*, *λείανᾶ*, *lioness*; likewise *ἄκανθᾶ*, *thorn*.

*β*. Add, also, many *feminines* in *-α* pure and *-ρα*. These have mostly a diphthong in the penult, and may all be recognized by the accent, except the proper names *Κίρρᾶ*, *Πύρρᾶ*, and the numeral *μία*, *one*. The principal classes are, (a) Polysyllables in *-εια* and *-οια*, except abstracts in *-εια* from verbs in *-εω*; as, *ἀλήθειᾶ*, *truth*, *εὖνοιᾶ*, *good-will*, *βασιλείᾶ*, *queen*, but *βασιλείᾱ*, *reign*, from *βασιλεύω*. (b) Female designations in *-τρια*; as, *ψάλτριᾶ*, *female musician*: (c) Dissyllables and some polysyllabic names of places in *-αία*; as, *μαῖᾶ*, *good mother*, *Ἰστρίαῖᾶ*. (d) Words in *-υια*; as, *μυῖᾶ*, *fly*: (e) Most words in *-ρα*, whose penult is lengthened by a diphthong (except *αυ*), by *υ*, or by *ρρ*; as, *μάχαιρᾶ*, *sword*, *γέφυρᾶ*, *bridge*, *Πύρρᾶ*.

*γ*. The accent commonly shows the quantity of final *α* in the theme. Thus, in all *proparoxytones* and *properispomena*, it must be *short* by the general laws of accent; while, by a special law of the declension, it is *long* in all *oxytones*, and in all *paroxytones* in *-α*, Gen. *-ας*, except the three mentioned in Note *β*.

2.) In the *Vocative* of nouns in *-της*, and of *gentiles* and *compound verbals* in *-ης*; as *ναύτης* (¶ 7), *Σκύθης*, *Scythian*, *Πέρσης*, *Persian*, *γεωμέτρης* (*γῆ*, *earth*, *μετρέω*, *to measure*), *geometer*, *μυροπώλης* (*μύρον*, *perfume*, *πώλῃω*, *to sell*), *perfumer*, Voc. *ναῦτιᾶ*, *Σκύθᾶ*, *Πέρσᾶ* (but *Πέρσης*, *Perses*, a man's name, Voc. *Πέρση*), *γεωμέτρᾶ*, *μυροπώλᾶ*.

§ 93. In the *singular*, long *α* passed, by precession, into *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρο* (§ 29); as, *ναύτης*, *ναῦτη*, *Ἀτρεΐδης*, *Ἀτρεΐδην*, *Ἀτρεΐδη*, *γλώσσης*, *γλώσση*, *τιμή*, *τιμῆς*, *τιμήν*.

but ταμιάς, ταμιά, σκιά, σκιάς, θύρα, θύραν (§ 7), ιδέα, ἰδέα χειῖα, need, χροῖα, color.

NOTE. Long *α* likewise remains in the pures, πόα, grass, στοά, porch, γύα, field, σκιά, gourd, καρύα, walnut-tree, ἐλάα, olive-tree, Ναυσικάα, Nausicaa; in the words, ἀλαλά, war-cry, ἐπίβδā, day after a feast, σκανδάλα, trap-spring, γεννάδās, noble; and in some proper names, particularly those which are Doric or foreign; as, Ἀνδρομίδā, Λήδā, Φιλομήλα, Λεωνίδās, Τλας, Σύλλας. and it became *η* after *ρ* or *ρο* in the words δέρη, neck, κόρη, maiden, κόρη, cheek, ἀδάρη, rap, ῥοή, stream; in some proper names, as Τήρης. and in compounds of μέτω, to measure, as γεωμέτρης (§ 92. 2). In some words, usage fluctuates between long or short *α* and *η*; as, Ἀράστως Cyr. vi. 1. 31, Ἀράσπης Ib. v. 1. 4, πείνā and πείνη, πρύμνā and πρύμνη.

§ 94. CONTRACTS. A few nouns, in which the characteristic is *α* or *ε*, and feminine adjectives in -εα and -ονη, are contracted; as, μράα μνā, Ἑρμῆς Ἑρμῆς, βορέας βορῶς (ρ being here doubled after contraction), συκῆα συκῆ, fig-tree, χρυσῆα χρυσῆ, διπλόη διπλή. For the rules, see §§ 33, 36, 37; for the paradigms, §§ 7, 18.

### DIALECTIC FORMS.

§ 95. 1. In the affixes of this declension, the Doric dialect retains throughout the original *α*; while in the singular, the Ionic has *η* in most of those words in which the Attic and Common dialects have long *α*, and even in some in which they have short *α*, particularly derivatives in -ειā and -οιā (§ 44); thus, Dor. τιμά, τιμās, τιμā, τιμάν. Ion. σκῆ, σκῆς, σκῆ, σκῆν. Ep. ἀληθείη, εὐπλοῖη, New Ion. ἀληθειῆ, μῆη, for ἀλήθειā, εὐπλοια, μῆā.

2. In words in -ης, the primitive Direct Case in -ā is sometimes retained by Homer and some of the other poets as Nom. (§ 86), for the sake of the metre or euphony: as, ὁ αὖτε Θυέστā B. 107; ἱππότη Νίστωρ B. 336; μητίετα Ζεύς A. 175; βαθυμήτα Χείρων Pind. N. 3. 92; ἱκτὰ Μενάλλας Theoc. 8. 30. So in feminines in -η, the poets sometimes retain the old short *α* in the Voc.: as, νόμφā φίλη Γ. 130; ὦ Δίκα, Sapph. 66 (44). On the other hand, Αἰήτη Ap. Rh. 3. 386, for Αἰητā, Voc. of Αἰήτης.

3. The old genitive affixes, αο and αων, which often occur in the Epic writers, were contracted as follows:

α.) In the Ionic dialect, they were regularly contracted into ω and ων, with the insertion of ε after a consonant (§ 35); as, Ἀτρεῖδαο (Ἀτρεῖδω) Ἀτρεῖδεω, Ἀτρεῖδάων (Ἀτρειδῶν) Ἀτρειδέων. Βορέαο Βορέω, Ἑρμείω O. 214, εὐμμελίω Δ. 65, Ἀσίω B. 461.

β.) In the Doric, α absorbed the following vowel, and the affixes became ᾱ and ᾱν (§ 45. 1); as, Ἀτρεῖδαο Ἀτρεῖδā, Ἀτρειδάων Ἀτρειδāν.

γ.) In the Attic, αο and αων were contracted into ου (by precession from ω, §§ 28, 29) and ὦν; as, Ἀτρεῖδαο (Ἀτρεῖδω) Ἀτρείδου, Ἀτρειδάων Ἀτρειδῶν.

§ 96. 4. In the Accusative of masculines, the Ionic often changes α to ᾱ, the old connecting vowel α now becoming ε (§ 46. β); as, δισπότια Hdt. i. 11, pl. δισπότιās Ib. 111, for δισπότην, δισπότās.

5. The dative plural in Homer commonly ends in -ησι, or -ης before α



vowel (which may be referred to apostrophe). There are, however, a few instances of *-ης* before a consonant (*σῆς καί* A. 179, *πέτρης πρὸς η.* 279, &c.) and two, where we even find *-αις*, which ought, perhaps, to be changed to *-ης* (*ἄκταῖς* M. 284, *Θεαῖς* ε. 119). An old contraction into *-ᾶσι*, instead of *-αῖσι*, remained in the common language in adverbs of place; as, *Πλαταιᾶσι*, *αι* *Platææ*, *Θύρᾶσι*.

6. For the Epic Gen. in *-ᾶς*, see § 91. For the Epic Datives in *-φί*, *-θί*, and *-χί*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

7. Antique, Ionic, and Doric forms are sometimes found in Attic writers particularly,

α.) The Dor. Gen. in *-ᾶς*, from some nouns in *-ας*, mostly proper names, as, *ὀρνιθοθήρας*, *fowler*, *Γωβρύας*, *Καλλίας*. Gen. *ὀρνιθοθήρα*, *Γωβρύα*, *Καλλία*. So all contracts in *-ᾶς*; as, *βορρᾶς*, G. *βορρᾶ* (§ 7).

β.) The Ion. Gen. in *-εω*, from a few proper names in *-ης*; as, *Θαλῆς*, *Γήρης*. Gen. *Θάλλεω*, *Τήρεω*.

γ.) The old Dat. plur. in *-αῖσι*, which is frequent in the poets. So, in *Plato*, *τίχχαισι* Leg. 920 e, *ἡμέραισι* Phædr. 276 b.

## II. THE SECOND DECLENSION.

[For the affixes and paradigms, see §§ 86, 87; ¶¶ 5, 6, 9, 10.]

§ 97. The flexible endings of the Nominative and Accusative singular are wanting (§ 86),

1.) In the *theme* of the *article*; thus, *ὁ* for *ὄς*.

2.) In the *neuter* of the *article* and of the *pronouns* *ἄλλος*, *αὐτός*, *ἐκεῖνος*, and *ὅς*; thus, *τό*, *ἄλλο*, *αὐτό*, *ἐκεῖνο*, *ὅ*, for *τόν*, *ἄλλον*, &c.

NOTE. In crasis with the article (§ 39), and in composition with the pronouns *τοῖος* and *τόσος*, the neuter *αὐτό* more frequently becomes *αὐτόν*; thus, *ταυτόν* and *ταυτό*, for *τὸ αὐτό*; *τοιούτον* and *τοιούτο*, *τοσοῦτον* and *τοσοῦτο*.

3.) Frequently in the *Accusative* of the *Attic declension* (§ 98), particularly in *ἡ ἕως*, *dawn*, *ἡ ἄλως*, *threshing-floor*, *ἡ Κέως*, *ἡ Κῶς*, *ἡ Τέως*, *ὁ Ἄθως*; thus, Acc. *νεών* and *νεώ* (§ 9), *ἔω*, *Ἄθω*. So, in the adjectives *ἀγήρως* (§ 17), *ἀνάπλεως*, *full*, *ἀξιόχρεως*, *competent*.

§ 98. CONTRACTS. If the characteristic is *α*, *ε*, or *ο*, it may be contracted with the affix according to the rules (§§ 33–37). See *ἀγήραος* (§ 17), *ὀστέον*, *νόος* (§ 9). The contract declension in *-ως* and *-ων*, from *-αος* and *-αον*, is termed by grammarians the *Attic Declension* from its prevalence among Attic writers, although it is far from being peculiar to them (§ 7).

NOTES. α. The number of words belonging to the Attic declension is small. In some of them, the uncontracted form does not occur, or occurs

only with some change. Thus, for *ἀνώγαον*, *εὔγαος* (which are compounds of *γάα*, the original form of *γῆ*, *earth*, and from which come by contraction *ἀνώγεων*, *εὔγεως*) we find the extended forms *ἀνώγαϊον* v. 4. 29, *εὔγαϊος* or *εὔγαϊος*. Some of them are variously declined. See §§ 123. γ, 124. γ.

β. If the characteristic is long α, ε is inserted after the contraction (§ 35) thus, *ναῶς* (*νάς*) *ναῶς* (§ 9), *ναοῦ* (*νώ*) *νεῶ*, *ναῶ* (*νῶ*) *νεῶ*, *ναόν* (*νών*) *νεών*. Plur. *ναοί* (*νά*) *νεῶ*, &c.

γ. In the Attic declension, the Nom. plur. neut. is contracted, like the other cases, into ω; thus, *ἀγήρω* (§ 17), as if from *ἀγηρά-ο-α*, a form with the connecting vowel. See § 87.

### DIALECTIC FORMS.

§ 99. 1. The affix of the Gen. sing. *-ο-ο* (§ 86), which was commonly contracted to *ου*, or, in the Æolic and stricter Doric, to ω (§ 44. 4), was often prolonged by the poets, especially the Epic (sometimes even by the Tragic in lyric portions), to *οιο*; thus, *πόντου Ἰκαρίοιο* B. 145; *δόμου ὑψηλοῖο* α. 126; *οἶο δόμοιο* α. 330; *θεοῦ* Pind. O. 2. 37; *θεοῖο* Ib. 6. 60; *μεγάλω Δίος* Alc. 1 (20); *ἐρχομένοιο* Id. 37; *ποταμοῖο*... *Ἀνάτω* Theoc. 1. 68; *μαλακῶ χόρτοιο* Id. 4. 18. The Epic genitives *Πετειῶο* (Δ. 327, &c.) and *Πηνελεῶο* (Ξ. 489) are made by a single contraction, with the usual insertion of ε (§ 98. β), from the original forms *Πετᾶοο*, *Πηνελᾶοο*. The Epic dual forms in *οῖιν*, which alone are used by Homer, arise from a mere poetic doubling of ε (§ 48).

2. Some proper names in *-ος* have the Gen. sing. in Herodotus, after the analogy of Dec. I.; as, *Κροῖσος*, *Κροίσω* viii. 122, but *Κροίσου* i. 6; *Βάττω* iv. 160; *Κλεομβρόττω* v. 32. The Gen. plur. forms *πρυσίων* (Hdt. i. 94) and *πυρίων* (Id. ii. 36), if genuine, may be referred to the Ionic insertion of ε (§ 48. 1).

3. The old Dat. plur. in *-οισι* is common in the poets of all classes and in Ionic prose. So, even in Plato, *θεοῖσι* Leg. 955 e.

4. For the Epic Gen. in *-οθεν*, see § 91. For the Epic Datives in *-οφι* and *οφι*, and the old Dat. in *-οι*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

5. Contracts in *-ους* from *-οος* occur in Homer, though rarely; as, *νοῦς* κ. 240 (elsewhere *νόος*). In words in *-εος*, *-εον*, he sometimes protracts the ε to ει (§ 47. N.), and sometimes employs synizesis (§ 30).

## III. THE THIRD DECLENSION.

[For the affixes and paradigms, see §§ 85, 87; ππ 5, 6, 11-16.]

§ 100. In this declension, the Nominative, though regarded as the theme of the word, seldom exhibits the root in its simple, distinct form. This form must therefore be obtained from the Genitive, or from some case which has an open affix (§§ 79, 82. ε).

REMARKS. 1. Special attention must be given to the euphonic changes which occur in those cases which have either *close* affixes, or *no* affixes: that is in the Nominative and Vocative singular, the Dative plural, and the Ac-

cusative singular in *-v*. For these changes, see in general §§ 51, 55, 57 - 59, 63.

2. The flexible ending of the Acc. sing. in this, as in the other two declensions, seems to have been originally *v*. But the *v* was so extensively changed into *α* in accordance with § 63. R., that the *α* became the prevailing affix, and was often used even after a vowel. It will therefore be understood that the affix is *α*, if no statement is made to the contrary. When the affix is *v*, the root receives the same changes as in the theme (§ 110).

Words of the third declension are divided according to the characteristic, into MUTES, LIQUIDS, LIQUID-MUTES, and PURES.

### A. MUTES.

[¶ 11.]

§ 101. LABIALS AND PALATALS. These are all either masculine or feminine, and in none is the Voc. formed except *γυνή* (N. *γ*).

NOTES. *α*. For the *ψ* and *ξ* in the theme and Dat. pl., see § 51.

*β*. In *θρίξ*, the root is *θριχ-*. In those cases in which *χ* remains, *θ* becomes *τ*, according to § 62. In *ἡ ἀλώπηξ*, *-ικος*, *fox*, the last vowel of the root is lengthened in the theme. Compare § 112. *α*.

*γ*. *Γυνή*, *woman, wife*, which is irregular in having its theme after the form of Dec. I., and also in its accentuation, is thus declined: S. N. *γυνή*, G. *γυναικός*, D. *γυναικί*, A. *γυναῖκα*, V. *γύναι*. P. N. *γυναικες*, G. *γυναικῶν*, D. *γυναιξί*, A. *γυναῖκας*. D. N. *γυναῖκε*, G. *γυναικοῖν*. The old grammarians have also cited from Comic writers the forms, A. *γυνήν*, P. N. *γυναιί*, A. *γυνάς*, according to Dec. I.

§ 102. MASCULINE AND FEMININE LINGUALS. These lose their characteristic in the theme and Dat. pl. (§ 55), in the Acc. sing., when formed in *v* (§§ 63. R., 100. 2), and in the Voc. (§ 63).

NOTES. *α*. If a palatal is thus brought before *σ*, it unites with it in *ξ* (§ 51), as (*ἄνακτες*, *ἄνακς*) *ἄναξ* (¶ 11), *ἡ (νύκτες) νύξ*, *night*; if to the end of a word, it is dropped (§ 63), as (*ἄνακτ*, *ἄνακ*) *ἄνα*. This distinct Voc., however, is used only in addressing a god; otherwise, *ᾶ ἄναξ* (or, by frequent crasis, *ᾠναξ*).

*β*. For the change of *σ* when brought before the affixes *ς* and *ν*, or to the end of a word, see §§ 112. *α*, 113. 3.

*γ*. Barytones in *-ις* and *-υς* form the Acc. sing. in both *α* and *ν*, the latter being the more common affix; as, *χάρις* (¶ 11), *ἡ ἔρις*, *strife*, *ὁ, ἡ ὄρνις*, *bird*, Acc. *χάριτα* and *χάριν* (as the name of a goddess, the form in *-α* is always used, and sometimes, also, in poetry; but, otherwise, the form in *-ν*, yet see H. Gr. iii. 5. 16), *ἔριν* and poet. *ἐριδα*, *ὄρνιν* and poet. *ὄρνιθα*. So also, *κλείς* (¶ 11), *ὁ γέλως*, *laughter*, and the compounds of *πούς*, *foot*; thus, Acc. *κλειδα* and *κλείν*, *γέλωτα* and *γέλων*, *Οἰδίποδα* and *Οἰδίπουν* (¶ 16), *δίποδα* and *δίπουν* (¶ 17). Add *ὁ ἔρως*, *love*, Acc. *ἐρωτα* and rare poetic form *ἐρων*. Sc *παῖς*, when resolved by the poets into *παῖς*, may have Acc. *παῖν*, Ap. Rh.



4. 697. In oxytones, the accent served to prevent the lingual from falling away.

§ 103. NEUTER LINGUALS. In these, the characteristic is always  $\tau$ , which, in the theme, is commonly dropped after  $\alpha\upsilon$ , but otherwise becomes  $\varsigma$  or  $\rho$  (§ 63); as,  $\sigma\tilde{\omega}\mu\alpha$ ,  $\phi\tilde{\omega}\varsigma$ ,  $\kappa\acute{\epsilon}\rho\alpha\varsigma$ ,  $\eta\tau\alpha\upsilon$  (§ 11),  $\epsilon\acute{\iota}\delta\acute{\omicron}\varsigma$  (§ 22), from the roots  $\sigma\omega\mu\alpha\tau$ -,  $\phi\omega\tau$ -,  $\kappa\epsilon\rho\alpha\tau$ -,  $\eta\pi\alpha\tau$ -,  $\epsilon\acute{\iota}\delta\omicron\tau$ -.

NOTE. The  $\tau$  is also dropped in  $\mu\acute{\epsilon}\lambda\iota$ ,  $\mu\acute{\epsilon}\lambda\iota\tau\omicron\varsigma$ , *honey*; in  $\gamma\acute{\alpha}\lambda\alpha$ ,  $\gamma\acute{\alpha}\lambda\alpha\kappa\tau\omicron\varsigma$ , *milk*, which also drops  $\kappa$ ; and in  $\gamma\acute{\omicron}\nu\upsilon$ ,  $\gamma\acute{\omicron}\nu\alpha\tau\omicron\varsigma$ , *knee*, and  $\delta\acute{\omicron}\rho\upsilon$ ,  $\delta\acute{\omicron}\rho\alpha\tau\omicron\varsigma$ , *spear*, which then change  $\alpha$  to  $\upsilon$  (compare § 113). In the poetic  $\eta\mu\alpha\rho$ ,  $\eta\mu\alpha\tau\omicron\varsigma$ , *day*,  $\tau$  is changed into  $\rho$  after  $\mu\alpha$ ; and in  $\tilde{\upsilon}\delta\omega\rho$ ,  $\tilde{\upsilon}\delta\alpha\tau\omicron\varsigma$ , *water*, and  $\sigma\kappa\acute{\alpha}\rho$ ,  $\sigma\kappa\alpha\tau\omicron\varsigma$ , *filth*,  $\tau$  is changed into  $\rho$ , and  $\alpha$  into  $\omega$ . See § 123.  $\gamma$ .

§ 104. CONTRACT LINGUALS. A few linguals drop the characteristic before some or all of the open affixes, and are then contracted; thus,  $\kappa\lambda\epsilon\acute{\iota}\delta\epsilon\varsigma$  ( $\kappa\lambda\epsilon\acute{\iota}\delta\epsilon\varsigma$ )  $\kappa\lambda\epsilon\acute{\iota}\varsigma$ ,  $\kappa\lambda\epsilon\acute{\iota}\delta\alpha\varsigma$  ( $\kappa\lambda\epsilon\acute{\iota}\delta\alpha\varsigma$ )  $\kappa\lambda\epsilon\acute{\iota}\varsigma$ ;  $\kappa\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$   $\kappa\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$   $\kappa\acute{\epsilon}\rho\omega\varsigma$ ,  $\kappa\acute{\epsilon}\rho\alpha\tau\iota\alpha$   $\kappa\acute{\epsilon}\rho\alpha\alpha$   $\kappa\acute{\epsilon}\rho\alpha$  (§ 11);  $\tau\acute{\omicron}$   $\tau\acute{\epsilon}\rho\alpha\varsigma$ , *prodigy*, P. N.  $\tau\acute{\epsilon}\rho\alpha\tau\iota\alpha$   $\tau\acute{\epsilon}\rho\alpha$ , G.  $\tau\epsilon\rho\acute{\alpha}\tau\omega\upsilon\upsilon$   $\tau\epsilon\rho\acute{\omega}\nu$ ;  $\acute{\omicron}$   $\chi\rho\acute{\omega}\varsigma$ , *skin*, S. D.  $\chi\rho\omega\tau\acute{\iota}$  ( $\chi\rho\omega\acute{\iota}$ )  $\chi\rho\omega\acute{\iota}$  (in the phrase  $\acute{\epsilon}\nu$   $\chi\rho\omega\acute{\iota}$ ). So, in Homer, from  $\acute{\omicron}$   $\acute{\iota}\delta\rho\acute{\omega}\varsigma$ , *sweat*,  $\acute{\omicron}$   $\gamma\acute{\epsilon}\lambda\omega\varsigma$ , *laughter*,  $\acute{\omicron}$   $\acute{\epsilon}\rho\omega\varsigma$ , *love*, S. D.  $\acute{\iota}\delta\rho\omega\acute{\iota}$ ,  $\gamma\acute{\epsilon}\lambda\omega$ ,  $\acute{\epsilon}\rho\omega$ , for  $\acute{\iota}\delta\rho\omega\acute{\iota}\tau\iota$ , &c.; A.  $\acute{\iota}\delta\rho\omega\acute{\iota}$ ,  $\gamma\acute{\epsilon}\lambda\omega$ , for  $\acute{\iota}\delta\rho\omega\acute{\iota}\tau\iota\alpha$  ( $\acute{\iota}\delta\rho\omega\acute{\iota}\alpha$ ),  $\gamma\acute{\epsilon}\lambda\omega\tau\iota\alpha$ . Compare §§ 107, 119, 123.  $\alpha$ .

NOTE. In the following words, the contraction is confined to the root

$\tau\acute{\omicron}$   $\acute{\omicron}\delta\varsigma$ ,  $\acute{\omicron}\tau\acute{\omicron}\varsigma$ , *ear* (§ 11), contracted from the old  $\acute{\omicron}\delta\alpha\varsigma$ ,  $\acute{\omicron}\delta\alpha\tau\omicron\varsigma$  (§ 33.  $\gamma$ ).

$\tau\acute{\omicron}$   $\delta\acute{\epsilon}\lambda\epsilon\alpha\rho$ , *bait*, Gen.  $\delta\epsilon\lambda\acute{\epsilon}\alpha\tau\omicron\varsigma$ ,  $\delta\acute{\epsilon}\lambda\eta\tau\omicron\varsigma$ .

$\tau\acute{\omicron}$   $\sigma\tau\acute{\epsilon}\alpha\rho$ , contr.  $\sigma\tau\acute{\eta}\rho$ , *tallow*, Gen.  $\sigma\tau\acute{\epsilon}\alpha\tau\omicron\varsigma$ ,  $\sigma\tau\eta\tau\acute{\omicron}\varsigma$ .

$\tau\acute{\omicron}$   $\phi\rho\acute{\epsilon}\alpha\rho$ , *well*, Gen.  $\phi\rho\acute{\epsilon}\alpha\tau\omicron\varsigma$  ( $\acute{\alpha}$  or  $\acute{\alpha}$ ),  $\phi\rho\eta\tau\acute{\omicron}\varsigma$  (§ 37. 1).

REMARK. Those linguals in which a liquid precedes the lingual will be treated as a distinct class (§ 109).

## B. LIQUIDS.

[§ 12.]

§ 105. MASCULINE AND FEMININE LIQUIDS. In these, except  $\acute{\alpha}\lambda\varsigma$ , *salt*, *sea* (in the singular, only Ionic and poetic), the characteristic is always either  $\rho$  or  $\lambda$ . For the changes in the theme and Dat. pl., see §§ 57–59. When the characteristic is  $\rho$ , it depends upon the preceding vowel whether the  $\nu$  or the  $\varsigma$  is changed in the theme; as follows.

1.) If an *E* or *O* vowel precede, the  $\varsigma$  is changed; as in  $\lambda\mu\acute{\eta}\nu$ ,  $-\acute{\epsilon}\nu\omicron\varsigma$ ,  $\delta\alpha\acute{\iota}\lambda\mu\omega\upsilon\upsilon$ ,  $-\omicron\upsilon\varsigma$  (§ 12);  $\acute{\omicron}$   $\mu\acute{\eta}\nu$ ,  $\mu\eta\acute{\nu}\omicron\varsigma$ , *month*,  $\acute{\omicron}$   $\chi\rho\epsilon\acute{\iota}\mu\omega\acute{\iota}\nu$ ,  $-\acute{\omega}\nu\omicron\varsigma$ , *storm*, *winter*.

Except  $\acute{\omicron}$   $\kappa\tau\acute{\epsilon}\acute{\iota}\varsigma$ ,  $\kappa\tau\epsilon\acute{\nu}\omicron\varsigma$ , *comb*, the numeral  $\epsilon\acute{\iota}\varsigma$ ,  $\acute{\epsilon}\nu\omicron\varsigma$ , *one* (§ 21), and the Ionic  $\acute{\iota}$   $\mu\epsilon\acute{\iota}\varsigma$  (as from root  $\mu\epsilon\upsilon$ -, yet Gen.  $\mu\eta\acute{\nu}\omicron\varsigma$ ) for  $\mu\acute{\eta}\nu$ , *month* (Hdt. ii. 82).

2.) If  $\alpha$  precede, in *nouns* the  $\varsigma$  is changed, but in *adjectives*

the *ν*; thus, ὁ Πάν, Πανός, *Pan*, ὁ παιάν, -ᾶνος, *pæan*; but μέλας, -ανος (§ 19), τάλας, -ανος, *wretched*.

3.) If *ι* or *υ* precede, the *ν* is changed; as in ῥίς, ῥινός (§ 12), ὁ δελφίς, -ῖνος, *dolphin*, ὁ Φόρκυς, -ῦνος, *Phorcys*.

NOTES. α. The *ν* remains in μόσυν, -ῦνος, *wooden tower*; and most words in -ις and -υς have a second, but less classic form, in -ιν and -υν: as, ῥίς and ῥίν, δελφίς and δελφίν, Φόρκυς and Φόρκυν.

β. In the pronoun τίς (§ 24), the *ν* of the root τιν- is simply dropped in the theme. Yet see § 152. β.

REMARK. VOCATIVE. In the Voc. of Ἀπόλλων, -ωνος, *Apollo*, Ποσειδῶν, -ῶνος, *Neptune*, and ὁ σωτήρ, -ῆρος, *saviour*, the natural tone of address has led to the throwing back of the accent, and the shortening of the last syllable; thus, Ἀπολλων, Ποσειδων, σωτερ.

§ 106. SYNCOPATED LIQUIDS. I. In a few liquids of familiar use, a *short vowel* preceding the characteristic is syncopated in some or most of the cases; as follows.

1.) In these three, the syncope takes place before *all* the open terminations: ἀνήρ, *man* (§ 12). For the insertion of the δ, see § 64. 2.

κύων, *dog* (§ 12), which has, for its root, κυον-, by syncope, κυν-. In this word, the syncope extends to the Dat. plur.

ἄρνες, *lamb's* (§ 12), which has, for its root, ἄρεν-, by syncope, ἄρν-. The Nom. sing. is not used, and its place is supplied by ἀμνός.

2.) These five are syncopated in the *genitive* and *dative singular*:

πατήρ, *father*, and μήτηρ, *mother* (§ 12).

ἡ θυγάτηρ, *daughter*, G. θυγατέρος θυγατρός, D. θυγατέρι θυγατρί.

ἡ γαστήρ, *stomach*, G. γαστέρος γαστρός, D. γαστέρι γαστρί.

ἡ Δημήτηρ, *Ceres*, G. Δημήτερος Δήμητρος, D. Δημήτερι Δήμητρι. also, A. Δημήτερα Δήμητρα.

NOTES. α. In these words, the poets sometimes neglect the syncope, and sometimes employ it in other cases than those which are specified.

β. For the Dat. pl., see § 59. Γαστήρ has not only γαστράσι (Dio Cass. 54. 22), but also in Hipp. γαστήρσι.

§ 107. II. In *comparatives* in -ων, the *ν* is more frequently syncopated before α and ε, after which contraction takes place; as, μείζονα (μείζοα) μείζω, μείζονες (μείζοες) μείζους, μείζονας (μείζους) μείζους (§ 17). Compare §§ 104, 119, 123. α.

NOTE. A similar contraction is common in the Acc. of Ἀπόλλων, *Apollo*, and Ποσειδῶν, *Neptune*; thus, Ἀπόλλωνα, (Ἀπόλλωα) Ἀπόλλω (iii. 1. 6); Ποσειδῶνα, Ποσειδῶ. See, for both the uncontracted and the contracted forms, Pl. Crat. 402 d, e, 404 d, 405 d. So, likewise, ὁ κυκεών, -ῶνος, *mixed drink*; Acc. κυκεῶνα, and, rather poetic, κυκεῶ (κ. 316; κυκειῶ Δ. 624); ἡ γλήχων, -ωνος, *penningroyal*; Acc. γλήχωνα, γλήχω (Ar. Ach. 874); and by a like syncope of ρ, ὁ ἰχώρ, *ichor*; Acc. ἰχώρα and (only E. 416) ἰχωῶ.

§ 108. NEUTER LIQUIDS. A few nouns, in which ρ is

the characteristic, are neuter. They are, for the most part, confined to the singular, and require, in their declension, no euphonic changes of letters.

NOTE. In *ἔαρ*, *spring*, and the poetic *κίαρ*, *heart*, contraction takes place in the root; thus, N. *ἔαρ*, poetic *ἦρ*, G. *ἔαρος*, commonly *ἦρος*, D. *ἔαρι*, commonly *ἦρι*. N. *κίαρ*, in Homer always *κῆρ*, D. *κῆρι*.

### C. LIQUID-MUTES.

[¶ 13.]

§ 109. All nouns of this class are either masculine or feminine. The characteristic of the class is *ντ*, except in the feminines *δάμᾱρ*, *-αρτος*, *wife*, *ἐλμινς*, *-ινθος*, *worm*, *πείρινς*, *-ινθος*, *carriage-basket*, and *Τίρυνς*, *-υνθος*, *Tiryns*. The *τ* or *θ* is affected as in simple linguals (§ 102). When, by the dropping of *τ*, *ν* is brought before *ς* in the theme, it depends upon the preceding vowel whether the *ν* or the *ς* is changed (§§ 57, 58), according to the following rule: *If an O vowel precede, the ς is changed; otherwise, the ν.*

Thus, *λέων*, *-οντος*, *Ξενοφῶν*, *-ώντος* (¶ 13), *ὁ δράκων*, *-οντος*, *dragon*; but *γίγᾱς*, *-αντος* (¶ 13), *ὁ ἱμάς*, *-άντος*, *thong*, *ὁ Σιμόεις*, *-εντος*, *the Simoïs*, *δεικνύς*, *-ύντος*, *showing*.

NOTES. α. Except *ὀδούς*, *-όντος*, *tooth* (¶ 13; yet Ion. *ὀδῶν* Hdt. vi. 107), and participles from verbs in *-ωμι*; as, *δούς*, *δόντος* (¶ 22), from *δίδωμι*, *to give*.

β. Some Latin names received into the Greek have *-ης* in the theme, instead of *-εις*; as, *Κλήμης*, *-εντος*, *Clemens*, *Οὐάλης*, *-εντος*, *Valens*.

γ. If the characteristic is *-νθ-*, the *ν* remains before *ς* (§ 58. β). In *δάμᾱρ* (¶ 13), the *ς* is simply dropped in the theme.

REMARKS. 1. A few proper names in *-ᾱς*, *-αντος*, form the Voc. after the analogy of the theme; that is, *ν* becomes *α*, and is then contracted; thus, *Ἀτλᾱς*, *-αντος*, V. (*Ἀτλαντ*, *Ἀτλαν*, *Ἀτλαα*) *Ἀτλᾱ*. *Πολυδάμᾱς*, V. *Πολυδάμᾱ*.

2. Nouns and adjectives in *-εις*, *-εντος*, preceded by *ο* or *η*, are usually contracted; as, *ὁ πλακοίεις* *πλακοῦς*, *cake*, G. *πλακοέντος* *πλακοῦντος*. *τιμήεις* *τιμῆς*, *honored*, F. *τιμήισσα* *τιμῆσσα*, N. *τιμῆεν* *τιμῆν*; G. *τιμῆεντος* *τιμῆντος*, &c.

### D. PURES.

[¶ 14.]

§ 110. The euphonic changes in the declension of pures may be mostly referred, (I.) to a special law of Greek declension, and (II.) to contraction.

I. SPECIAL LAW OF GREEK DECLENSION. *The short vowels, ε and ο, can never remain in the root, either before the affixes s and ν (¶ 5), or at the end of a word. Hence,*



§ 111. (A.) Before the affixes *ς* and *ν*, *ε* becomes *η*, *ι*, *υ*, or *ευ*; and *ο* becomes *ω* or *ου*; as follows.

1.) In *masculine nouns*, *ε* becomes *ευ* in *simple*, and *η* in *compound* words; as, *simple*, ὁ ἱππεύς, -έως (§ 14; root ἱππε-), ὁ βασιλεύς, -έως, *king*, ὁ ἱερεύς, -έως, *priest*, ὁ Θεσεύς, -έως, *The-seus*, ὁ Μεγαρεύς, -έως, *Megarian*; *compound*, ὁ Σωκράτης, -εος (§ 14; from σῶς, *entire*, and κράτος, *strength*), ὁ Ἀριστοτέλης, -εος, *Aristotle*, ὁ Δημοσθένης, -εος.

Except the simples ὁ Ἄρης, -εος, *Mars*, ὁ σῆς, σέος, *moth*; and the following, in which *ε* becomes *υ* or *ι*, ὁ πῆχυς, -εως, Acc. πῆχυν (§ 14), ὁ πέλεκυς, -εως, *axe*, ὁ πρέσβυς, -εως, *elder* (properly an adj.); ὁ ἔχης, -εως, *viper*, ὁ ὄφης, -εως, *serpent*, ὁ πρύτανις, -εως, *president*, and also κόρις, κύρβις, μάρις, and ὄρχις.

2.) In *feminine* and *common nouns*, *ε* becomes *ι*; as, ἡ πόλις -εως, Acc. πόλιν (§ 14), ἡ δύναμις, -εως, *power*; ὁ, ἡ μάντις, -εως, *prophet, prophetess*.

§ 112. 3.) In *adjectives*, *ε* becomes *υ* in *simple*, and *η* in *compound* words; as, *simple*, ἡδύς, -έος, Acc. ἡδύν (§ 19), γλυκύς, -έος, *sweet*, ὀξύς, -έος, *sharp*; *compound*, ἀληθής, -έος, *true*, εὐτελής, -έος, *cheap*, σφηκώδης, -εος, *wasp-like*, τριήρης, -εος, *having three banks of oars*, or, as a substantive (ναῦς, *vessel*, being understood), *trireme* (§ 14).

Except a few simple adjectives, in which *ε* becomes *η*; as, σαφής, -έος (§ 17), πλήρης, -εος, *full*, ψευδής, -έος, *false*.

4.) In *monosyllables*, *ο* becomes *ου*; otherwise, *ω*; as, βούς, βοός, Acc. βοῦν (§ 14), ὁ, ἡ ῥοῦς, ῥοός, *sumach*, ὁ χοῦς, χοός, *heap of earth*; but αἰδώς, -όος (§ 14).

NOTES. α. This rule applies also to *linguals* in which *ο* precedes the characteristic; thus, πούς, ποδός (§ 11), and its compounds, Οἰδίπους, -οδος (§ 16), δῖπους, -οδος (§ 17); but εἰδώς, -ότος (§ 22).

β. In *feminines* of more than one syllable, in which the characteristic is *ο*, the affix *ς* is changed to *ε*, and is then absorbed. Thus from the root ἤχο- is formed the theme (ἤχος, ἤχοε) ἤχώ (§ 14). So ἡ πειθώ, -όος, *persuasion*, ἡ Λητώ, -όος, *Latona*, &c. Except, as above, αἰδώς, and the Ionic ἡ ἠώς, *dawn*. These *feminines* in -ω and -ως have no plural or dual, except by metaplasm (§ 122); unless, perhaps, εἰκούς (§ 123. α) is to be regarded as simply contracted from εἰκόας.

§ 113. (B.) In cases which have *no affix*, *ε* *characteristic* becomes *ι*, *υ*, or *ευ*, or else assumes a euphonic *ς*; and *ο characteristic* becomes *οι* or *ου*. as follows.

1.) If the theme ends in -ης, *ε* becomes *ες*; but, otherwise

is changed as in the theme; thus, Nom. neut. *σαφές* (§ 17), *ἡδύ* (§ 19); Voc. *τριήρης*, *Σωκράτης*, *πόλι*, *πῆχυ*, *ἰππεύ* (§ 14), *ἡδύ* (§ 19).

2.) In the theme of *neuter nouns*, *ε* assumes *ς*, becoming itself *ο* (§ 28); as, *τὸ τεῖχος*, *-εος* (§ 14), *τὸ ἔθνος*, *-εος*, *nation*, *τὸ ὄρος*, *-εος*, *mountain*.

Except *τὸ ἄστυ*, *-εος*, *town* (§ 14), the Epic *τὸ πῶϋ*, *-εος*, *flock*, and a few foreign names of natural productions in *-ι*, as *τὸ πέπερι*, *-εως*, *pepper*.

3.) In the *Vocative*, *ο* becomes *οῖ*, if the theme ends in *-ώ* or *-ώς*; but *ου*, if it ends in *-ους*; as, *ἡχοῖ*, *αἰδοῖ*, *βοῦ* (§ 14); and in like manner (cf. 112. α), *Οἰδίπου* (§ 16).

§ 114. REMARKS. 1. After the analogy of *ε* and *ο*, *α* characteristic becomes *αυ* in *γραῦς* and *ναῦς* (§ 14), and assumes *ς* in the theme of *neuters*; as, *τὸ γέρας*, *-αος* (§ 14), *τὸ γῆρας*, *-αος*, *old age*.

2. In the *Accusative singular* of *pures*, the formative *ν* becomes *α* (§ 100. 2) except when the theme ends in *-ας*, *-ις*, *-υς*, *-αυς*, or *-ους*; thus, *θάς*, *ἡρώς*, *ἰππεύς*, *τριήρης*, *αἰδοίς*, *ἡχώ* (§ 14), *σαφής* (§ 17); Acc. *θαῶα*, *ἡρώα*, *ἰππέα*, *τριήρεα*, *αἰδόα*, *ἡρόα*, *σαφέα*; but *ὁ λίς*, *stone*, *κίς*, *οῖς* (contracted from *οῖς*), *πόλις*, *ἰχθύς*, *πῆχυς*, *γραῦς*, *ναῦς*, *βοῦς* (§ 14), *ἡδύς* (§ 19); Acc *λᾶν*, *κιν*, *οῖν*, *πόλιν*, *ἰχθύν*, *πῆχυν*, *γραῦν*, *ναῦν*, *βοῦν*, *ἡδύν*.

NOTE. Proper names in *-ης*, *-εος*, for the most part, admit both forms of the Acc.; as, *Σωκράτης* (§ 14), A. *Σωκράτη* (Plat.), *Σωκράτην* (Xen.); δ *"Αρης*, *Mars*, A. *"Αρη* and *"Αρην*.

3. When the characteristic is changed to a *diphthong* before *σ* in the theme, the same change is made before *σι* in the *Dative plural*; as, *ἰππεῦσι*, *βουσί*, *γραυσί*, *ναυσί* (§ 14).

§ 115. II. CONTRACTION. For the general laws, see §§ 31–37. The following remarks may be added.

1. *Pures* in *-ης*, *-ος*, *-ώ*, and *-ώς*, *-όος*, are contracted in *all* the cases which have *open* terminations. See *τριήρης*, *Σωκράτης*, *Ἡρακλής*, *τεῖχος*, *ἡχώ*, *αἰδοίς* (§ 14), *σαφής* (§ 17). Add a few *neuters* in *-υς*; as, *τὸ γέρας* (§ 14), *τὸ κρέας*, *meat*.

NOTES. α. Of nouns in *-ώ* and *-ώς*, *-όος*, the uncontracted form scarcely occurs, even in the poets and dialects.

β. In proper names in *-κλής*, contracted *-κλῆς* (from *κλέος*, *repenown*), the Dat. and sometimes the Acc. sing. are *doubly* contracted. See *Ἡρακλῆς* (§ 14). For the later Voc. *"Ἡρακλες*, compare § 105. R. The Nom. pl *Ἡρακλῆες*, in the Ion. form (§ 121. 4), occurs, with *Θησῆες*, Pl. Thæst 169 b

2. In other pures, contraction is, for the most part, confined to three cases; the Nom. and Acc. plur., and the Dat sing.

The contractions which are usual or frequent in these words are exhibited in the tables. Contraction sometimes occurs in cases in which it is not given in the tables, and is sometimes omitted in cases in which it is given. These deviations from common usage are chiefly found in the poets.

§ 116. 3. In the Attic and Common dialects, the endings εος, -εα, and -εας, instead of the common contraction, receive in certain words a peculiar change, which lengthens the last vowel. This change takes place,

a.) In the Gen. sing. of nouns in -ις, -υς, and -ευσ, and sometimes of nouns in -ι and -υ; as, πόλις, Gen. πόλεος πόλεως, πῆχυς, -εως, ἱππεύς, -έως, ἄστυ, -εος and -εως (§ 113. 2). Also ὁ Ἄρης, Mars, G. Ἄρεος and sometimes Ἄρεως (as if from a second theme Ἄρευς, cited by grammarians from Alcæus).

b.) In the Acc. sing. and plur. of nouns in -ευσ; as, ἱππεύς, Acc. sing. ἱππεῖᾰ ἱππέᾰ, pl. ἱππέᾰς ἱππέᾰς.

NOTES. α. This change appears to be simply an early and less perfect mode of contraction. From the accentuation of such words as πόλεως, it is evident that the ε (as in Ἀτρεΐδew, Μενέλεως, § 35) has not the full force of a distinct syllable; while it is equally evident from the use of the poets, that it has not wholly lost its syllabic power. It seems, therefore, to have united as a species of semivowel (of the same class with our *y* and *w*) with the following vowel, which consequently, as in other cases of contraction, became long. An especial reason for regarding this method of contraction as early, consists in the fact that it is confined to those classes of words which have dropped **F** or **Δ** from the root (§§ 117, 118). The poets sometimes complete the contraction by synizesis; as, βασιλέως Eur. Alc. 240, Ἐρεχθέως Id. Hipp. 1095, Ἀχιλλέα Id. Iph. A. 1341. Sometimes, also, the unchanged Gen. in -εος, and rarely the Acc. in -εῖ and -εῖς occur in the Attic poets; as, Νηρέος Eur. Ion, 1082, πόλεος Id. Hec. 866, φονεῖα Ib. 882. The poets likewise employ in the Acc. sing. the regular contraction into ῆ; as, ξυγγραφεῖ Ar. Ach. 1150, Ὀδυσσεῖ Eur. Rh. 708, and even ἱερῇ Id. Alc. 25. The regularly contracted Acc. pl. in -εῖς, instead of -εᾰς, became in the later Greek the common form, and although regarded as less Attic, yet is not unfrequent in the manuscripts and editions of genuine Attic writers, particularly of Xenophon; as, βασιλεῖς Mem. iii. 9. 10.

β. If another vowel precedes, the ε is commonly absorbed by the ως, ᾰ, and ᾱ; thus, Πειραιέως Πειραιῶς, Πειραιέα Πειραιᾶ (§ 14); χοῶς, χοᾶ, χοᾶς (§ 123).

γ. For the earlier contraction of the Nom. pl. of nouns in -ευσ into ῆς, see § 37. 2. The uncontracted Θησεῖς occurs Pl. Theæt. 169 b.

δ. The form of the Gen. in -εως is termed by grammarians the *Attic Genitive*. For its accentuation, see Prosody. The Gen. pl. in -εων accented upon



the antepenult is also termed Attic; as, πόλιν. The regularly contracted *πυχῶν* occurs iv. 7. 16.

1. The Gen. in *-εως* is also found in a few adjectives in *-ις* (as, καλλίπολις, *-εως*), in ἡμισυς, *half* (Gen. commonly *-εως*, but also *-εος* and *-ους*), and, in later writers, in other adjectives in *-υς* (thus, βραχίως Plut.).

§ 117. REMARKS ON THE DECLENSION OF PURES. The various and peculiar changes in the declension of purees appear to have chiefly arisen from the successive methods which were employed to avoid the hiatus produced by appending the open affixes to the characteristic vowel. Of these methods, the earlier consisted mainly in the insertion of a strong breathing or aspirate consonant (cf. § 89); and the later, in contraction. The inserted aspirate became so intimately associated with the root, that its use extended even to the cases which had not an open affix; and although it fell away in the refining of the language (cf. § 22. δ), yet it left distinct memorials of itself, either in a kindred vowel or consonant, or in a prolonged syllable. The aspirates chiefly inserted appear to have been the labial **F**, and a dental breathing, which was most akin to *σ* (in Latin it passed extensively into *r*; for distinction's sake, we here represent it by a capital **Σ**). From the classes of words in which these aspirates were respectively inserted, the former appears to have prevailed in an earlier period of the language, than the latter. In the modifications which subsequently took place, the following law prevailed: *When* 1.) *followed by a vowel, both the aspirates were simply dropped. When not followed by a vowel, the labial breathing united* (2.) *with α, ε, and ο preceding to form αυ, ευ, and ου, and* (3.) *with ι and υ (except in the Dat. plur.), to form ι and υ; while the dental breathing* (4.) *at the end of a word became σ, and* (5.) *before the affix ε lengthened a preceding short vowel. Thus,*

(1.) βο**F**ός βοός, γρα**F**ός γραός, κί**F**ός κίός, ιχθ**υF**ος ιχθός, ιππ**έF**ες ιππείες· αἰδ**όΣ**ος αἰδός, τεί**χΣ**ος τείχος, γέ**ραΣ**ος γέρας (¶ 14), σα**φέΣ**ος σαφίος (¶ 17).

(2.) γρά**F**ς γραῦς, νά**F**ς ναῦς (Lat. *navis*), να**F**σί ναυσί, ιππ**έF**ς ιππεύς, ιππ**έF** *πτεῦ*, βί**F**ς βοῦς, βί**F**ν βοῦν, βό**F** βοῦ (¶ 14).

(3.) κί**F**ς κίς, κί**F**ν κίν, ιχθ**υF**ς ιχθός, ιχθ**υF** ιχθύ (¶ 14); but Dat. pl. κί**σί**, ιχθ**ύσι**.

(4.) Nom. neut. σα**φέΣ** σαφές (¶ 17), τεί**χΣ**ος τείχος (*ε* passing into its kindred vowel, § 28), γέ**ραΣ**ος γέρας (¶ 14); Voc. Σώ**κρ**ατε**Σ** Σώκρατες, τρί**νηΣ**ος τρίνηρις (¶ 14). The peculiar form of the Voc. of ἡχώ and αἰδώς has arisen from the change of *ς* to its corresponding vowel (§ 50) and then contraction with precession (§ 29); thus, ἡ**χόΣ**ος ἡχός· ἡ**χοῖ** (cf. §§ 45. 5, 86, 112. β).

(5.) σα**φέΣ**ος σαφής (¶ 17), Σω**κρά**τε**Σ**ος Σωκράτης, αἰδ**όΣ**ος αἰδώς (¶ 14). For ἡχώ, see § 112. β, and compare ἡ**χοῖ** above (4.). In the Dat. pl. the short vowel remains unchanged; as, σα**φέσι**.

NOTE. In adjectives, and in a few masculine and neuter nouns, the diphthong *ευ* appears to have been reduced to a simple short *υ*; as, ἡδέ**F**ς ἡδύς, ἡδέ**F** *ἡδῦ* (¶ 19); πῆ**χF**ς πῆχῦς, πῆ**χF**ν πῆχῦν, πῆ**χF** πῆχῦ, ἄστ**F**ος ἄστῦ (¶ 14).

§ 118. In *feminines*, it was natural that the inserted breathing or consonant should commonly assume a softer form. In this form, it appears to

have been most nearly akin to the lingual middle mute  $\delta$  (cf. § 49. 2); and in a great number of feminines, it acquired a permanent place in the language as this letter. In its previous, and as yet-unfixed state, we represent it, for distinction's sake, by a capital  $\Delta$ . Before this inserted lingual,  $\alpha$  could remain, but there was a uniform tendency in  $\epsilon$  to pass by precession into  $\iota$ . It is a remarkable illustration of this, that in the whole declension, there is not a single instance of  $\epsilon$  before a characteristic lingual mute. In the progress of the language, feminines in  $-\epsilon$ -, or with the inserted lingual  $-\epsilon\Delta$ -, assumed three forms:

1.) The  $\Delta$  fell away, leaving the vowel of precession  $\iota$  in the Nom., Acc., and Voc. sing., but the original  $\epsilon$  in the other cases; thus,  $\pi\acute{o}\lambda\iota\varsigma$ ,  $\pi\acute{o}\lambda\epsilon\omega\varsigma$ ,  $\pi\acute{o}\lambda\epsilon\iota$ ,  $\pi\acute{o}\lambda\iota\nu$ ,  $\pi\acute{o}\lambda\iota$  ·  $\pi\acute{o}\lambda\epsilon\iota\varsigma$ ,  $\pi\acute{o}\lambda\epsilon\omega\nu$ ,  $\pi\acute{o}\lambda\epsilon\sigma\iota$ ,  $\pi\acute{o}\lambda\epsilon\iota\varsigma$  (§ 14). This became the usual form of feminine pures in  $-\iota\varsigma$ , in the Attic and Common dialects.

2.) The  $\Delta$  fell away, and precession took place throughout. This became the regular form of feminine pures in  $-\tau\varsigma$  in the Ionic dialect (§ 44. 3); thus, Ion. N.  $-\iota\varsigma$ , G.  $-\iota\omicron\varsigma$ , D.  $-\iota\iota$ , always contracted into  $-\iota$ , A.  $-\iota\nu$ , V.  $-\iota$ ; Pl. N.  $-\iota\epsilon\varsigma$ , sometimes contr. into  $-\iota\varsigma$ , G.  $-\iota\omega\nu$ , D.  $-\iota\sigma\iota$ , A.  $-\iota\alpha\varsigma$ , commonly contr. into  $-\iota\varsigma$ ; as,  $\pi\acute{o}\lambda\iota\varsigma$ ,  $\pi\acute{o}\lambda\iota\omicron\varsigma$ ,  $\pi\acute{o}\lambda\iota$ ,  $\pi\acute{o}\lambda\iota\nu$  ·  $\pi\acute{o}\lambda\iota\epsilon\varsigma$ ,  $-\iota\omega\nu$ ,  $\pi\acute{o}\lambda\iota\sigma\iota$ ,  $\pi\acute{o}\lambda\iota\alpha\varsigma$ ,  $-\iota\varsigma$ . The  $\iota$  was also the prevalent vowel in the Doric; thus, Dor.  $\pi\acute{o}\lambda\iota\varsigma$ ,  $\pi\acute{o}\lambda\iota\omicron\varsigma$ ,  $\pi\acute{o}\lambda\iota$  and  $\pi\acute{o}\lambda\epsilon\iota$ ,  $\pi\acute{o}\lambda\iota\nu$  ·  $\pi\acute{o}\lambda\iota\epsilon\varsigma$ ,  $\pi\omicron\lambda\iota\omega\nu$ ,  $\pi\omicron\lambda\iota\sigma\sigma\iota$  and  $\pi\acute{o}\lambda\epsilon\sigma\iota$ ,  $\pi\acute{o}\lambda\iota\alpha\varsigma$ .

3.) The  $\Delta$  became fixed in the root, and the word passed into the class of linguals. Thus, the root  $\text{Μεγαρε-}$ , *Megarian*, had two forms,  $\text{ΜεγαρεF-}$  masc., and with precession  $\text{Μεγαρε}\Delta$ - fem.; from the former we have  $\text{Μεγαρε}\acute{\upsilon}\varsigma$ ,  $-\acute{\epsilon}\omega\varsigma$ , *Megarian man*, and from the latter,  $\text{Μεγαρε}\acute{\iota}\varsigma$ ,  $-\acute{\iota}\delta\omicron\varsigma$ , *Megarian woman*. This became the prevalent mode of declining feminines in  $-\iota\varsigma$ , if we except the large class of abstract nouns in  $-\sigma\iota\varsigma$ . Especially many feminine adjectives, or words which are properly such, are thus declined.

NOTE. We find, also, the same forms in a few masculine or common nouns and adjectives (§§ 111, 119. 2), and even, in a few words, a corresponding neuter formation in  $-\iota$  (§ 113. 2).

§ 119. As might have been expected, these three forms are far from being kept entirely separate. Thus,

1.) Some words exhibit both the lingual and the pure inflection, the latter especially in the Ionic and Doric dialects, which were less averse than the Attic to hiatus (§§ 45, 46); as,  $\acute{\eta}$   $\mu\eta\tilde{\nu}\iota\varsigma$ , *wrath*, G.  $\mu\eta\tilde{\nu}\iota\delta\omicron\varsigma$  and  $\mu\eta\tilde{\nu}\iota\omicron\varsigma$  ·  $\acute{\eta}$   $\tau\rho\acute{o}\pi\iota\varsigma$ , *keel*, G.  $\tau\rho\acute{o}\pi\iota\delta\omicron\varsigma$ ,  $\tau\rho\acute{o}\pi\iota\omicron\varsigma$ , and  $\tau\rho\acute{o}\pi\epsilon\omega\varsigma$  · particularly proper names, as,  $\text{Κ}\acute{\upsilon}\pi\rho\iota\varsigma$ , G.  $-\acute{\iota}\delta\omicron\varsigma$ , and  $-\acute{\iota}\omicron\varsigma$  ·  $\text{Ι}\tau\iota\varsigma$ , G.  $-\acute{\iota}\delta\omicron\varsigma$  and  $-\acute{\iota}\omicron\varsigma$  ·  $\Theta\acute{\epsilon}\tau\iota\varsigma$ , G.  $\Theta\acute{\epsilon}\tau\iota\delta\omicron\varsigma$  Θ. 370 D.  $\Theta\acute{\epsilon}\tau\iota$  Σ. 407. For similar cases of the use and omission of a lingual characteristic, see § 104; of a liquid characteristic, §§ 107, 123.  $\alpha$ .

2.) In some pures in  $-\iota\varsigma$ , the Attic adopts, in whole or in part (particularly in the Gen. sing.), the Ionic forms; as,  $\acute{\eta}$   $\tau\acute{\upsilon}\rho\sigma\iota\varsigma$ , *tower*, G.  $\tau\acute{\upsilon}\rho\sigma\iota\omicron\varsigma$  vii. 8. 12 but Pl. N.  $\tau\acute{\upsilon}\rho\sigma\epsilon\iota\varsigma$  iv. 4. 2,  $\tau\acute{\upsilon}\rho\sigma\epsilon\omega\nu$  H. Gr. iv. 7. 6,  $\tau\acute{\upsilon}\rho\sigma\epsilon\sigma\iota$  Cyr. vii. 5. 10  $\delta$   $\pi\acute{o}\sigma\iota\varsigma$ , *spouse*, G.  $-\acute{\iota}\omicron\varsigma$ , D.  $-\epsilon\iota$  ·  $\acute{\eta}$   $\mu\acute{\alpha}\gamma\alpha\delta\iota\varsigma$ ,  $-\acute{\iota}\omicron\varsigma$ , *a kind of harp*, D.  $\mu\acute{\alpha}\gamma\alpha\delta\iota$  vii. 3. 32;  $\delta$ ,  $\acute{\eta}$   $\tau\acute{\iota}\gamma\rho\iota\varsigma$ , *tiger*, G.  $\tau\acute{\iota}\gamma\rho\iota\omicron\varsigma$ , and in later writers  $\tau\acute{\iota}\gamma\rho\iota\delta\omicron\varsigma$ , Pl. N.  $\tau\acute{\iota}\gamma\rho\epsilon\iota\varsigma$ , G.  $\tau\acute{\iota}\gamma\rho\epsilon\omega\nu$  · some proper names, as,  $\delta$   $\Sigma\upsilon\acute{\epsilon}\nu\eta\epsilon\iota\varsigma$ , G.  $-\acute{\iota}\omicron\varsigma$ , i. 2. 12,  $\delta$   $\text{Ἰ}\acute{\iota}\rho\iota\varsigma$ , G.  $-\acute{\iota}\omicron\varsigma$  vi. 2. 1: and the adjectives  $\text{Ἰ}\delta\rho\iota\varsigma$ , *intelligent*,  $\nu\eta\sigma\tau\iota\varsigma$ , *abstemious*. In like manner,  $\delta$ ,  $\acute{\eta}$   $\acute{\epsilon}\gamma\chi\acute{\epsilon}\lambda\upsilon\varsigma$  (§ 117. N.), *eel*, G.  $\acute{\epsilon}\gamma\chi\acute{\epsilon}\lambda\upsilon\omicron\varsigma$ , Pl. N.  $\acute{\epsilon}\gamma\chi\acute{\epsilon}\lambda\iota\upsilon\varsigma$  G.  $\acute{\epsilon}\gamma\chi\acute{\epsilon}\lambda\epsilon\omega\nu$  ·  $\tau\acute{o}$   $\pi\acute{\epsilon}\pi\epsilon\rho\iota$  (§ 118. N.), *pepper*, G.  $-\acute{\epsilon}\omega\varsigma$  and  $-\acute{\iota}\omicron\varsigma$ .

## DIALECTIC FORMS.

## § 120. (A.) Dialectic changes affecting the AFFIX.

1. In the poets, especially the Epic, the Acc. sing. sometimes ends in *-α*, in words in which it has commonly *-ν*; as, *εὐρέα* Z. 291, *νῆα* or *νέα*, *πόληα*, for *εὐρέν*, *ναῦν*, *πόλιν* · *ἰχθύα* Theoc. 21. 45. On the other hand, the New Ionic often forms the Acc. of nouns in *-ῶ* or *-ῶς*, *-όος*, in *-οῦν*; as, *Ἰῶ*, *Ἰο*, *Λητώ*, *Λυτονα*, *ἠῶς*, dawn, Acc. *Ἰοῦν* Hdt. i. 1, *Λητοῦν*, *ἡοῦν*. The Æolic and stricter Doric have here *-ων* for *-οῦν* (§ 44. 4); as, *Ἥρων* Sapph. 75 (91), *Λατῶν* Inscr. Cret.

2. In the Gen. plur., the Ionic sometimes inserts *ε* (cf. §§ 48. 1, 99. 2) as, *χηνέων* Hdt. ii. 45, *μυριαδέων*, *ἀνδρέων*, for *χηνῶν*, *μυριάδων*, *ἀνδρῶν*.

3. In the Dat. plur., for the common affix *-σι(ν)*, the poets often employ the old or prolonged forms *-εσι(ν)*, *-εσσι(ν)*, and *-σσι(ν)*. See §§ 71, 84, 85. Homer uses the four forms, though *-εσι(ν)* rarely. The forms *-εσσι(ν)* and *-εσι(ν)* are also common in Doric and Æolic prose and *-εσι(ν)* is used in Ionic prose after the characteristic *ν*. Thus, *χερσίν* A. 14, *χείρεσσι* Γ. 271, *χείρεσι* Υ. 468; *ποσί* E. 745, *ποσσί* B. 44, *πόδεσσιν* Γ. 407; *ἔπεσιν* B. 73, *ἔπεσσι* δ. 597, *ἐπέσσιν* B. 75; *δαιτυμόνεσι* Hdt. vi. 57. So, **F** not passing into *ν* before a vowel (§ 117), *βόεσσι* B. 481, *νάεσσι* Pind. P. 4. 98, *ἀριστήεσσι* A. 227.

4. In the Dual, the Epic prolongs *-οιν* (as in Dec. II., § 99. 1) to *-οιῖν*; thus, *ποδοιῖν* Ξ. 228, *Σειρήνοιῖν* μ. 52.

## § 121. (B.) Dialectic changes affecting the ROOT, either simply or in connection with the affix.

1. Many changes result from dialectic preferences of vowels; as, Ion. *ῥωρηζ*, *ῥῆς*, *γρηῦς*, for *ῥώραξ*, &c.; Dor. *ποιμᾶν*, *ᾠκύτᾶς*, *τιμᾶεις*, contr. *τιμᾶς*, for *ποιμήν*, &c.; *χῆρ* for *χείρ*, *ᾠς* for *οῦς*, *βᾶς*, *βᾶν*, for *βοῦς*, *βοῦν* (the Acc. *βῶν* in the sense of a shield covered with ox-hide occurs also H. 738), *ἄχῶς* for *ἡχοῦς*, &c. See §§ 44, 45.

2. The dialects and poets vary greatly in the extent to which they employ contraction, and in the mode of contraction. The Epic has here especial license. In the poets, contractions are often made by synizesis (§ 30), which are not written. In respect to the usage of Homer, we remark as follows: (a) In the Gen. sing., contraction is commonly omitted, except in nouns in *-ῶ* and *-ῶς*, G. *-όος*. In a few words, the contraction of *-εος* into *-εϋ*; occurs (§ 45. 3), and there are a few instances of synizesis (which we mark thus, *εᾶ*); e. g. *Ἐρέβεϋς* Θ. 368, *ῥάμβεϋς* ω. 394, *ῥέρεϋς* η. 118; *Πηλέος* A. 489, *Μηκιστέος* B. 566, *πόλειος* B. 811. (b) In the Dat. sing., both the contracted and uncontracted forms are used in most words with equal freedom; as, *γῆραῖ* and *γῆρα*, *ῥέρεῖ* and *ῥέρε*, *τείχεῖ* and *τείχε*, *Πηλέῖ* and *Πηλεῖ*, *πόλῃ*, *πόλῃ*, and *πόλῃ*, *ἡρῶ* and *ἡρῶ* H. 453. The endings *-υ*, *-υι*, and *-οι* (except in *χροῖ*) are always contracted (§§ 118. 2, 115. α); as, *κνήστῃ* A. 640, *νέκϋι* Π. 526 (this contraction of *-υῖ* into *-υι* is Epic), *ἡοῖ* I. 618. (c) The endings *-εα*, *-εων*, and *-εας* are commonly uncontracted, except by synizesis; as, *θεοειδέα* Γ. 27, *ὑψερεφέα* δ. 757, *ἄλγεα* Ω. 7, *βέλεα* O. 444, *νέα* ι. 283; *στηθεῶν* K. 95; *πολέας* A. 559, *πελέκεας* Ψ. 114. So *πόλιᾶς* θ. 560. (d) The ending *-εας* is used both with and without contraction; as, *πρωτοπαγεῖς νεοτευχέες* E. 194. (e) The neut. plur. ending *-αα* is always contracted, or drops one



$\alpha$  (cf. 4. below) : as,  $\kappa\acute{\epsilon}\rho\alpha$ ,  $\delta\acute{\epsilon}\pi\alpha$ ,  $\gamma\acute{\epsilon}\rho\alpha$  B. 237. The form with the single short  $\alpha$  sometimes occurs in the Attic poets ; as,  $\kappa\rho\acute{\epsilon}\alpha$  Ar. Pax. 192. (f.) Of  $\sigma\acute{\iota}\varsigma$ , sheep,  $\sigma\acute{\upsilon}\varsigma$ , ear, and  $\gamma\rho\alpha\tilde{\upsilon}\varsigma$ , old woman, the following forms occur in Homer ; N.  $\sigma\acute{\iota}\varsigma$ , G.  $\sigma\acute{\iota}\omicron\varsigma$ ,  $\sigma\acute{\iota}\omicron\varsigma$ , A.  $\sigma\acute{\iota}\nu$ . P. N.  $\sigma\acute{\iota}\epsilon\varsigma$ , G.  $\sigma\acute{\iota}\omega\nu$ ,  $\sigma\acute{\iota}\omega\nu$ , D.  $\sigma\acute{\iota}\epsilon\sigma\sigma\iota$ ,  $\sigma\acute{\iota}\epsilon\sigma\iota$ ,  $\sigma\acute{\epsilon}\sigma\sigma\iota$  (cf. § 119. 2), A.  $\sigma\acute{\iota}\varsigma$ . N.  $\sigma\acute{\upsilon}\varsigma$ , G.  $\sigma\acute{\upsilon}\alpha\tau\omicron\varsigma$ . P. N.  $\sigma\acute{\upsilon}\alpha\tau\alpha$ , D.  $\sigma\acute{\upsilon}\alpha\sigma\iota$ ,  $\acute{\omega}\sigma\acute{\iota}$  (§ 33.  $\gamma$ ). N.  $\gamma\rho\eta\tilde{\upsilon}\varsigma$ ,  $\gamma\rho\eta\tilde{\upsilon}\varsigma$ , D.  $\gamma\rho\eta\tilde{\iota}$ , V.  $\gamma\rho\eta\tilde{\upsilon}$ ,  $\gamma\rho\eta\tilde{\upsilon}$ . the Gen. and Acc. are supplied by  $\gamma\rho\alpha\acute{\iota}\nu\eta\varsigma$  and  $\gamma\rho\alpha\acute{\iota}\nu$  of Dec. I.

3. In common nouns in  $-\acute{\epsilon}\upsilon\varsigma$ , the characteristic  $\epsilon\Phi$  before a vowel regularly becomes  $\eta$ , in the Epic ; as,  $\iota\pi\pi\tilde{\eta}\omicron\varsigma$ ,  $\iota\pi\pi\tilde{\eta}\iota$ ,  $\iota\pi\pi\tilde{\eta}\tilde{\alpha}$ ,  $\iota\pi\pi\tilde{\eta}\epsilon\varsigma$  (once in Hom.  $\iota\pi\pi\tilde{\epsilon}\varsigma$  A. 151, also  $\beta\alpha\sigma\iota\lambda\epsilon\tilde{\iota}\varsigma$  Hes. Op. 246),  $\iota\pi\pi\tilde{\eta}\omicron\nu$  (§ 16),  $\acute{\alpha}\rho\iota\sigma\tau\tilde{\eta}\epsilon\sigma\sigma\iota$  A. 227 (so, by imitation,  $\beta\alpha\sigma\iota\lambda\tilde{\eta}\alpha\varsigma$  Eur. Phœn. 829). This change also extends to proper names in  $-\acute{\epsilon}\upsilon\varsigma$  (in which the Epic has great freedom in using the long or short vowel according to the metre), to  $\text{'}\Lambda\rho\eta\varsigma$ , Mars (§ 116. a), and to  $\pi\acute{o}\lambda\iota\varsigma$ . See Homeric Paradigms, § 16. In common nouns in  $-\acute{\epsilon}\upsilon\varsigma$ , this change occurs also in Herodotus, although questioned by critics ; as,  $\beta\alpha\sigma\iota\lambda\tilde{\eta}\omicron\varsigma$ ,  $\beta\alpha\sigma\iota\lambda\tilde{\eta}\alpha$ , vii. 137,  $\beta\alpha\sigma\iota\lambda\tilde{\eta}\iota$  iii. 137,  $\beta\alpha\sigma\iota\lambda\tilde{\eta}\omicron\nu$  vi. 58. The regular inflection of nouns in  $-\epsilon\upsilon\varsigma$ , in Ionic prose, and also in the Doric, is in  $-\epsilon\omicron\varsigma$ , &c. The Acc. in  $-\eta\alpha$  or  $-\epsilon\alpha$  is sometimes contracted by the poets into  $-\tilde{\eta}$  ; as,  $\text{'}\omicron\delta\upsilon\sigma\tilde{\eta}$   $\tau$ . 136,  $\text{'}\tau\upsilon\delta\tilde{\eta}$   $\Delta$ . 384,  $\beta\alpha\sigma\iota\lambda\tilde{\eta}$  Hdt. vii. 220 (Oracle). We find  $\beta\alpha\sigma\iota\lambda\tilde{\eta}\epsilon\varsigma$  with synizesis Hes. Op. 261.

4. In words whose root ends in  $\epsilon\epsilon$ -, the Epic often unites  $\epsilon\epsilon$  into  $\eta$  (as regularly in proper names in  $-\kappa\lambda\acute{\epsilon}\eta\varsigma$ ), or into  $\epsilon\iota$  ; but sometimes in the Epic and other poets, and in dialectic prose, one  $\epsilon$  is dropped. Still further variety of form is sometimes given by the Epic protraction of  $\epsilon$  to  $\epsilon\iota$  or  $\eta$ , or by the Ionic or poetic neglect of contraction. Thus,  $\text{'}\eta\rho\alpha\kappa\kappa\tilde{\epsilon}\eta\varsigma$  Hes. Th. 318, Hdt. ii. 43, Pind. O. 6. 115 ; G.  $\text{'}\eta\rho\alpha\kappa\kappa\tilde{\eta}\omicron\varsigma$   $\Xi$ . 266,  $\text{'}\eta\rho\alpha\kappa\kappa\tilde{\epsilon}\omicron\varsigma$  Hdt. ii. 43, Pind. O. 3. 20 ; D.  $\text{'}\eta\rho\alpha\kappa\kappa\tilde{\eta}\iota$   $\vartheta$ . 224, Pind. I. 5. 47,  $\text{'}\eta\rho\alpha\kappa\kappa\tilde{\epsilon}\iota$  Hdt. ii. 145,  $\text{'}\eta\rho\alpha\kappa\kappa\tilde{\epsilon}\iota$  Pind. P. 9. 151 ; A.  $\text{'}\eta\rho\alpha\kappa\kappa\tilde{\eta}\alpha$   $\Xi$ . 324,  $\text{'}\eta\rho\alpha\kappa\kappa\tilde{\epsilon}\tilde{\alpha}$  Hdt. ii. 43, Pind. O. 10. 20,  $\text{'}\eta\rho\alpha\kappa\kappa\tilde{\epsilon}\eta\nu$  Theoc. 13. 73 (for the Attic forms of  $\text{'}\eta\rho\alpha\kappa\kappa\tilde{\eta}\varsigma$ , see § 14 and Mem. ii. 1. 21-26) ;  $\acute{\alpha}\gamma\alpha\kappa\kappa\tilde{\eta}\omicron\varsigma$  II. 738 :  $\acute{\epsilon}\upsilon\kappa\kappa\tilde{\epsilon}\iota\alpha\varsigma$  (Acc. pl. of  $\acute{\epsilon}\upsilon\kappa\kappa\tilde{\epsilon}\eta\varsigma$ ) K. 281,  $\acute{\epsilon}\upsilon\kappa\kappa\tilde{\epsilon}\tilde{\alpha}\varsigma$  Pind. O. 2. 163 ;  $\acute{\epsilon}\upsilon\rho\tilde{\rho}\epsilon\tilde{\iota}\omicron\varsigma$  (Gen. of  $\acute{\epsilon}\upsilon\rho\epsilon\tilde{\eta}\varsigma$ ) Z. 508 ;  $\kappa\lambda\epsilon\tilde{\iota}\tilde{\alpha}$  (pl. of  $\kappa\lambda\acute{\epsilon}\omicron\varsigma$ ) Hes. Th. 100 :  $\delta\upsilon\sigma\kappa\tilde{\epsilon}\tilde{\alpha}$  B. 115,  $\acute{\upsilon}\pi\epsilon\rho\tilde{\delta}\tilde{\epsilon}\tilde{\alpha}$  P. 330 :  $\acute{\alpha}\kappa\lambda\eta\tilde{\epsilon}\iota\varsigma$  (Nom. pl. of  $\acute{\alpha}\kappa\lambda\epsilon\tilde{\eta}\varsigma$ ) M. 318. For the Homeric forms of  $\sigma\pi\acute{\epsilon}\omicron\varsigma$ , and for those of  $\Pi\acute{\alpha}\tau\rho\omicron\kappa\lambda\omicron\varsigma$ , which, like some other compounds of  $\kappa\lambda\acute{\epsilon}\omicron\varsigma$ , has forms both of Dec. II. and of Dec. III., see § 16.

5. For the Ionic and Doric declension of words in  $-\iota\varsigma$ ,  $-\epsilon\omega\varsigma$ , and for the omission of  $\delta$  in words in  $-\iota\varsigma$ ,  $-\iota\delta\omicron\varsigma$ , see §§ 118, 119. The Ionic likewise omits the  $\tau$  in  $\kappa\acute{\epsilon}\rho\alpha\varsigma$  and  $\tau\acute{\epsilon}\rho\alpha\varsigma$  : and then in these, as in other neuters in  $-\alpha\varsigma$ ,  $-\alpha\omicron\varsigma$ , the later Ionic often changes  $\alpha$  into  $\epsilon$  (§ 44. 2.), except in the theme ; as,  $\kappa\acute{\epsilon}\rho\epsilon\omicron\varsigma$ ,  $\kappa\acute{\epsilon}\rho\epsilon\iota$ ,  $\kappa\acute{\epsilon}\rho\epsilon\alpha$ ,  $\kappa\epsilon\rho\acute{\epsilon}\omega\nu$ ,  $\tau\acute{\epsilon}\rho\epsilon\omicron\varsigma$ ,  $\gamma\acute{\epsilon}\rho\epsilon\alpha$ , Hdt.

6. In  $\nu\alpha\tilde{\upsilon}\varsigma$ , the Doric retains throughout the original  $\alpha$ , and is here sometimes imitated by the Attic poets. In the Ionic, the  $\alpha$  passes throughout by precession either into  $\eta$ , or with short quantity, especially in the later Ionic, into  $\epsilon$ . The Attic retains the  $\alpha$  in the diphthong  $\alpha\nu$ , but has otherwise  $\eta$  or  $\epsilon$  (the latter having, perhaps, been inserted in the Gen. sing. and pl. after the contraction of  $\tilde{\alpha}\omicron$  and  $\tilde{\alpha}\omega$ , according to § 35, and the Gen. dual having followed the analogy of the other numbers). For the Ionic and Doric forms, see § 16 ; for the Attic, § 14.

#### IV. IRREGULAR NOUNS.

§ 122. Irregularities in the declension of nouns which

have not been already noticed, may be chiefly referred to two heads; *variety of declension*, and *defect of declension*.

### A. VARIETY OF DECLENSION.

A noun may vary, (1.) in its *root*; (2.) in its *method* of declension; and (3.) in its *gender* (§ 79). In the first case, it is termed a *metaplast* (μεταπλαστικός, *transformed*); in the second, a *heteroclite* (ετερόκλητος, *of different declensions*); in the third, *heterogeneous* (ετερογενής, *of different genders*).

Words which have distinct double forms, either throughout or in part, are termed *redundant*. Those, on the other hand, that want some of the usual forms, are termed *defective*.

The lists which follow are designed both to exemplify the different kinds of anomaly, and likewise to present, in a classified arrangement, the principal anomalous nouns. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of anomaly.

### § 123. 1. METAPLASTS.

Metaplastism has mostly arisen from a change of the root, in the progress of the language, for the sake of euphony or emphasis, chiefly by the precession of an open vowel, or the addition of a consonant to prevent hiatus; while, at the same time, forms have remained from the old root, especially in the poets and in the dialects.

#### α. With a Double Root, in *ov-* and in *o--*.

ἡ ἀηδών, *nightingale*, G. ἀηδόνης, &c.; from the root ἀηδο-, G. ἀηδοῦς Soph. Aj. 628, D. ἀηδοῖ Ar. Av. 679.

ἡ Γοργώ, -οῦς, and Γοργών, -όνης, *Gorgon*.

ἡ εἰκών, *image*, G. εἰκόνης, &c.; from r. εἰκο-, G. εἰκοῦς Eur. Hel. 77, A. εἰκά Hdt. vii. 69; from r. εἰκ-, by the second declension, Pl. A. εἰκούς Eur. Tro. 1178, Ar. Nub. 559. Yet see § 112. β.

ἡ χελιδών, *swallow*, G. χελιδόνης, &c.; from r. χελιδο-, V. χελιδοῖ Ar. Av. 1411 from Simon.

Compare §§ 104, 107, 119.

#### β. With a Double Root, in *α-* and in *ε-*.

τὸ βρέτας, *wooden image*, poetic, G. βρέτεος, D. βρέτει. Pl. N. βρέτη, G. βρετίων.

τὸ κνέφας, *darkness*, G. Epic κνέφαος, Attic κνέφους Ar. Eccl. 291, later κνίφατος Polyb., D. κνέφαϊ κνέφα Cyr. iv. 2. 15.

τὸ κῶας, *fleece*, poetic, π. 47; Pl. N. κῶεα υ. 3, D. κῶεσι γ. 38.

τὸ οὔδας, *floor*, poetic, G. οὔδεος, D. οὔδει οὔδει (all in Hom.).

#### γ. Miscellaneous Examples.

τὸ γόνυ, *knee*, and τὸ δόρυ, *spear*, G. γόνατος, δόρατος, &c. (§ 103. N.). For the various forms of δόρυ (of which in the theme there is even the late form δοῦρας Antiphil. 9), see ¶ 16. Those which occur of γόνυ correspond; thus, Ion. and poet. γούνατος, γούνατα, γούνασι and γούνασσι (I. 488, P. 451,

for which some write γούνεσσι); also poet. γουνός, γουνί, γοῦνα, γούνων, and γόνων Sapph. 14 (25), γούνεσσι.

ἡ ἕως, dawn (r. ᾠ-, Attic Dec. II.), G. ἕω, D. ἕω, A. ἕω and ἕων (§ 97. 3) Dor. ᾠός (r. ᾠο-), G. ᾠός ᾠούς · Ion. ἡώς, G. ἡούς, D. ἡοῖ, A. ἡῶ and ἡοῦ (§ 120. 1).

ἡ Θέμις, *Themis*, as a common noun, *right, law*, G. Θέμιδος, Epic Θέμιστος β. 68, Ionic Θέμιος Hdt. ii. 50, Doric Θέμιτος Pind. O. 13. 11, also Pl. Rep. 380 a. In the Attic, Θέμις occurs mostly in certain forms of expression, where it is used without declension, as an adjective or neuter noun; thus, Θέμις ἐστί, *it is lawful*; φασὶ ... Θέμις εἶναι, *they say that it is lawful*, Pl. Gorg. 505 d; τὸ μὴ Θέμις, *that which is not lawful*, Æsch. Sup. 335.

ὁ Θεράπων, *attendant*, G. Θεράποντος, &c.; poet. A. Θέραπα, Pl. N. Θέραπι Eur. Ion. 94.

ὁ κάλως, *cable* (r. καλα-, Att. Dec. II.), G. κάλω, &c.; Ion. κάλος, -ου, &c. a. 260 and Hdt.; in the later Epic, Pl. κάλεις, &c., Ap. Rh. 2. 725.

ὁ λαγώς, *hare* (r. λαγα-, Att. Dec. II.), G. λαγώ, A. λαγών, λαγῶ, &c.; Ion. λαγός, -οῦ, &c., Hdt., also Pl. N. λαγοί Soph. Fr. 113, A. Dor. (§ 45. 5) λαγός Hes. Sc. 302; Epic λαγῶς, -οῦ, Hom.

ὁ, ἡ μάρτυς (in late writers μάρτυρ), *witness*, G. μάρτυρος, D. μάρτυρι, A. μάρτυρα, rarer μάρτυν · D. pl. μάρτυσι · Epic ὁ μάρτυρος, -ου, π. 423.

ὁ, ἡ ὄρνις, *bird*, G. ὄρνιθος (Dor. ὄρνιχος, § 69. II.), D. ὄρνιθι, A. ὄρνιθα and ὄρνιν · Pl. ὄρνιθες, &c.; from r. ὀρνε-, Sing. N. ὀρνίς, A. ὀρνίν, Pl. N. ὀρνεις, G. ὀρνεων, A. ὀρνεις and ὀρνίς (§ 119). Another form is τὸ ὀρνεον, -ου.

ὁ ὀρφῶς and ὀρφός, a sea-fish, G. ὀρφά and ὀρφοῦ. Compare κάλως, λαγῶς.

ἡ πνύξ, *pnux*, G. πυνκός, D. πυνκί, A. πύνκα · later G. πυνκός, D. πυνκί, A. πύνκα. The proper root is πυνκ- (compare the adj. πυνκός); but from the difficulty of appending *s* in the theme, transposition took place (§ 64. 3), which afterwards extended, through the influence of analogy, to the oblique cases.

ὁ σής, *moth*, G. σεός, and in later writers σητός.

ἡ σμῶδιξ, *weal*, B. 267, G. σμῶδιγγος, &c.; N. pl. σμῶδιγγες Ψ. 716.

ὁ φθόις, contr. φθοῖς, *cake*, G. φθοῖός · N. pl. φθοῖς and φθόεις · also ἡ φθοῖς -ίδος · N. pl. φθοῖδες. See § 119.

ἡ χεῖρ, *hand*, G. χεῖρός and χερός, &c. For the common forms, see ¶ 12. The other forms are also found in the poets and in Ionic prose.

ὁ χοῦς, the name of a measure, G. χόος, &c., like βούς (¶ 14); from r. χοε-, the better Attic G. χοέως, χοῶς, A. χοέα χοῶ, Pl. A. χοέας χοῶς (§ 116. β); also Dat. Ion. χοέϊ Hipp.

τὸ χρεός (Ep. χρεῖος, § 47), *debt*, G. χρέους · Pl. N. χρεῖα (§ 37. 1); from r. χρεῖ-, N. (χρεῖος, χρεῖς) χρέως, G. (χρεῖος, χρεῖος, χρεῖς) χρέως (§§ 33, 35)

ὁ χρώς, *skin, surface*, G. χρωτός, D. χρωτί (χρῶ, § 104) A. χρῶτα · Ion. and poet. G. χροός, D. χροῖ, A. χροά.

For Ζεύς, Οἰδίπους, Πάτροκλος, and υἱός, see ¶ 16.

NOTE. Add the poetic Nom. ἡ δῶς Hes. Op. 354, = δόσις, *gift*; Acc. λίβα Æsch. Fr. 49, 65, = λιβάδα from ἡ λιβάς, *libation*; Nom. ὁ λῆς O. 275, Acc. λῆν A. 480, = λείων Γ. 23, λείοντα Σ. 161, *lion* (in the later Epic, Pl. λῆες, λῆεσσι); Dat. μᾶστι Ψ. 500, Acc. μᾶστιν ο. 182, = μᾶστιγι E. 748, μᾶστιγα E. 226, from ἡ μᾶστιξ, *scourge*; ὁ Σαρπηδών, G. Σαρπηδόνης and Σαρπηδόντος, V Σαρπηδον · Nom. pl. στάγες Ap. Rh. 4. 626, = σταγόνες from ἡ σταγών,



*drop*; Dat. ὕδρι Hes. Op. 61, Theog. 955, = ὕδατι from τὸ ὕδωρ, *water* (so Nom. ὕδα; Call. Fr. 466).

## § 124. 2. HETEROCLITES.

### a. Of the First and Third Declensions.

οἱ Ἀῖδης, poetic Ἀΐδης, *Hades*, G. ου, &c.; Dec. III. Epic G. Ἀΐδος, D. Ἀΐδ. Another poetic form is Ἀΐδωνεύς, G. -έως, Ion. -ῆος.

ὁ Θαλῆς, *Thales*, G. Θάλεω (§ 96. 7) and Θάλητος.

ὁ λᾶς, contracted λᾶς, *stone*, G. λᾶος, and λάου Soph. Œd. C. 196, D λᾶϊ A λᾶαν, λᾶν, and λᾶα Call. Fr. 104, Pl. N. λᾶες, &c.

ὁ μύκης, *mushroom*, G. μύκου and μύκητος.

ἡ πτυχή, -ῆς, and mostly Ep. πτύξ, G. πτυχός, *fold*.

ἡ φρίκη, -ης, poetic φρίζ, G. φρίκος, *shudder, ripple*.

NOTES. a. Add some proper names in -ης, of which a part admit a double formation throughout, as Χάρης. but others only in particular cases; thus Στρεψιάδης, -ου, has (Ar. Nub. 1206) Voc. Στρεψιάδες. Some refer to this head the double Acc. in § 114. N. For γυνή, see § 101. γ.

b. Add, also, the Epic Dat. ἀλκί (always in the phrase ἀλκὶ πεποιθώς E 299), = ἀλκῆ (ω. 509) from ἀλκή, *might*; Nom. ἡ ἄρπαξ Hes. Op. 354, = ἄρπαγή, *robbery*; Acc. ἰῶκα A. 601, = ἰωκὴν from ἰωκή (E. 740), *battle-din* Acc. κρόκα Hes. Op. 536, = κρόκην from κρόκη, *woof* (also Pl. N. κρόκες Antip. Th. 10. 5); Dat. pl. ῥόδεσσιν Ap. Rh. 3. 1020, = ῥόδοις from ῥόδον, *rose*; Dat. ὑσμῖνι B. 863, Θ. 56, = ὑσμίνη (Υ. 245) from ὑσμίνη, *battle*; Acc. φύγα (only in φύγαδε, *to flight*, Θ. 157, &c.), = φυγὴν from φυγή, *flight*; and the Doric Gen. fem. αἰγῶν Theoc. 5. 148, 8. 49, for αἰγῶν from αἶξ, *goat* (so Gen. νησάων Call. Del. 66, 275, for νήσων from ἡ νῆσος of Dec. II.).

### β. Of the Second and Third Declensions.

τὸ δάκρυον and poet. δάκρυ, *tear*, G. δακρύου, D. δακρύφ. Pl. N. δάκρυα, G. δακρύων, D. δακρύοις and δάκρυσι Th. vii. 75.

τὸ δένδρον and Ion. δένδρεον, *tree*, G. δένδρου, &c.; Dec. III. D. δένδρει, A. δένδρος Hdt. vi. 79, Pl. N. δένδρη, D. δένδρεσι (the more common form of the Dat. pl. even in Attic prose; e. g. Th. ii. 75).

ὁ ἰκτῖνος, *hawk*, G. ἰκτίνου, &c.; Dec. III. rarer A. ἰκτῖνα Ar. Fr. 525, Pl. N. ἰκτῖνες Pausan. 5. 14.

ὁ κλάδος, *twig*, G. κλάδου, &c.; Dec. III. poet. D. κλαδί, A. κλάδα, Pl. D. κλάδεσι Ar. Av. 239, κλαδέεσσι, A. κλάδας.

ὁ κοινῶς, *sharer*, G. κοινωνοῦ, &c.; Dec. III. Pl. N. κοινῶνες Cyr. viii. 1. 25, A. κοινῶνας Ib. 16.

τὸ κρίνον, *lily*, G. κρίνου, &c.; Dec. III. Pl. N. κρίνεα Hdt. ii. 92, D. κρίνεσι Ar. Nub. 911.

τὸ ὄνειρον and ὁ ὄνειρος, *dream*, G. ὄνειρου and ὄνειρατος. Pl. ὄνειρα, and more frequently ὄνειρατα. Derived from ὄναρ (§ 127).

ἡ πρόχοος, contr. πρόχους, *ewer*, G. πρόχου, &c.; Dec. III. Pl. D. πρόχουσι Ar. Nub. 272.

τὸ πῦρ, *fire*, G. πῦρός, D. πῦρί Dec. II. Pl. N. πῦρά, *wash-fires*, D. πῦρεῖς.

ὁ στίχος, row, G. στίχου, &c.; Dec. III. poet. fem. G. στιχός Π. 173, Pl. N. στίχης Pind. P. 4. 373, A. στίχας Ar. Eq. 163.

NOTE. Add the poet. Dat. pl. ἀνδραπόδεσσι H. 475, = ἀνδραπόδοις from ἀνδράποδον, slave; Nom. ἔρος Ξ. 315, Acc. ἔρον I. 92, = ὁ ἔρως Γ. 442, love, A. ἔρωτα Hom. Merc. 449; Gen. pl. μῆλᾶτων Lyc. 106, = μῆλων from μῆλον, sheep; Acc. οἶκα (only in οἶκαδε, homeward, often in Hom. and even used in Attic prose, vii. 7. 57), = οἶκον from οἶκος, house; Pl. N. προσώπατα σ. 192, D. προσώπασι H. 212, = πρόσωπα, προσώπεις, from πρόσωπον, face. For Οἰδίπους, Πάτροκλος, and υἱός, see ¶ 16.

### γ. Of the Attic Second and Third Declensions.

ἡ ἄλως, threshing-floor, G. ἄλω, ἄλωνος, and poet. ἄλωος.

ὁ μήτρως, maternal uncle, G. μήτρω and μήτρως · Pl. μήτρεις.

ὁ Μίνως, Minos, G. Μίνω and Μίνωος.

ὁ πάτρως, paternal uncle, G. πάτρω and πάτρως · Pl. πάτρεις.

ὁ ταῶς and ταῶν, peacock, G. ταῶ and ταῶνος · Pl. N. ταῶ, ταοί, and ταῶνις

ὁ τυφῶς, whirlwind, G. τυφῶ and τυφῶνος.

## § 125. 3. HETEROGENEOUS NOUNS.

### α. Of the Second Declension.

ὁ δεσμός, band, Pl. τὰ δεσμά and οἱ δεσμοί.

τὸ ζυγόν and ὁ ζυγός, yoke, Pl. τὰ ζυγά.

ὁ θεσμός (Dor. τεθμός), institute, Pl. οἱ θεσμοί and τὰ θεσμά.

ὁ λύχνος, lamp, Pl. τὰ λύχνα and οἱ λύχνοι.

τὸ νῶτον and ὁ νῶτος, back, Pl. τὰ νῶτα.

ὁ σῖτος, corn, Pl. τὰ σῖτα.

ὁ σταθμός, station, balance, Pl. οἱ σταθμοί and τὰ σταθμά, stations, τὰ σταθμά, balances.

ὁ Τάρταρος (ή Pind. P. 1. 29), Tartarus, Pl. τὰ Τάρταρα.

### β. Of the Third Declension.

τὸ κᾶρᾶ and (Soph. Ph. 1457) κᾶρτα, head, poetic, G. κᾶρτός (τῆς, Eur. El. 140), D. κᾶρτί and κᾶρα Soph. Ant. 1272, A. τὸ κᾶρᾶ, τὸν and τὸ κᾶρτα Eur. El. 148 (cf. 150), Fr. Arch. 16, Soph. Ed. T. 263; Pl. A. τοὺς κᾶρτας Eur. Phoen. 1149. The following forms are found in Homer:

S. N. κᾶρη

G. κᾶρητος

D. κᾶρητι

A. κᾶρη, κάρ Π. 392

P. N. κᾶρᾶ Cer. 12

G.

D.

καρῆᾶτος

καρῆᾶτι

καρῆᾶτα

κᾶρτός

κᾶρτί

κᾶρτα Δ. 92

κᾶρᾶτος

κᾶρᾶτι

κᾶρᾶτα

κᾶρᾶτων

κᾶρσί, κᾶρᾶτεσφι, K. 152, 156

κᾶρᾶτος λ. 588

κᾶρᾶτι

κᾶρᾶτα

κᾶρᾶτος

κᾶρᾶτι

κᾶρᾶτα

κᾶρᾶτων

κᾶρσί, κᾶρᾶτεσφι, K. 152, 156

κᾶρᾶτος

κᾶρᾶτι

κᾶρᾶτα

κᾶρᾶτος

κᾶρᾶτι

κᾶρᾶτα

κᾶρᾶτων

κᾶρσί, κᾶρᾶτεσφι, K. 152, 156

Other poets (not Attic) have also forms of κᾶρη as a fem. of Dec. I.; thus, G. κᾶρης Call. Fr. 125, Mosch. 4. 74, κᾶρη Theog. 1018.

### γ. Of Different Declensions.

Dec. I. and II. ἡ πλευρά and τὸ πλευρόν, rib; ὁ φθογγός and ἡ φθογγή

voice; ἡ χῶρα and ὁ χῶρος, *space*: Dec. I. and III. ἡ δίψα, -ης, and τὸ δίψος -εος, *thirst*; ἡ νάπη and τὸ νάπος, *dell*; ἡ βλάβη and τὸ βλάβος, *injury*; ἡ γνώμη and Ion. and poet. τὸ γνώμα, -ατος, *opinion*; τὸ πάθος and ἡ πάθη, *suffering*: Dec. II. and III. ὁ ὄχος (Dor. ὄκχος), -ου, and τὸ ὄχος, -εος, and also τὸ ὄχημα, -ατος, *carriage*; ὁ and τὸ σκότος (and also ἡ σκοτία), *darkness*; ὁ and τὸ κύφος, *cup*; &c.

## B. DEFECT OF DECLENSION.

§ 126. 1. Some words receive *no declension*, as the names of the letters, some foreign proper names, and a few other foreign words. Thus, τὸ, τοῦ, τῷ ἄλφα · ὁ, τοῦ, τῷ, τὸν Ἀβραάμ · τὸ, τοῦ, τῷ πάσχα, *passover*.

NOTE. A word of this kind is termed *indeclinable*, or an *aptote* (ἄπτωτος, *without cases*).

2. A few diminutives and foreign proper names, whose root ends with a vowel, receive *c* in the Nom., *v* in the Acc., and, if the vowel admits it, an *iota subscript* in the Dat., but have no further declension; as

ὁ Διονῦς (dim. from Διονύσος, *Bacchus*), G. Διονῦ, D. Διονῦ, A. Διονῦν, V. Διονῦ.

ὁ Μηνᾶς (dim. from Μηνόδωρος), G. Μηνᾶ, D. Μηνᾶ, A. Μηνᾶν, V. Μηνᾶ.

ὁ Μασκᾶς, G. Μασκᾶ, D. Μασκᾶ, A. Μασκᾶν, V. Μασκᾶ.

ὁ Ἰαννῆς, G. Ἰαννῆ, D. Ἰαννῆ, A. Ἰαννῆν, V. Ἰαννῆ.

ὁ Ἰησοῦς, *Jesus*, G. Ἰησοῦ, D. Ἰησοῦ, A. Ἰησοῦν, V. Ἰησοῦ.

ὁ Γλοῦς. See § 16.

3 Many nouns are defective in *number*. Thus,

α. Many nouns, from their signification, want the plural; as, ὁ, ἡ ἀήρ, *the air*, ὁ χαλκός, *copper*, τὸ ἔλαιον, *oil*, ἡ ταχυτής, *swiftness*. Proper and abstract nouns are seldom found in the plural, except when employed as common nouns.

β. The names of festivals, some names of cities, and a few other words want the singular; as, τὰ Διονύσια, *the feast of Bacchus*, αἱ Ἀθῆναι, *Athens*, οἱ ἐτησίοι, *the trade-winds*.

§ 127. 4. Some nouns are employed only in particular cases, and these, it may be, occurring only in certain forms of expression. Of this kind are,

δέμας, *body, form*, Nom. and Acc. neut.

ἐπίκλην, *surname*, Acc. fem. (= ἐπίκλησιν), commonly used adverbially.

λίπα, *with oil*, Dat. neut., perhaps shortened from λίπα. Some regard it as Acc.

μάλης, *arm-pit*. Gen. fem., only in the phrase ὑπὸ μάλης, *under the arm, secretly*; also, in late writers, ὑπὸ μάλην. Otherwise the longer form, ἡ μασχάλη, is employed.

μέλει, Voc. masc. and fem., used only in familiar address; ὦ μέλει, *my good friend*.



ὄναρ, *sleep, dream*, and ὕπαρ, *waking, reality*, N. and A. neut. See ἄνευρον (§ 124. β).

ὄσσε, *eyes*, Du. N. and A. neut.; Pl. G. ὄσσων, D. ὄσσοις.

ὄφελος, *advantage*, and ἡδός (Ep.), *pleasure*, N. neut.

τάν or τᾶν, only Attic and in the phrase ὦ τάν, *good sir, sirrah*.

NOTES. α. Add the poet. Nom. and Acc. neut. δῶ (root δαμ-, § 63) A 426, = δῶμα, *house*, κριθῆ (r. κριθ-) Θ. 564, = ἡ κριθή, *barley*, ἄλφι (r. ἀλφισ-) Hom. Cer. 208, = ἄλφιτον, *barley-meal*, γλάφυ, *hollow*, Hes. Op. 531, ἔρι Phil. let. ap. Strab. 364, = ἔριον, *wool* (compare, with these neuters, βρι and ῥά, § 136. β); Dat. fem. δαῖ (ι), *battle*, N. 286 (akin to this, Acc. δάιν Call. Fr. 243); Dat. λιτί Σ. 352, Acc. sing. masc. or pl. neut. λιτα α. 130, = Dat. and Acc. of τὸ λίνον, *linen*; Acc. fem. νίφα, *snow*, Hes. Op. 533 (from which ἡ νιφάς, -άδος, *snow-flake*); Voc. ἡλέ O. 128, = ἡλέε β. 243, from ἡλεός, *crazed*.

β. A word which is only employed in a single case, is termed a *monoptote* (μόνος, *single*, πτῶσις, *case*); in two cases, a *diptote*; in three, a *triptote*; in four, a *tetraptote*.

## CHAPTER III.

### DECLENSION OF ADJECTIVES AND PARTICIPLES.

[ΠΠ 17-20, 22.]

§ 128. Adjectives are declined like substantives, except so far as they vary their form to denote variation of gender (§ 74. δ). In this respect, they are divided into three classes, *adjectives of one, of two, and of three terminations*.

NOTE. In adjectives of more than one termination, the *masculine* is regarded as the primary gender, and the root, theme, and declension of the masculine, as the general root, theme, and declension of the word. The mode of declining an adjective is commonly marked by subjoining to the theme the other forms of the Nom. sing., or their endings; and, if necessary, the form of the Gen. sing. Thus, ἄδικος, -ον · σαφής, -ές · φίλος, -α, -ον · ὁ, ἡ δίπλους, -οδος, τὸ δίπουν.

§ 129. I. ADJECTIVES OF ONE TERMINATION are declined precisely like nouns, and therefore require no separate rules or paradigms. They are confined, in the language of prose, to the masculine and feminine genders, and some of them are employed in a single gender only. E. g.

1. Masculine. Dec. I. ὁ γεννάδας, -ου, *noble*, ὁ μονία, -ου, *solitary*, ὁ ἐθελοντής, -οῦ, *voluntary*; Dec. III. ὁ γέρον, -οντος, *old*, ὁ πένης, -ητος, *poor* (yet Hesych. gives ἡ πένησσα).

2. Feminine. Dec. III. ἡ μαινάς, -άδος, *frantic*, ἡ πατρίς, -ίδος, *native*, ἡ Τρωάς, -άδος, *Trojan*, ἡ Δωρίς, -ίδος, *Dorian*.

3. Masculine and Feminine. Dec. III. ὁ, ἡ ἀγνός, -ῶτος, *unknown*, ὁ, ἡ ἄπαις, -αῖδος, *childless*, ὁ, ἡ ἡλίζ, -κος, *of the same age*, ὁ, ἡ ἡμιθνής, -ῆτος, *half-dead*, ὁ, ἡ φυγός, -άδος, *fugitive*.

NOTE. The indirect cases of adjectives of one termination and of Dec. III., are sometimes employed by the poets as neuter; as, γνώμην τε μεγάλην ἐν πένητι τώματι Eur. El. 372, μανιάσιν λυσσήμασιν Id. Or. 270, δρομάσι δινεύων βίε-φάροις Ib. 837.

§ 130. II. ADJECTIVES OF TWO TERMINATIONS have the same form for the *feminine* as for the *masculine*, but have a distinct form for the *neuter* in the direct cases singular and plural.

REMARKS. α. Adjectives which form the neuter must be either of Dec. II. or III. (§ 79), and, if of Dec. III., cannot have either a labial or a palatal characteristic (§ 101). To adjectives which cannot form the neuter, this gender is sometimes supplied from a kindred or derived root; as, ὁ, ἡ ἄρπαξ, -αγος, *ravenous*, τὸ ἄρπακτικόν.

β. The neuter must have two distinct forms, and can have only two, one for the direct cases singular, and the other for the direct cases plural (§ 80). Hence, every complete adjective must have two terminations. A neuter plural is sometimes given, though rarely, to adjectives which do not form the neuter singular; as, τέσσα πατρός ἀπάτορα Eur. Herc. 114, ἔθνεα ... ἐν ἡλὺδα Hdt. viii. 73.

γ. In δίπους (§ 17), and in similar compounds of πούς, *foot*, the Neuter sing., on account of the difficulty of forming it from the root, is formed from the theme, after the analogy of contracts of Dec. II. (§ 18); thus, ὁ, ἡ δίπους, τὸ δίπουν· ὁ, ἡ τρίπους, -ιδος, *three-footed*, τὸ τρίπουν. Cf. § 136. 2.

§ 131. III. ADJECTIVES OF THREE TERMINATIONS differ from those of two in having a distinct form for the *feminine*.

It is only in the first declension that the feminine has a distinct form from the masculine. These adjectives, therefore, must be of two declensions, uniting the *feminine* forms of the first with the *masculine* and *neuter* of the second or third. The feminine is formed according to the following rules.

RULE 1. If the theme belongs to the *second declension*, the feminine affixes of the first are annexed to the *simple root*.

If the root ends in ε, ι, ρ, or ρο, the feminine is declined like σκιά· otherwise, like τιμή (§ 7, § 93).

Thus, φιλία, φιλιᾶς· σοφή, σοφῆς· χρυσέα, διπλή (§ 18); μακρός, ἑ, ἡ μακρά, ἄθρόος, -ᾶ, -ον, *dense*; καλός, -ή, -όν, *beautiful*, μέσος, -η, -ον, *middle*, νεγάρ, μένος, -η, -ον, *written*.

§ 132. RULE II. If the theme belongs to the *third declension*, the feminine affixes of the first are annexed to the *root increased by σ* (i. e. to the theme before euphonic changes).

Thus, from the roots παντ-, χαριεντ- (§ 19), βουλευοντ-, ἄραντ-, φανεντ (§ 22), are formed the feminines (πάντσα, πάνσα) πᾶσᾶ, (χαριέντσα, χαρίενσα) χαρίεσσα, (βουλεύοντσα) βουλεύουσα, (ἄραντσα) ἄρᾶσα, (φανέντσα) φανείσα (§§ 55, 57, 58).

The following SPECIAL RULES are observed in the formation of the feminine, when the theme belongs to Dec. III.

1. After ε or ο, the σ which is added to the root becomes ε (§ 50), which is then contracted, with ε into ει, and with ο into υι. Thus, from the roots ἡδε- (§ 19), and εἶδοτ- (§ 22), are formed the feminines (ἡδέεσα, ἡδέεα) ἡδεῖᾶ, (εἰδότσα, εἰδόσα, εἰδόεα) εἰδυῖᾶ.

NOTES. α. The diphthong ου never stands before the affixes of Dec. I. The concurrence of open vowels which would be thus produced seems to have displeased the Greek ear. Hence the contraction, in this case, of οε into the closer diphthong υι.

β. In the *contracted perfect participles*, which have a long vowel in the last syllable of the root, the σ remains. Thus, from ρ. ἵστωτ- (contr. from ἵσταοτ-, from the verb ἵστημι, to stand) is formed the feminine (ἵστωτσα) ἵστωσᾶ (§ 22).

γ. The fem. termination -εῖᾶ is commonly shortened in Ionic prose, and sometimes in Epic and other poetry, to εἶᾶ (sometimes Ion. ἐη, especially in Hipp.); as, βαθία, εὐρεία Hdt. i. 178, βαθύν Ib. 75, βαθύης E. 147 (but βαθύης B. 92), ὠκία B. 786, ἄδεια Theoc. 3. 20, ταχεῖων Theog. 715. So, even in Attic prose, Buttmann edits from the best Mss. ἡμισίας Pl. Meno, 83 c. On the other hand, the poets, in a few instances, prolong -έα of the Neut. pl. to -εῖᾶ for the sake of the metre (§ 47. N.); as, ὄξειᾶ Hes. Sc. 348, ἄδειᾶ Soph. Tr. 122 (so σκίόειν for σκίόεν, Ap. Rh. 2. 404, δακρυέειν Id. 4. 1291).

2. After a liquid, the σ which is added becomes ε, which is then transposed, and contracted with the preceding vowel into a diphthong. Thus, from the roots μελαν- (§ 19), τερεν- (r. of τέρεν, tender), πιερ-, are formed the feminines (μέλανσα, μελαινα) μέλαινᾶ, (τέρενσα, τερεενα) τέρεινᾶ, πείρᾶ (§ 134. δ) Compare §§ 56, 57.

3. If the root, after the addition of σ, and the consequent changes, ends in ι or ρ, the feminine is declined like σκιά· but if it ends in σ or ν, like γλῶσσα (§ 7, §§ 92, 93); as, ἡδεῖᾶ, ἡδεῖᾶς· πᾶσᾶ, πάσης· μέλαινᾶ, μελαίνης (§ 19); πείρᾶ, πείρᾶς. Observe that the α in the direct cases is always short. See § 92.



§ 133. Of those words which belong to the general class of ADJECTIVES (§ 73), the following have three terminations:—

1. All participles; as, βουλευών, ἄρας, εἰδώς (§ 22).

NOTE. In *participles*, which partake of the *verb* and the *adjective*, a distinction must be made between the *root*, *affix*, *connecting vowel*, and *flexible ending of conjugation*, and those of *declension*; thus, in the genitive βουλευόντος, the root of conjugation is βουλευ-, and the affix -οντος • while the root of declension is βουλευοντ-, and the affix -ος.

2. All comparatives and superlatives in -ος; as, σοφώτερος, -ᾶ, -ον, *wiser*; σοφώτατος, -η, -ον, *wisest*.

3. All numerals, except cardinals from 2 to 100 inclusive; as, διακόσιοι, -αι, -α, *two hundred*, τρίτος, -η, -ον, *third*.

4. The article and adjective pronouns, except τίς (τις). See § 24.

5. Simple adjectives in -ος, -εις, and -υς, with a few other adjectives; as, φίλιος, σοφός, χρύσεος (§ 18); χαρίεις, ἡδύς • πᾶς, μέλας (§ 19); ἐκών, -οῦσα, -όν, G. -όντος, *willing*; τάλας, -αινα, -αν, G. -ανος, *wretched*; τέρην, -εινα, -εν, G. -ενος, *tender*.

NOTES. α. For the number of terminations in adjectives in -ος, only general rules can be given. For the most part, simples have three terminations, and compounds, but two. Yet some compounds have three, and many simples, particularly derivatives in -ειος, -ιος, and -ιμος, have but two. Derivatives from compound verbs, as being themselves uncompounded, especially those in -κος, -τος, and -τέος, have more commonly three terminations. In many words, usage is variable. See γ.

β. Adjectives in -ως, of the Attic Dec. II., have but two terminations; as, ἀγήρως (§ 17), ὁ, ἡ εὐγεως, τὸ εὐγεων, *fertile*. For πλέως, see § 135.

γ. In (a.) words in which the Fem. has commonly a distinct form, the form of the Masc. is sometimes employed in its stead. And (b.), on the other hand, a distinct form is sometimes given to the Fem. in words in which it is commonly the same with the Masc. Thus, we find as feminine,

(a.) Adjectives in -ος (particularly in Attic writers, § 74. ε), δῆλος Eur. Med. 1197, φαῦλος Id. Hipp. 435, Th. vi. 21, ἀναγκαῖον Th. i. 2, κλυτός B. 742 • Adjectives in -υς (particularly in Epic and Doric poetry), ἡδύς μ. 369, ἀδεία Theoc. 20. 8, θηλύς T. 97, πολύν K. 27; Comparatives, Superlatives, Participles, and Pronouns (all rarely, except in the dual, see δ.), ἀπορώτερος Th. v. 110, δυσμεβολώτατος Id. iii. 101, ὀλωτάτος δ. 442; τιθέντες Æsch. Ag. 560 • τηλικούτος Soph. El. 613, CEd. C. 751.

(b.) ἀθανάτη K. 404, θηροφόνη Theog. 11, πολυξέναν Pind. N. 3. 3, πολυτιμήτη Ar. Pax, 978, for the common ἡ ἀθάνατος, &c. This use is especially epic and lyric.

δ. This use of the masc. form for the fem. is particularly frequent in the *dual*, in which, from its limited use, the distinction of gender is least important; as, τῶ χεῖρε vi. 1. 8 (the fem. form τᾶ scarcely belongs to classic Greek); τούτω τῶ ἡμέρα Cyr. i. 2. 11; τούτοιον δὴ τοῦν κινήσειον Pl. Leg.

898 a.; δύο τινέ ἴστον ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα... τοῦτο Pl. Phædr. 237 d.; ἰδόντε καὶ παθοῦσα Soph. Œd. C. 1676; πληγέντι Q. 455.

§ 134. To some adjectives, feminine forms are supplied from a kindred or derived root. These forms may be either required to complete the adjective, or they may be only special feminines, used (particularly in poetry and the dialects) by the side of forms of the common gender (cf. § 74. ε). The feminines thus supplied most frequently end in -ις, G. -ιδος, but also in -ας, G. -αδος, in -εια, -ειρα, &c. (for the use of δ as a feminine formative, see § 118). Thus,

α. Masculines in -ης of Dec. I., and in -εύς of Dec. III., have often corresponding feminines in -ις, -ιδος. These words are chiefly patris and gentiles, or other personal designations, and are commonly used as substantives. Thus, ὁ παλῆτης, -ου, *belonging to a city* (Θεοὶ πολῖται Æsch. Th. 253), *citizen*, ἡ πολῖτις, -ιδος · ὁ ἐκέτης, ἡ ἐκέτις, *suppliant*; ὁ Σκύθης, ἡ Σκύθις, *Scythian*; ὁ Μεγαρεύς, -ίως, ἡ Μεγαρίς, *Megarian*.

β. The compounds of ἔτος, *year* (in -ης, -ες of Dec. III., but sometimes in -ης, G. -ου of Dec. I.), have often a special fem. in -ις, -ιδος; as, ὁ, ἡ ἐπῆτης, τὸ ἐπῆτες, *seven years old*, and ἡ ἐπῆτις, -ιδος · τὸν ἔξῃ καὶ τὴν ἔξῃ Pl. Leg. 794 c.; τὰς τριακοντούταις σπονδάς Th. i. 23, but τριακοντούτων σπονδῶν Ib. 87.

γ. Some compounds in -ης, -ες have a poetic (particularly Epic) fem. in -ια; as, ἡριγενής, -ές, ἡ ἡριγενεῖα A. 477. So μουνογενεῖα, ἡδυπέπια, θεσπιέπια Soph. Œd. T. 463.

δ. Add ὁ, ἡ πίων, and ἡ πειρά, τὸ πιον, *fat*; ὁ πρέσβυς, *old, venerable*, Fem., chiefly poet., πρέσβᾶ, πρέσβῃ, πρέσβειρᾶ, πρεσβῆς, πρέσβις · ὁ, ἡ μάκαρ, and ἡ μάκαιρᾶ, *blessed*, poetic; ὁ, ἡ πρόφρων, and Ep. ἡ πρόφρασσᾶ K. 290, *kind*.

§ 135. IRREGULAR ADJECTIVES. Among the adjectives which deserve special notice are the following.

μέγας, *great*, and πολὺς, *much* (§ 20). In these adjectives, the Nom. and Acc. sing. masc. and neut. are formed from the roots μεγα- and πολε-, according to Dec. III. The other cases are formed from the roots μεγαλ- and πολλ-, according to Dec. I. and II. The Voc. μεγάλε occurs only Æsch. Th. 822. From its signification, πολὺς has no dual. For the Homeric inflection of πολὺς, see § 20. In Herodotus, the forms from πολλός prevail throughout, yet not to the entire exclusion of the other forms. The Epic forms sometimes occur in the Attic poets.

ὁ πλέως, ἡ πλέᾶ, τὸ πλέων, *full*. The Masc. and Neut. are formed from πλα-, according to the Attic Dec. II. (§ 93); the Fem. is formed from πλε-. Ion. πλέος, Ep. πλεῖος, -η, -ον. So, likewise, in Att. writers, the plural compounds ἔμπλεοι, ἔκπλεα Cyr. vi. 2. 7, περίπλεα Ib. 33. In like manner ἵλεα Pl. Phædo, 95 a, N. pl. from ἵλεως, -ων, contr. from ἵλαος, -ον.

ὁ πρᾶος (by some written πρᾶος), ἡ πραῖα, τὸ πρᾶον (πρᾶον), *mild*. In this adj., forms from πρᾶ-, of Dec. II., and from πραι-, of Dec. III., are blended (see § 20). Ion. πρηῖς.

ὁ, ἡ σῶς, τὸ σῶν, *safe*. In this adj., contract forms from πρᾶ- are blended

with forms from  $\tau$  σω- (contr. from  $\sigma\alpha\sigma$ -), belonging partly to Dec. II. and partly to Dec. III. Thus,

	$\delta, \eta$		$\tau\delta$
S. N.	( $\sigma\acute{\alpha}\sigma$ ) $\sigma\acute{\omega}\varsigma$	$\sigma\acute{\omega}\varsigma$ iii. 1. 32	( $\sigma\acute{\alpha}\sigma\eta$ ) $\sigma\acute{\omega}\eta$
A.	( $\sigma\acute{\alpha}\sigma\eta$ ) $\sigma\acute{\omega}\eta$		
P. N.		$\sigma\acute{\omega}\iota$ , ( $\sigma\acute{\omega}\iota\varsigma$ ) $\sigma\acute{\omega}\iota\varsigma$	( $\sigma\acute{\alpha}\alpha$ ) $\sigma\acute{\alpha}$ , $\sigma\acute{\omega}\alpha$
A.		$\sigma\acute{\omega}\iota\upsilon\varsigma$ , ( $\sigma\acute{\omega}\iota\alpha\varsigma$ ) $\sigma\acute{\omega}\iota\varsigma$	

There is also an Epic form  $\sigma\acute{o}\sigma$ . With the above may be compared the Homeric  $\zeta\acute{\omega}\varsigma$  E. 87, Acc.  $\zeta\acute{\omega}\eta$  II. 445, contr. from  $\zeta\alpha\sigma$ ,  $\zeta\alpha\acute{o}\eta$ , = the common  $\zeta\acute{\omega}\varsigma$ ,  $\zeta\acute{\omega}\eta$ , *living*.

136. REMARKS. 1. Some compounds of  $\gamma\acute{\epsilon}\lambda\omega\varsigma$ , *laughter*, and  $\kappa\acute{\epsilon}\rho\alpha\varsigma$ , *horn*, may receive either the Attic second, or the third declension; as,  $\phi\iota\lambda\acute{o}\gamma\epsilon\lambda\omega\varsigma$ , -ων, G. -ω and -ωτος, *laughter-loving*,  $\chi\rho\upsilon\sigma\acute{o}\kappa\epsilon\rho\omega\varsigma$ , -ων, G. -ω and -ωτος, *golden-horned*. Shorter forms also occur, according to the common Dec. II.; as,  $\delta\acute{\iota}\kappa\epsilon\rho\omega$ ,  $\eta\kappa\epsilon\rho\omega$ ,  $\acute{\alpha}\kappa\epsilon\rho\alpha$ .

2. Some compounds of  $\pi\acute{o}\delta\varsigma$ , *foot*, have secondary forms according to Dec. II.; as,  $\pi\omicron\lambda\acute{\upsilon}\pi\omicron\upsilon\varsigma$  (poet.  $\pi\omicron\upsilon\lambda\acute{\upsilon}\pi\omicron\upsilon\varsigma$ ), *many-footed*, G.  $\pi\omicron\lambda\acute{\upsilon}\pi\omicron\delta\omicron\varsigma$  and  $\pi\omicron\lambda\acute{\upsilon}\pi\omicron\upsilon$ · $\tau\rho\acute{\iota}\pi\omicron\upsilon\varsigma$ , -οδος, and Ep.  $\tau\rho\acute{\iota}\pi\omicron\varsigma$ , -ου, X. 164, *three-footed*;  $\text{Ἰρις ἀελλόπος}$  Θ. 109;  $\text{Ἰπποισιν ἀελλοπόδεσσιν}$  Hom. Ven. 218. See  $\text{Οἰδίπουν}$  (§ 16), and compare § 130. γ.

3. Among other examples of varied formation, we notice the Homeric  $\delta\acute{\iota}\psi$ ; B. 819, and  $\eta\psi$ ; II. 464, *good, brave*,  $\tau\delta\acute{\iota}\psi$  Γ. 235,  $\epsilon\psi$  E. 650 (both adverbial), and  $\eta\psi$  P. 456, Gen.  $\epsilon\psi\omicron\varsigma$  A. 393 (cf. § 121. 3), Acc.  $\epsilon\psi\eta$  Θ. 303, and  $\eta\psi\eta$  E. 628; Gen. pl. neut.  $\epsilon\acute{\alpha}\omega\eta$  Ω. 528;  $\delta\acute{\iota}\epsilon\rho\eta\tau\omicron\varsigma$  Δ. 266, *trusty*, Pl.  $\epsilon\rho\acute{\iota}\eta\tau\omicron\varsigma$ ,  $\epsilon\rho\acute{\iota}\eta\tau\alpha\varsigma$ , Γ. 47, 378;  $\delta\acute{\iota}\pi\omicron\lambda\acute{\upsilon}\rho\eta\eta\tau\omicron\varsigma$  λ. 257, *rich in sheep*, Pl.  $\pi\omicron\lambda\acute{\upsilon}\rho\eta\eta\tau\omicron\varsigma$  I. 154 (see also  $\pi\omicron\lambda\acute{\upsilon}\alpha\rho\eta$  below, 4. δ);  $\alpha\acute{\iota}\pi\upsilon\varsigma$   $\delta\lambda\epsilon\theta\rho\omicron\varsigma$  N. 773,  $\text{Ἴλιον αἰπύ}$  O. 71,  $\text{Ἴλιος αἰπεινή}$  N. 773,  $\pi\acute{o}\lambda\iota\eta$   $\alpha\acute{\iota}\pi\eta\eta$  N. 625,  $\alpha\acute{\iota}\pi\acute{\alpha}$   $\rho\acute{\epsilon}\epsilon\theta\rho\alpha$  Θ. 369,  $\text{Πηδάσων αἰπήσεσσαν}$  Φ. 87;  $\acute{\alpha}\rho\gamma\eta\tau\iota$  Γ. 419,  $\acute{\alpha}\rho\gamma\eta\tau\alpha$  Θ. 133,  $\acute{\alpha}\rho\gamma\eta\tau\iota$  A. 818,  $\acute{\alpha}\rho\gamma\eta\tau\alpha$  Φ. 127;  $\acute{\alpha}\rho\gamma\upsilon\phi\omicron\eta$  Σ. 50,  $\acute{\alpha}\rho\gamma\upsilon\phi\omicron\eta$  Ω. 621;  $\pi\acute{o}\lambda\iota\eta$  ...  $\epsilon\psi\tau\epsilon\acute{\iota}\chi\epsilon\sigma\eta$  A. 129,  $\pi\acute{o}\lambda\iota\eta$   $\epsilon\psi\tau\epsilon\acute{\iota}\chi\epsilon\alpha$  Π. 57;  $\text{Ἰριὸν ἐριβάλακα}$  Γ. 74,  $\text{Τροίην ἐριβάλων}$  I. 329;  $\pi\omicron\lambda\acute{\upsilon}\tau\lambda\alpha\varsigma$  ε. 171,  $\pi\omicron\lambda\upsilon\tau\lambda\acute{\eta}\mu\omega\eta$  σ. 319,  $\pi\omicron\lambda\upsilon\tau\lambda\eta\tau\omicron\iota$  λ. 38; &c. Examples of adjectives of double formation, or of synonymous adjectives with different forms, might be greatly multiplied.

4. Among defective adjectives, we notice,

α.) The following, chiefly poetic:  $\delta, \eta$   $\acute{\alpha}\delta\alpha\kappa\rho\upsilon\varsigma$ ,  $\tau\delta\acute{\alpha}\delta\alpha\kappa\rho\upsilon$ , *tearless*, Acc.  $\acute{\alpha}\delta\alpha\kappa\rho\upsilon\eta$  (the other cases supplied by  $\acute{\alpha}\delta\acute{\alpha}\kappa\rho\upsilon\tau\omicron\varsigma$ , -ον);  $\pi\omicron\lambda\upsilon\delta\acute{\alpha}\kappa\rho\upsilon\varsigma$ , *tearful* (supplied in like manner by  $\pi\omicron\lambda\upsilon\delta\acute{\alpha}\kappa\rho\upsilon\tau\omicron\varsigma$ );  $\delta$   $\pi\rho\acute{\epsilon}\sigma\beta\upsilon\varsigma$  (for fem. see § 134. δ), *old*, as subst. *elder, ambassador* (in the last sense G.  $\pi\rho\acute{\epsilon}\sigma\beta\epsilon\iota\omega\varsigma$  Ar. Ach. 93), A.  $\pi\rho\acute{\epsilon}\sigma\beta\upsilon\eta$ , V.  $\pi\rho\acute{\epsilon}\sigma\beta\upsilon$ . Pl.  $\pi\rho\acute{\epsilon}\sigma\beta\epsilon\iota\varsigma$ ,  $\pi\rho\epsilon\sigma\beta\eta\epsilon\varsigma$  Hes. Sc. 245, *elders, ambassadors*, G.  $\pi\rho\acute{\epsilon}\sigma\beta\epsilon\iota\omega\eta$ , D.  $\pi\rho\acute{\epsilon}\sigma\beta\epsilon\iota\sigma\iota$ ,  $\pi\rho\epsilon\sigma\beta\epsilon\upsilon\sigma\iota\eta$  Lyc. 1056, A.  $\pi\rho\acute{\epsilon}\sigma\beta\epsilon\iota\varsigma$ , Du.  $\pi\rho\acute{\epsilon}\sigma\beta\eta$  Ar. Fr. 495 (the plur. in the sense of *ambassadors* was in common use; otherwise, the word was almost exclusively poetic, and its place supplied by  $\delta$   $\pi\rho\epsilon\sigma\beta\acute{\upsilon}\tau\eta\varsigma$ , *old man*, and  $\delta$   $\pi\rho\epsilon\sigma\beta\epsilon\upsilon\tau\eta\varsigma$ , *ambassador*);  $\phi\rho\omicron\upsilon\delta\omicron\varsigma$ , -η, -ον, *gone*, which, with the Nem throughout, has only the Gen.  $\phi\rho\omicron\upsilon\delta\omicron\upsilon$  Soph. Aj. 264.

β.) Poetic feminines and neuters, which have no corresponding masc.; as,  $\eta$   $\pi\acute{o}\tau\eta\eta$  (and sometimes  $\pi\acute{o}\tau\eta\acute{\alpha}$ ), *revered*,  $\tau\eta\eta$   $\pi\acute{o}\tau\eta\eta$ ,  $\alpha\acute{\iota}$   $\pi\acute{o}\tau\eta\eta\iota$ · $\eta$   $\theta\acute{\alpha}\lambda\epsilon\iota\acute{\alpha}$ ,  $\tau\acute{\alpha}$   $\theta\acute{\alpha}\lambda\epsilon\iota\alpha$ , *blooming, rich* (Hom.),  $\eta$   $\lambda\acute{\iota}\varsigma$  and  $\lambda\iota\sigma\sigma\acute{\eta}$  (always with  $\pi\acute{\epsilon}\tau\eta\eta$ ), μ. 64, 79, γ. 293, ε. 312, =  $\lambda\epsilon\iota\omega$ , fem. of  $\lambda\epsilon\iota\omega\varsigma$ , *smooth*;  $\tau\delta$   $\beta\rho\acute{\iota}$  (r.  $\beta\rho\iota\theta$ -) Hes. ap. Strab. 364, = neut. of  $\beta\rho\iota\theta\acute{\upsilon}\varsigma$ , *heavy*;  $\tau\delta$   $\rho\acute{\alpha}\delta$  (r.  $\rho\acute{\alpha}\delta$ -) Soph. Fr. 932, = neut. of  $\rho\acute{\alpha}\delta\iota\omicron\varsigma$ , *easy* (compare with  $\beta\rho\acute{\iota}$  and  $\delta\acute{\alpha}$ , the neuters  $\delta\acute{\omega}$ ,  $\kappa\acute{\rho}\acute{\iota}$ , &c., § 127. α);  $\eta$   $\tau\eta\epsilon\alpha$  and  $\epsilon\pi\acute{\iota}\eta\tau\alpha$ , *pleasing* (Hom.).



γ.) Poetic plurals which have no corresponding sing.; as οἱ θαμέες K. 264, and ταρφές A. 387 (yet ταρφύς Æsch. Th. 535), *thick, frequent*, αἱ θαμειαί A. 52, and ταρφειαί T. 357 (accented as if from θαμειός and ταρφειός), τὰ ταρφία A. 69, ἐρυσάρματες...ἵπποι Π. 370; οἱ πλέες A. 395, τοὺς πλέας B. 129 = πλείονες, πλείονας, *more*.

δ.) Poetic oblique cases which have no corresponding Nom.; as, τοῦ δυσδα μαρτος, *unhappily wedded*, Æsch. Ag. 1319; καλλιγύναικος, *having beautiful women*, Sapph. (135), καλλιγύναικι Pind. P. 9. 131, Ἑλλάδα καλλιγύναικα B. 683; πολύαρνι Θύεστη B. 106; πολυπάταγα θυμέλαν Pratin. ap. Ath. 617 c; ὑψικέρατα πέτραι Ar. Nub. 597; χέρηος, χέρηϊ, χέρηα, also Pl. χέρηες, χέρηα (of which χέρεια σ. 229, υ. 310, is a doubtful variation), A. 80. Δ. 400, &c. = χείρονος, &c., *worse*.

## CHAPTER IV.

### NUMERALS.

[Π 21, 25.]

§ 137. I. NUMERAL ADJECTIVES. Of numeral adjectives, the principal are, (1.) the CARDINAL, answering the question πόσοι; *how many?* (2.) the ORDINAL, answering the question πόστος; *which in order?* or, *one of how many?* (3.) the TEMPORAL, answering the question, ποστῆις; *on what day?* or, *in how many days?* (4.) the MULTIPLE (multiplex, *having many folds*), showing to what extent any thing is *complicated*; and the PROPORTIONAL, showing the *proportion* which one thing bears to another.

1. CARDINAL. For the declension of the first four cardinals, see Π 21. The cardinals from 5 to 100, inclusive, are indeclinable; as, οἱ, αἱ, τὰ, τῶν, τοῖς, ταῖς, τοῦς, τὰς, πέντε, *five*. Those above 100 are declined like the plural of φίλιος (Π 18).

NOTES. α. Εἷς, from its signification, is used only in the singular; δύο, only in the dual and plural; and the other cardinals only in the plural (except with collective nouns, in such expressions as ἄσπῃς μυρία καὶ τετρακοσία, 10,400 *infantry*, i. 7. 10, ἵππων ὀκτακισχιλίην, 8,000 *horse*, Hdt. vii. 85). For the dialectic as well as common declens. of the first four cardinals, see Π 21. We add references to authors for some of the less frequent forms: εἷς Hes. Th. 145, ἦς Theoc. 11. 33 (in some Mss.), Inscr. Heracl., ἱῶ Z. 422, οὐδαμίας (by some written οὐδαμάς) Hdt. iv. 114, δοῖά Γ. 236, δυῶν Hdt. i. 94, δυοῖσι Ib. 32, τριῖσι Hippon. Fr. 8, τέτορες Hdt. vii. 228 (Inscr. Lac.), τέτορας Hes. Op. 696, τετόρων Theoc. 14. 16, πίσυρες ε. 70, πίσυρας O. 680, τέτρας Hes. Fr. 47. 5, Pind. O. 10. 83. Dialectic forms of some of the higher numbers are, 5 πέμπε Æol., 12 δυνώδεκα and δυοκαῖδεκα Ion. and Poet., 20 ἐείκοσι Ep., εἴκατι Dor., 30 τριήκιντα Ion. (we even find Gen. τριηκόντων

Hes. Op. 694, Dat. *-τριήκοντεσσιν* Anthol.), 40 *τεσσεράκοντα* and *τεσσερήκοντα* Ion., *τετρώκοντα* Dor., 80 *ὀγδώκοντα* (§ 46. α) Ion., 90 *ἐννήκοντα* τ. 174. 200 *διηκόσιοι* Ion., 9,000 *ἐννέαχίλοι* Ξ. 148, 10,000 *δεκάχίλοι* Ib.

β. *Εἷς* has two roots, *ἐν-* and *μι-*. Its compounds *οὐδεῖς* and *μηδεῖς* (which, for the sake of emphasis, are also written separately, *οὐδὲ εἷς, μηδὲ εἷς*) have the masc. plur.

γ. The common form of the second cardinal is *δύο*, shortened from the regular *δύω*, which is by some excluded entirely from the Attic and from Herodotus. The second form of the Gen. *δυῶν* is only Attic, and is even excluded from some of the best editions of good Att. writers. The Dat. pl. *δυσί* occurs Th. viii. 101. Both *δύο* (*δύω*) and *ἄμφω*, both (which is placed in ¶ 21, as partaking of the nature of a numeral, with that of an emphatic pronoun), are sometimes indeclinable (in Hom. never otherwise); as, *δύο μνηῶν* vii. 6. 1, *δύο μοιράων* K. 253, *δύω κανόνεσσι* N. 407, *χερσὶν ἄμ' ἄμφω* Hom. Cer. 15.

δ. For the double forms of *τέσσαρες*, see § 70. 1. In the compounds *δεκατρεῖς, τεσσαρεσκαίδεκα*, and its equivalent *δεκατέσσαρες*, the components *τρεῖς* and *τέσσαρες* are declined; thus, *δεκατρεῖς, δεκατρία, δεκατριῶν· τοῖς τεσσαρεσκαίδεκα*. Yet we sometimes find *τεσσαρεσκαίδεκα* (Ion. *τεσσερεσκαίδεκα*), and even *τεσσαρκαίδεκα* used as indeclinable. See Hdt. i. 86, Mem. ii. 7. 2, and Lob. ad Phryn. p. 409. The compounds from 13 to 19 are also written separately: *τέσσαρες καὶ δέκα*. So *τρεῖς γε καὶ δέκα* Pind. O. 1. 127, *τρία καὶ δέκα* Hdt. i. 119.

ε. The cardinals become *collective* or *distributive* by composition with *σύν·* as, *σύνδυο*, *two together*, or *two at a time*, vi. 3. 2, *σύντρεῖς* i. 429, *συνδῶδεκα* Eur. Tro. 1076. The distributive sense is also expressed by means of the prepositions *ἀνά, κατά,* and, in some connections, *εἰς* and *ἐπί·* as, *ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας*; *six companies, each a hundred men*, iii. 4. 21; *κατὰ τετρακισχίλους*, 4,000 *at a time*, iii. 5. 8; *εἰς ἑκατόν*, 100 *deep*, Cyr. vi. 3. 23; *ἐπὶ τεττάρων*, *four deep*, i. 2. 15.

ζ. The numeral *μύριοι*, 10,000, is distinguished from *μυριοί*, plur. of *μυρίοι*, *vast, countless*, with which it was originally one, by the accent.

§ 138. 2. ORDINAL. The ordinal numbers are all derived from the cardinal, except *πρώτος*, and are all declined with three terminations. They all end in *-τος*, except *δεύτερος*, *ἕδδμος*, and *ὀγδοος*. Those from 20, upwards, all end in *-οστός*

NOTES. α. Dialectic forms are, 1 *πρῶτος* Dor., 3 *τρίτατος* Ep., 4 *τίττατος* Ep., 7 *ἑβδόματος* Ep., 8 *ὀγδόματος* Ep., 9 *ἑννατος* Ep., 12 *δωδέκατος* Ion., 14 *τεσσερεσκαίδεκατος* Ion., 30 *τριηκοστός* Ion., &c.

β. Instead of the compound numbers from 13 to 19 in the table (¶ 25), we also find the combinations *τρίτος καὶ δέκατος*, Th. v. 56; *τέταρτος καὶ δέκατος*, Ib. 81; *πέμπτος καὶ δέκατος*, Ib. 83; &c. Also, *εἷς καὶ εἰκοστός*, Th. viii. 109. See § 140. 1.

3. TEMPORAL. The temporal numbers are formed from the ordinals, by changing the final *-ος* into *-αῖος, -ᾶ, -ον*; thus, *δεύτερος, δευτεράῖος, -ᾶ, -ον*. From *πρώτος*, no temporal number is formed. Its place is supplied by *ἀν' ἡμέρας, -ον*.

4. MULTIPLE. The multiple numbers end in -πλόος, contracted -πλοῦς, and are declined like διπλόος, διπλοῦς (§ 18).

Other forms are those in -φάσιος, chiefly Ion., as, διφάσιος, τριφάσιος · also, δισσός, τρισσός, Ion. διζός, τριζός (§ 70. V.), &c.

5. PROPORTIONAL. The proportional numbers have double forms, in -πλάσιος, -ᾶ, -ον, and, more rarely, -πλασίων, -ον G. -ονος. Thus the ratio of 2 to 1 is expressed by διπλάσιος -α, -ον, or διπλασίων, -ον, G. -ονος · and that of 10 to 1, by δεκαπλάσιος or δεκαπλασίων. The ratio of 1 to 1, or of equality is expressed by ἴσος (Ep. ἴσος), -η, -ον.

§ 139. II. NUMERAL ADVERBS. 1. The numeral adverbs which reply to the interrogative ποσάκις; *how many times?* all end in -άκις, except the three first; thus, δεκάκις *ten times*, ἑννεακαιεικοσικαιεπτακοσιοπλασιάκις, *729 times*, Pl. Rep. 587 e.

These adverbs are employed in the formation of the higher cardinal and ordinal numbers; thus, δισχίλιοι, *two thousand*, πεντακισχίλιος, *five thousandth*.

2. Other numeral adverbs relate to *division, order, place, manner, &c.*; as, δίχα, *in two divisions*, τριχα, *in three divisions*; δεύτερον, *secondly*, τρίτον, *thirdly*; τριχοῦ, *in three places*, πενταχοῦ, *in five places*; πενταχῶς, *in five ways*, ἑξαχῶς, *in six ways*.

III. NUMERAL SUBSTANTIVES. The numeral substantives, for the most part, end in -άς, -άδος, and are employed both as abstract and as collective nouns. Thus, ἡ μυριάς may signify, either the number 10,000, considered abstractly, or a collection of 10,000. These numerals often take the place of the cardinals, particularly in the expression of the higher numbers; as, δέκα μυριάδες, *ten myriads* = 100,000; ἑκατὸν μυριάδες, *a million*.

§ 140. REMARKS. 1. When numerals are combined, the less commonly precedes with καί · but often the greater without καί, and sometimes also with it.

Thus, πέντε καὶ ἑκοσιν, *five and twenty*, i. 4. 2; τετταράκοντα πέντε, *forty-five*, v. 5. 5; τριάκοντα καὶ πέντε, *thirty and five*, i. 4. 2; σταθμοὶ τρεῖς καὶ ἑννήκοντα, *παρυσάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πενήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι*, ii. 2. 6; σταθμοὶ διακόσιοι δεκαπέντε, *παρυσάγγαι χίλιοι ἑκατὸν πενήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πενήκοντα*, vii. 8. 26. See v. 5. 4, and § 138. β.

NOTES. α. From the division of the Greek month into *decades*, the days were often designated as follows; μηνὸς βοηδρομιῶνος ἑκτη ἐπὶ δέκα, *upon the*



[6th after 10] 16th of the month Boëdromion, Dem. 261. 12 : ἀνθροστηριῶνος ἕκτη ἐπὶ δεκάτῃ, Id. 279. 17 ; βοηδρομιῶνος ἕκτη μετ' εἰκάδα, 'the 26th,' Id. 265. 5. In like manner, τρίτος γὰρ γένναν πρὸς δέκ' ἄλλαισιν γοναῖς, Æsch Prom. 773.

β. Instead of adding eight or nine, subtraction is often employed ; as, νῆες ...μιᾶς δέουσαι τεσσαράκοντα, forty ships wanting one [40 — 1 = 39], Th. viii. 7 ; ναυσὶ δυοῖν δεούσαις πεντήκοντα [50 — 2 = 48], Ib. 25 ; δυοῖν δεούσαις εἴκοσι ναυσί, H. Gr. i. 1. 5 ; πεντήκοντα δυοῖν δέοντα ἔτη, Th. ii. 2 ; ἐνὸς δέον εἰκοστὸν ἔτος, Id. viii. 6 (cf. ὀγδοὺν καὶ δέκατον ἔτος, Id. vii. 18) ; ἐνὸς δέοντος τριακοστῷ ἔτει, in the thirtieth year, one wanting, Id. iv. 102. In like manner, τριακοσίων ἀποδέοντα μύρια, Id. ii. 13. It will be observed, that the participle may either agree with the greater number, or, by a rarer construction, be put absolute with the less. See Syntax.

γ. The combinations of fractions with whole numbers are variously expressed ; thus, (a) τρία ἡμιδαρικά, three half-darics, i. e.  $1\frac{1}{2}$  darics, i. 3. 21 (b) Particularly in Herodotus, τρίτον ἡμιτάλαντον, the third talent a half one i. e.  $2\frac{1}{2}$  talents, Hdt. i. 50 ; ἑβδομον ἡμιτάλαντον + τέταρτον ἡμιτάλαντον = τάλαντα δέκα,  $6\frac{1}{2} + 3\frac{1}{2} = 10$ , Ib. (compare in Lat. sestertius, shortened from semistertius) : (c) Less classic, δύο καὶ ἡμίσειαν μνᾶν, δύο καὶ ἡμισυ δραχμαί, Poll. ix. 56, 62 : (d) ἐπίτρετον, a third in addition, i. e.  $1\frac{1}{3}$ , Vect. 3. 9 ; ἐπί-τεμπτον,  $1\frac{1}{2}$ , Ib. : (e) ἡμιόλιον, half as much again, i. e.  $1\frac{1}{2}$ , i. 3. 21.

2. The Table (§ 25) exhibits the most common numerals with some of the interrogatives, indefinites, diminutives, &c. which correspond with them.

## CHAPTER V.

### PRONOUNS.

#### I. SUBSTANTIVE.

[§ 23.]

§ 141. PERSONAL, ἐγώ, σύ, οὗ. The declension of these pronouns is peculiar.

The numbers are distinguished not less by difference of root, than of affix. Thus, the 1st Person has the roots, Sing. *μ-*, or, as a more emphatic form, *ἐμ-*, Pl. *ἡμ-*, Du. *ν-* ; the 2d Pers., Sing. *σ-*, Pl. *ύμ-*, Du. *σφ-* ; the 3d Pers., Sing. the rough breathing, Pl. and Du. *σφ-*. Most of the forms have a connecting vowel, which in the Sing. and Pl. is *-ε-* (in the Dat. sing. passing into the kindred *-ο-*, § 28), but in the Du., *-ω-*. The flexible endings are Sing. Gen. *-ο*, Dat. *-ι*, Acc. none (the primitive Direct Case remained as Acc., while the Nom., in the 1st and 2d Persons. had the peculiar forms ἐγώ and σύ, and in the 3d, from its reflexive use, early disappeared : compare the Lat. *me, te, se ; ego, tu*, Nom. of 3d Pers. wanting) ; Pl. Nom. *-ες*, Gen. *-ων*, Dat. *-ιν* (the flexible ending of the old Indirect Case, § 83), Acc. *-ας* ; Du. Nom. *-ε* (in the prolonged forms νῶϊ, σφῶϊ, the *-ι* appears to have come from an imitation of

the Gen.), Gen. -ῖν. In all the forms in common use, the connecting vowels and flexible ending are contracted; thus, ἐμ-έ-ο ἐμοῦ, σ-έ-ο σοῦ, ἑ-έ-ο οὗ. (ἐμ-έ-ο ἐμ-ό-ο, ἐμοί, (σ-έ-ο) σοί, (ἑ-έ-ο) οἱ. ἡμ-έ-ες ἡμεῖς, ὑμ-έ-ες ὑμεῖς, (σφ-έ-ες) σφεῖς. ἡμ-έ-ων ἡμῶν, ὑμ-έ-ων ὑμῶν, σφ-έ-ων σφῶν. (ἡμ-έ-ῖν) ἡμῖν, (ὑμ-έ-ῖν) ὑμῖν (σφῖς σφ-έ-ας ὑμεῖς, σφ-έ-ας σφῶς. ν-ῶ-ε νῶ, σφ-ῶ-ε σφῶ (νῶ and σφῶ are sometimes written incorrectly νῶ and σφῶ, as if contracted from νῶι, σφῶι, § 25. α); ν-ῶ-ῖν νῶν, σφ-ῶ-ῖν σφῶν (σφῶν, from its limited use, remained uncontracted)

§ 142. REMARKS. 1. The Table (§ 23) exhibits, 1st, the common forms of the personal pronouns; 2d, the forms which occur in Homer, whether common or dialectic; 3d, the principal other forms which occur. The forms to which the sign † is affixed are enclitic when used without emphasis (see Prosody). When the oblique cases Sing. of ἐγώ are not enclitic, the longer forms ἐμοῦ, ἐμοί, ἐμέ are employed.

2. The pronoun οὗ is used, both as a simple personal pronoun, and as a reflexive. In the Attic and Common dialects, however, it is not greatly used in either sense, its place being commonly supplied by other pronouns. The plur. forms σφεῖς and σφέα first occur in Hdt. (vii. 168, i. 46). For the limitations and peculiarities in the use of this pronoun, see Syntax.

3. Besides the forms which are common in prose, the Attic poets also employ, (a) the Epic Genitives ἐμίδεν, σέθεν, ἕθεν. (b) the Accusatives νῖν and σφέ, without distinction of number or gender; (c) the Dat. pl. σφίν, which even occurs, though rarely, both in Attic and in other poetry, as sing.; (d) the Dat. pl. of ἐγώ and σύ with the ultima short (especially Sophocles); thus, ἡμῖν, ὑμῖν, or ἡμῖν, ὑμῖν. See 5. below.

4. The DIALECTIC FORMS arise chiefly, (a) from want of contraction, as, ἡμέο, &c.; (b) from protraction, as, ἐμεῖο, σεῖο, εἶο, ἡμεῖων, ὑμεῖων, σφεῖων (§ 47. N.); (c) from peculiar contraction, as, ἐμεῦ, σεῦ, εὔ (§ 45. 3); (d) from the use of different affixes, as Gen. Ep. -θεν (ἐμίδεν, σέθεν, ἕθεν, § 84), Dor. -ος (ἐμέος, contr. ἐμοῦς, ἐμεῦς, τέος, contr. τεῦς, with ε doubled τεοῦς, and, similarly formed, ἐοῦς); Dat. sing. Dor. -ιν (ἐμῖν, τεῖν, τῖν, ἔν); (e) from the retention of primitive forms without the flexible ending, as ἄμέ, ἄμμε, ὑμέ, ὕμμε, σφέ (compare the sing. ἐμέ, σέ, εἶ, and see §§ 83, 86); (f) from variation of root; as, Dor. τ- for σ- (τῦ, τεῦ, τοί, τέ, Lat. tu, tui, tibi, te, § 70. 2); Æol. F- for the rough breathing (Fίδεν, Fοῖ, Fέ. Lat. s-: sui, sibi, se); Dor. ἄμ-, Æol. and Ep. ἄμμ-, for ἡμ- (ἄμεις, ἄμμες, &c.); Æol. and Ep. ὕμμ- for ὑμ- (ὕμμες, &c.); Dor. ψ- and φ-, Æol. ἄσφ-, for σφ- (ψίν, ψέ, φίν, ἄσφι, ἄσφε). See Table, and 5. below.

5. We add a few references to authors for the dialectic and poetic forms: ἐγών A. 76 (used by Hom. only before vowels), Ar. Ach. 748 (Meg.), Ar. Lys. 983 (Lac., Theoc. 1. 14, Æsch. Pers. 931, ἰώνγα (= ἐγῶγε) Cor. 12, ἰώγα Ar. Ach. 898; ἐμέο K. 124, Hdt. i. 126, ἐμεῖο A. 174, ἐμεῦ A. 88, Hdt. vii. 158, μεν A. 37, Hdt. vii. 209, ἐμίδεν A. 525, Eur. Or. 986, ἐμίδεν Sapph. 89; ἐμῖν Theoc. 2. 144, Ar. Av. 930; ἡμῖες Hdt. ii. 6, ἄμεις Ar. Lys. 168, ἄμμες Ph. 432, Theoc. 5. 67; ἡμέων Γ. 101, ἡμεῖων E. 258, ἄμῶν Theoc. 2. 158, ἄμμέων Alc. 77; ἡμῖν A. 147, ἡμῖν or ἡμῖν, λ. 344, Soph. Oed. T. 39, 42, 103, Ar. Av. 386, ἄμῖν Theoc. 5. 106, ἄμμι A. 384, Theoc. 1. 102, ἄμμιν N. 379, Alc. 86 (15), ἄμμεσιν Alc. 91 (78); ἡμέας Θ. 211, Hdt. i. 30, ἡμᾶς π. 372, ἄμέ Ar. Lys. 95, ἄμμε A. 59, Sapph. 93 (13), Theoc. 8. 25; νῶε Cor. 16, νῶι Δ. 418, Π. 99 (νῶιν?), ῶ E. 219,



ὧν X. 88 : τὸ Ar. Lys. 1188, Sapph. 1. 13, τήν E. 485, τοῦ Cor. 2 ; σεο  
 A. 396. Hdt. i. 8, σῆο Γ. 137, σεῦ Γ. 206, Hdt. i. 9, σέθεν A. 180, Eur.  
 Alc. 51, τεοῖ Θ. 37, 468, τεῦς Theoc. 2. 126, τεοῦς Theoc. 11. 25 ; τοι A.  
 28, Hdt. i. 9, τεῖν δ. 619 (not in Π.), Hdt. v. 60 (Inscr.), Ar. Av. 930, τί  
 Theoc. 2. 11, Pind. O. 10. 113 ; τέ Theoc. 1. 5, τυ Theoc. 1. 56, Ar. Eq.  
 1225 ; ὑμέες Hdt. vi. 11, ὑμές Ar. Ach. 760, ὕμεις A. 274, Sapph. 95 (17),  
 Theoc. 5. 111 ; ὑμέων H. 159, Hdt. iii. 50, ὑμέϊων Δ. 348, ὑμμέων Alc. 77 ;  
 ὑμῖν or ὕμῖν, Soph. Ant. 308, ὕμῖν Δ. 249, Theoc. 1. 116, ὕμμι Z. 77, ὕμμι  
 K. 551 ; ὑμέας β. 75, Hdt. i. 53, ὑμέ, Ar. Lys. 87, ὕμμι Ib. 1076, ὕμμι Ψ  
 412, Pind. O. 8. 19, Theoc. 5. 145, Soph. Ant. 846 ; σφῶϊ A. 336, σφῶ A.  
 574 ; σφῶϊν A. 257, ψ. 52 (here considered Nom. by some), σφῶν δ. 62 : εἰς  
 B. 239, εἶο Δ. 400, ἐεῖο Ap. Rh. 1. 1032, εἴ Υ. 464, εἴ Hdt. iii. 135, εἴεν  
 A. 114. Æsch. Sup. 66, Fείθεν Alc. 6 (71) ; εἰοῖ N. 495, ἔν (or ἔν) Hes Fr. 66,  
 Fδ Sapph. 2. 1 ; Fε Alc. 56 (84), ἐέ Υ. 171, μιν A. 29, Hdt. i. 9, νιν Pind.  
 O. 1. 40, Theoc. 1. 150, Æsch. Prom. 55 ; σφρα Hdt. i. 46 : σφρων Σ. 311, Hdt.  
 i. 31, σφείων Δ. 535 ; σφιν A. 73, Æsch. Prom. 252, as sing. Hom. H. 19. 19,  
 Æsch. Pers. 759, σφι B. 614, Hdt. i. 1, σφ' Γ. 300, ψιν Sophr. 83 (87), φιν  
 Call. Di. 125, ἄσφι Sapph. 98 (40) ; σφρας B. 96, σφείας Hdt. i. 4, σφείας v.  
 213, σφᾶς E. 567, σφε A. 111, Theoc. 15. 80, Soph. Ant. 44, ψε Theoc. 4. 3  
 ἄσφε, Alc. 92 (80) ; σφως A. 8, σφω or σφῶ P. 531 ; σφῶϊν A. 338 : ἐμέοι  
 ἐμοῦς, ἐμῆς, μεθίν, τέος, τέο, ἐοῦς, &c., cited by Apollonius in his treatise on  
 the Greek Pronoun.

§ 143. 6. HISTORY. *a.* The distinction of *person*, like those of *case* and *number* (§ 83), appears to have been at first only twofold, merely separating the person speaking from all other persons, whether spoken to or spoken of. We find traces of this early use not only in the roots common to the 2d and 3d persons, but also in the common forms of these persons in the dual of verbs. The most natural way of designating one's self by gesture is to bring home the hand; of designating another, to stretch it out towards him. The voice here follows the analogy of the hand. To denote ourselves, we naturally keep the voice at home as much as is consistent with enunciation; while we denote another by a forcible emission of it, a pointing, as it were, of the voice towards the person. The former of these is accomplished by closing the lips and murmuring within, that is, by uttering *m*, which hence became the great root of the 1st personal pronouns. The latter is accomplished by sending the voice out forcibly through a narrow aperture. This, according to the place of the aperture, and the mode of emission, may produce either a sibilant, a lingual, or a strong breathing. Hence we find all these as roots of the 2d and 3d personal pronouns. In the progress of language, these two persons were separated, and their forms became, for the most part, distinct, although founded, in general, upon common roots.

β. The *μ*- of the 1st Pers. passed in the old Plur. (which afterwards became the Dual, § 85) into the kindred *ν*- (compare Lat. *nos*); and in the Sing., when pronounced with emphasis, assumed an initial *α* (compare the Ætol. ἄσφι, ἄσφις), which passed by precession into *ε*. In the new Plur., the idea of plurality was conveyed by doubling the *μ* (ἀμυ-, in the Ep. and Ætol. ἄμμες, ἄμμιών, ἀμμιν, ἄμμεσι, ἄμμε): or more commonly by doubling the *α* to *η* (§ 29), pronounced with the rough breathing (ἤμ-, in ἡμεῖς, &c.), or, in the Dor., to *ᾱ* (ᾱμ-, in ᾱμῖς, ᾱμῶν, ᾱμίν, ᾱμέ). From this the new Plur. of the 2d Pers. appears to have been formed, by changing, for propriety of expression, *α*, the deepest of the vowels, into *υ*, the most protrusive (ὕμμ-, in the Ep. and Ætol. ὕμμες, ὕμμιών, ὕμμιν, ὕμμε · and ἔμ-, in ἐμῖς, &c.) With the



exception of this imitative plural, the Plur. and Du. of the 2d and 3d persons have the same root, in which plurality is expressed by joining two of the signs of these persons ( $\sigma\phi = \sigma + F$ ). In the separation of the two persons, the sign  $\sigma$ - became appropriated to the 2d Pers. (but in the Dor.,  $\tau$ -, as in the Lat., and also in the verb-endings  $-\tau\epsilon$ ,  $-\tau\omicron\nu$ ,  $-tis$ ); and the rough breathing to the 3d Pers. (in an early state of the language, this was  $F$ -; in Lat. it became  $s$ -; while in the article we find both the rough breathing and  $\tau$ -, and in verb-endings of the 3d Pers. both  $\sigma$ , and more frequently  $\tau$ ).

$\gamma$ . In the Nom. sing., the subjective force appears to have been expressed by peculiar modes of strengthening; in the 1st Pers. by a double prefix to the  $\mu$ , thus,  $\epsilon\gamma\acute{o}\mu$  (the  $\gamma$  being inserted simply to prevent hiatus), or, as  $\mu$  cannot end a word,  $\epsilon\gamma\acute{o}\nu$ , which passed, by a change of  $\nu$  to its corresponding vowel (§ 50) and contraction, into ( $\epsilon\gamma\omicron\alpha$ )  $\epsilon\gamma\acute{\omega}$  (compare the Sanscrit *aham*, the Zend *azem*, the Bœotic  $\acute{\iota}\acute{\omega}$ , the Latin *ego*, and the verb-ending of the 1st Pers.  $\omega$  in Greek, and  $o$  in Lat.); in the 2d Pers. by affixing  $F$ , which with the preceding  $\epsilon$  passed into  $\ddot{u}$  in the common Greek (cf. § 117. N.), but in the Bœot. into  $ou$  (compare the Lat.  $t\ddot{u}$ , § 12.  $\beta$ ); in the 3d Pers. by affixing  $\Delta$  (perhaps chosen rather than  $F$ , on account of the initial  $F$ ), before which precession took place (§ 118), so that the form became  $F'\Delta$ , and from this,  $\gamma\Delta$  or  $\gamma'\Delta$ , and, by dropping the  $\Delta$ ,  $\gamma$  or  $\gamma'$  (this obsolete form is cited by Apollonius; compare the Lat. *is*, *ea*, *id*). With this Nom. there appears to have been associated an Acc.  $\acute{\gamma}\nu$  or  $\gamma'\nu$ , of which  $\mu\acute{\iota}\nu$  and  $\nu\acute{\iota}\nu$  are strengthened forms.

§ 144. B. REFLEXIVE,  $\epsilon\mu\alpha\upsilon\tau\omicron\upsilon$ ,  $\sigma\epsilon\alpha\upsilon\tau\omicron\upsilon$ ,  $\epsilon\alpha\upsilon\tau\omicron\upsilon$ . These pronouns, from their nature, want the Nom., and the two first also the neuter. They are formed by uniting the personal pronouns with  $\alpha\upsilon\tau\acute{o}\varsigma$ .

In the Plur. of the 1st and 2d Persons, and sometimes of the 3d, the two elements remain distinct;  $\acute{\eta}\mu\acute{\omega}\nu \alpha\upsilon\tau\acute{\omega}\nu$ ,  $\ddot{\upsilon}\mu\acute{\omega}\nu \alpha\upsilon\tau\acute{\omega}\nu$ ,  $\sigma\phi\acute{\omega}\nu \alpha\upsilon\tau\acute{\omega}\nu = \epsilon\alpha\upsilon\tau\acute{\omega}\nu$ . In Homer, they are distinct in both Sing. and Plur.; thus,  $\epsilon\mu' \alpha\upsilon\tau\acute{\omicron}\nu$  A. 271,  $\epsilon\mu\acute{\epsilon}\theta\epsilon\nu \pi\epsilon\rho\acute{\iota}\delta\acute{\omicron}\sigma\omicron\mu\alpha\iota \alpha\upsilon\tau\acute{\eta}\varsigma$   $\psi$ . 78,  $\alpha\upsilon\tau\acute{\omicron}\nu \mu\iota\nu$   $\delta$ . 244. In the common compound forms, the personal pronouns omit the flexible ending, in uniting with  $\alpha\upsilon\tau\acute{o}\varsigma$ , and in the 1st Pers., and often in the other two, contraction takes place:  $\epsilon\mu\epsilon\text{-}\alpha\upsilon\tau\omicron\upsilon$   $\epsilon\mu\alpha\upsilon\tau\omicron\upsilon$ ,  $\sigma\epsilon\text{-}\alpha\upsilon\tau\omicron\upsilon$   $\sigma\alpha\upsilon\tau\omicron\upsilon$ ,  $\epsilon\text{-}\alpha\upsilon\tau\omicron\upsilon$   $\alpha\upsilon\tau\omicron\upsilon$ . In the New Ionic, on the other hand, the flexible ending of the Gen. is retained, and is contracted with  $\alpha\upsilon$  into  $\omicron\upsilon$  (§ 45. 6):  $\epsilon\mu\epsilon\omicron\text{-}\alpha\upsilon\tau\omicron\upsilon$   $\epsilon\mu\epsilon\omicron\alpha\upsilon\tau\omicron\upsilon$ . The other cases imitate the form of the Gen.:  $\epsilon\mu\epsilon\omicron\upsilon\tau\acute{\omega}$ ,  $-\acute{\omicron}\nu$ . The Doric forms  $\alpha\upsilon\tau\acute{\alpha}\upsilon\tau\omega$ ,  $\alpha\upsilon\tau\acute{\alpha}\upsilon\tau\omicron\nu$ ,  $\alpha\upsilon\text{-}\tau\acute{\alpha}\upsilon\tau\omega\nu$ ,  $\alpha\upsilon\tau\acute{\alpha}\upsilon\tau\omega$ , &c., which occur chiefly in Pythagorean fragments, are formed by doubling  $\alpha\upsilon\tau\acute{o}\varsigma$ . Apollonius cites the comic Nom.  $\epsilon\mu\alpha\upsilon\tau\acute{o}\varsigma$  from the Metœci of the comedian Plato.

§ 145. C. RECIPROCAL,  $\acute{\alpha}\lambda\lambda\acute{\eta}\lambda\omega\nu$ . This pronoun is formed by doubling  $\acute{\alpha}\lambda\lambda\omicron\varsigma$ , *other*. From its nature, it wants the Nom. and the Sing., and is not common in the Dual.

NOTE. For  $\acute{\alpha}\lambda\lambda\acute{\alpha}\lambda\omega\nu$  (Theoc. 14. 46), see § 44. 1. For  $\acute{\alpha}\lambda\lambda\acute{\eta}\lambda\omicron\iota\upsilon\nu$  (K. 65), see § 99. 1.

§ 146. D. INDEFINITE,  $\acute{o}$   $\delta\epsilon\iota\upsilon\nu\alpha$ . This pronoun may be termed, with almost equal propriety, *definite* and *indefinite*. It is used to designate a particular person or thing, which the

speaker either cannot, or does not care to name; or, in the language of Matthiæ, it “indefinitely expresses a definite person or thing”; as, *Τὸν δεῖνα γινώσκεις*; *Do you know Mr. So and So?* Ar. Thesm. 620. *Ὁ δεῖνα τοῦ δεῖνος τὸν δεῖνα εἰσαγγέλλει*, *A. B., the son of C. D., impeaches E. F.*, Dem. 167. 24. In the Sing. this pronoun is of the three genders; in the Plur. it is masc. only, and wants the Dat. It is sometimes indeclinable; as, *τοῦ δεῖνα* Ar. Thesm. 622.

NOTE. The article is an essential part of this pronoun; and it were better written as a single word, *ὀδεῖνα*. It appears to be simply an extension of the demonstrative *ὅδε*, by adding *-iv-* or *-iva*, which gives to it an indefinite force (cf. § 152. 1), making it a *demonstrative indefinite*. When *-iv-* was appended, it received a double declension; when *-iva*, it had only the declension of the article. It belongs properly to the colloquial Attic, and first appears in Aristophanes.

## II. ADJECTIVE.

[Π 24.]

§ 147. All the pronouns which are declined in Π 24 may be traced back to a common foundation in an old DEFINITIVE, which had two roots, the *rough breathing* and *τ-* (cf. § 143. α, β), and which performed the offices both of an *article* and of a *demonstrative, personal, and relative pronoun*.

REMARKS. α. To this definitive the Greeks gave the name *ἄρθρον*, *joint*, from its giving connection to discourse, by marking the person or thing spoken of as one which had been spoken of before, or which was about to be spoken of further, or which was familiar to the mind. The Greek name *ἄρθρον* became, in Latin, *articulus* (*small joint*, from *artus*, *joint*, a word of the same origin with *ἄρθρον*), from which has come the English name, *article*. This definitive, when used as a demonstrative, or simply as the definite article, naturally *precedes* the name of the person or thing spoken of; but when used as a relative, usually *follows* it; as, *ὁ ἄνθρωπος ὃν εἶδες*, *this is THE man WHOM you saw*; *τὸ ῥόδον ὃ ἀνθίσει*, *THE rose WHICH blooms*. Hence, in the former use, it was termed the *prepositive*, and, in the latter, the *postpositive article*. When prepositive, it was so closely connected with the following word that its aspirated forms became proclitic.

β. In the progress of the language, the forms of this old DEFINITIVE became specially appropriated, and other pronouns arose from it by derivation and composition (see the following sections). The forms *τός* and *τή* of the Nom. sing. became obsolete.

### A. DEFINITE.

§ 148. 1. ARTICLE, *ὁ, ἡ, τὸ*. The *prepositive article*, or, as it is commonly termed, simply the *article*, unites the *proclitic aspirated forms* of the old definitive, *ὁ, ἡ, οἱ, αἱ*, with the *τ-* forms of the *neuter*, the *oblique cases*, and the *dual*.

NOTE. The forms *τοί* and *ταί* are also used, for the sake of metre, euphony

or emphaasis, in the Ionic (chiefly the Epic), and in the Doric; e. g. τοί Α 147, Hdt. viii. 68. 1 (where it is strongly demonstrative), Theoc. 1. 80; τα Γ. 5, Theoc. 1. 9. So, even in the Attic poets, τοὶ δὲ Æsch. Pers. 423, Soph. Aj. 1404; ταί Ar. Eq. 1329. For the other dialectic forms, see §§ 95, 96, 99. For the forms ὁ and τό, see § 97.

2. RELATIVE, ὅς, ἥ, ὅ. The *postpositive article*, or as it is now commonly termed, the *relative pronoun*, has the *orthotone aspirated forms* of the old definitive.

NOTE. For the old Masc. ὁ (II. 835, β. 262), as well as for the Neut. ὃ, see § 97. For the reduplicated ὅον (B. 325) and ἥης (II. 208), see § 48.

§ 149. 3. ITERATIVE, αὐτός, -ή, -ό (§ 97). This pronoun appears to be compounded of the particle αὖ, *again, back*, and the *old definitive* τός (§ 147. β). It is hence a PRONOUN OF RETURN (or, as it may be termed, an *iterative pronoun*), marking the return of the mind to the same person or thing.

NOTES. α. The New Ionic often inserts ε in αὐτός and its compounds, before a long vowel in the affix (see § 48. 1, ¶ 24). This belongs especially to Hippocrates and his imitator Aretæus; in Hdt., it is chiefly confined to the forms in -ω and -ων of αὐτός and οὗτος: e. g. αὐτέω, αὐτίων and αὐτῶν Hdt. i. 133, αὐτέων τουτέων Ib. ii. 3. For the other dialectic forms of αὐτός, see §§ 95, 96, 99.

β. The article and αὐτός are often united by crasis (§ 39); as, αὐτός ταυτόν (§ 97. N.) or ταυτό (Ion. τωυτό Hdt. i. 53, § 45. 6), ταύτοῦ, ταύτά, for ὁ αὐτός, τὸ αὐτό, τοῦ αὐτοῦ, τὰ αὐτά.

§ 150. 4. DEMONSTRATIVE The primary demonstratives are οὗτος, *this*, compounded of the article and αὐτός: ὅδε, *this*, compounded of the article and δε (an inseparable particle marking *direction towards*), and declined precisely like the article, with this addition; and ἐκεῖνος, *that*, derived from ἐκεῖ, *there*.

NOTE. Of ἐκεῖνος (which, with ἄλλος, *other*, is declined like αὐτός, § 97) there are also the forms, Ion. κείνος, which is also common in the Att. poets, Æol. κῆνος Sapph. 2. 1, Dor. τῆνος Theoc. 1. 4. In the Epic forms of ὅδε, τοῖσδεσι φ. 93, τοῖσδεσσι K. 462, τοῖσδεσσιν β. 47, there is a species of double declension.

REMARKS. α. The definitives τοῖος, *such*, τόσος, *so great* τηλικός, *so old*, and τύννος, *so little*, are strengthened, in the same manner as the article, by composition with αὐτός and δε: thus, τοιοῦτος and τοιοῦσδε, *just such*, τοσοῦτος and τοσοῦσδε, *just so much*, τηλικοῦτος and τηλικόσδε, *τηννοῦτος*. These compound pronouns are commonly employed, instead of the simple, even when there is no special emphasis.

β. In declining the compounds of αὐτός with the article and adjective pronouns, the following rule is observed: — *If the termination of the article or adjective pronoun has an O vowel. it*



unites with the first syllable of αὐτός, to form ου; but is otherwise absorbed

Thus, (ὁ αὐτός) οὗτος, (ἡ αὐτή) αὕτη, (τὸ αὐτό) τοῦτο • G. (τοῦ αὐτοῦ) τοῦ του, (τῆς αὐτῆς) ταύτης • Pl. (οἱ αὐτοί) οὗτοι, (αἱ αὐταί) αὗται, (τὰ αὐτά) ταῦτα • G. (τῶν αὐτῶν) τούτων (§ 24) • (τόσος αὐτός) τοσοῦτος, (τόση αὐτή) τοσαύτη, (τόσον αὐτό) τοσοῦτον and τοσοῦτον (§ 97. N.)

γ. To demonstratives, for the sake of stronger expression, an ι is affixed, which is always long and acute, and before which a short vowel is dropped, and a long vowel or diphthong regarded as short; thus, οὗτοι, αὐτῇ, τοῦτι, *this here*; Pl. οὗτοι, αὐταῖ, ταυτί • ἐκείνοι, *that there*; ὅδι, τοσούτοι.

NOTE. This ι *paragogic* is Attic, and belongs especially to the style of conversation and popular discourse. It was also affixed to adverbs; as, οὕτως, ὅδι, νυνί, ἐνταυθί, ἐντευθενί. So, in comic language, even with an inserted particle, νυνμενί Ar. Av. 448, ἐνγεταυθί Id. Thesm. 646, ἐνμεντευθενί Ath. 269 f.

§ 151. 5. POSSESSIVE. The possessive pronouns are derived from the personal, and are regularly declined as adjectives of three terminations.

We add references for the less common possessives: νωῖτερος, O. 39; σφωῖτερος, A. 216, in Ap. Rh. = σφέτερος, l. 643, 2. 544; ὄς, Γ. 333, Hdt. i. 205, Soph. Aj. 442; ἄμός or ἁμός, Z. 414, Pind. O. 10. 10, Theoc. 5. 108, Æsch. Cho. 428 (used particularly in the Att. poets as sing.); ἁμέτερος, Theoc. 2. 31; ἁμμος, Alc. 103; ἁμμέτερος, Alc. 104; τέος, γ. 122, Æsch. Prom. 162; ὕμός, α. 375, Pind. P. 7. 15; ἰός, α. 409, Theoc. 17. 50; σφός, A. 534; Φός (= ὄς), ὕμμος, cited by Apollonius. For the use of the possessives, particularly ὄς, ἰός, σφέτερος, σφός, and σφωῖτερος, see Syntax.

## B. INDEFINITE.

§ 152. 1. The SIMPLE INDEFINITE is τις, which has two roots, τιν- and τε-, both appearing to be formed from τ-, the root of the article, by adding -ιν- and -ε- to give an indefinite force (cf. § 146. N.).

REMARKS. α. The later root τιν- is declined throughout after Dec. III., but the earlier τε- only in the Gen. and Dat., after Dec. II. (except in the Gen. Sing., which imitates the personal pronouns) with contraction; thus, τίς, τῖ, τινός, τῖσί, &c. (§ 105. β); G. τέο τοῦ, D. τέω τῶ, and, in the compound, Pl. G. ὅτων ὅτων, D. ὁπείσιν ὅποισι (also Ion. τέων, τέοισι, § 153. γ). For the accentuation, and the forms ἄττα, ἄσσα, see 2. below, and § 153. α.

β. The short ι of τίς, τῖσί, and the omission of ν in τῖ, suggest an intermediate root τι-, formed from τε- by precession, and afterwards increased by ν (cf. § 119, and ὄρνις, § 123. γ). To this intermediate root may be referred, according to Dec. II., the Æol. τίω; Sapph. 55 (34), τίοισιν Id. 109 (113).

2. The INTERROGATIVES in Greek are simply the *indefinites with a change of accent* (see Syntax).

Thus, the forms of the indefinite *τις* (except the peculiar *ἄττα*, which is rarely used except in connection with an adjective, and which is never used interrogatively) are *enclitic*; while those of the interrogative *τίς* are *orthotone*, and never take the grave accent. In lexicons and grammars, for the sake of distinction, the forms of the indefinite, *τις* and *τι*, are written with the *grave* accent, or *without* an accent.

§ 153. 3. The composition of *ὅς* with *τις* forms the RELATIVE INDEFINITE *ὅστις*, *whoever*, of which both parts are declined in those forms which have the root *τιν-*, but the latter only in those which have the root *τε-*; thus, *οὐτινος*, but *ὅτεο ὅτου*. The longer forms of the Gen. and Dat. are very rare in the Attic poets.

NOTES. α. The forms *ἄσσα*, Att. *ἄττα* (§ 70. 1), appear to be shorter forms of *ἄτινα*, and are said by Eustathius to be compounded of *ἄ* and the Doric *σά* = *τινά*. In certain connections, they passed into simple indefinites, and then, by a softer pronunciation, became *ἄσσα*, *ἄττα*.

β. The forms which occur in Homer of *τίς*, *τίς*, and *ὅτις*, which is the same with *ὅστις*, except that it has no double declension, are exhibited in ¶ 24. Homer has also the regular forms of *ὅστις*. The doubling of *τ* in some of the forms is simply poetic, for the sake of the metre.

γ. References are added for many of the forms of *τις*, *τίς*, and *ὅστις*: *ὅτις* Γ. 279 (*ὅστις* 167), *ὅττι* Θ. 408; *του* Cyr. viii. 5. 7, *τοῦ*; Soph. *Œd. T.* 1435, *ὅτου* i. 9. 21, *τεο* π. 305, Hdt. i. 58, *τέο*; B. 225, *ὅττεο* α. 124, *τεν* (§ 45. 3) B. 388, Hdt. i. 19, *τεῦ* Σ. 192, Hdt. v. 106, *ὅτεν* ρ. 422, Hdt. i. 119, *ὅττεν* ρ. 121; *τω* A. 299, i. 9. 7, *τῷ*; Soph. *El.* 679, *ὅτω* ii. 6. 23, *τεω* Hdt. ii. 48, *τέω*; Hdt. i. 117, *ὅτεω* β. 114, Hdt. i. 95, *ὅτεω* M. 428; *ὅτινα* Δ. 204 (*ὄντινα* B. 188); *οἱκτρὰ ἄττα* Cyr. ii. 2. 13, *ὀπποῖ' ἄσσα* τ. 218, *ἄττα* Rep. Ath. 2. 17, *ἄσσα* A. 554, Hdt. i. 138, *ὅτινα* X. 450 (*ἄτινα* A. 289); *τιων* Hdt. v. 57, *τέων*; Ω. 387, *τέων*; ν. 200, *ὀτέων* κ. 39, Hdt. viii. 65, *ὅτων* vii. 6. 24; *τέοισι* Hdt. ix. 27, *ὀτέοισιν* O. 491, *ὀτέοισι* Hdt. ii. 82, *ὀτοισι* Soph. Ant. 1335; *ὀτινας* O. 492 (*ὄστινας* Δ. 240).

§ 154. REMARKS. 1. Adjective Pronouns which have not been specially mentioned are regularly declined as adjectives of three terminations (§ 133. 4). For the Correlative Pronouns, and for the Particles which are affixed to pronouns, see ¶ 63, §§ 317, 328.

2. Special care is required in distinguishing the forms of *ὁ*, *ὅς*, *οὗ*, *τίς*, and *τίς*. Forms which have the same letters may be often distinguished by the accentuation; as, *οἱ*, *οἱ*, *οἱ*. Special care is also required in distinguishing the forms of *οὗτος*, those of *αὐτός*, the combined forms of *ὁ αὐτός*, the same, and the contracted forms of *ἐαυτοῦ*.

## CHAPTER VI.

## COMPARISON.

§ 155. ADJECTIVES and ADVERBS have, in Greek, three degrees of comparison, the POSITIVE, the COMPARATIVE, and the SUPERLATIVE.

## I. COMPARISON OF ADJECTIVES.

In adjectives, the *comparative* is usually formed in *-τερος*, *-α*, *-ον*, and the *superlative* in *-τατος*, *-η*, *-ον*; but sometimes the *comparative* is formed in *-ίων*, *-ιον*, Gen. *-ιονος*, and the *superlative*, in *-ιστος*, *-η*, *-ον*.

A. COMPARISON IN *-τερος*, *-τατος*.

§ 156. In receiving the affixes *-τερος* and *-τατος*, the endings of the theme are changed as follows;

1.) *-ος*, preceded by a long syllable, becomes *-ο-*; by a short syllable, *-ω-*; as,

κοῦφος, <i>light</i> ,	κουφότερος,	κουφότατος.
σοφός, <i>wise</i> ,	σοφώτερος,	σοφώτατος.

REMARKS. α. This change to *-ω-* takes place to avoid the succession of too many short syllables. Three successive short syllables are inadmissible in hexameter verse. We also find, for the sake of the metre, *κακοξενώτερος* υ. 376, *λαρώτατος* β. 350, *διζυρώτερον* P. 446, *διζυρώτατον* ε. 105. In respect to *κενός*, *empty*, and *στενός*, *narrow*, authorities vary.

β. A mute and liquid preceding *-ος* have commonly the same effect as a long syllable; as, *σφοδρός*, *vehement*, *σφοδρότερος*, *σφοδρότατος*. Yet here, also, the Attic poets sometimes employ *-ω-* for the sake of the metre; as, *δυσπομώτερον* Eur. Ph. 1348, *βαρυποτμωτάτας* Ib. 1345, *εὐτεκνώτατε* Id. Hec. 620.

γ. In a few words, *-ος* is dropped; and, in a few, it becomes *αι-*, *-εσ-*, or *-ισ-*; as,

παλαιός, <i>ancient</i> ,	παλαιότερος,	παλαιάτατος.
φίλος, <i>dear</i> ,	φίλτερος,	φίλιτατος.
φίλος, <i>friendly</i> ,	φιλαίτερος,	φιλαίτατος.
ἥσυχος, <i>quiet</i> ,	ἡσυχάτερος.	ἡσυχάτατος.
ἐρῶμενος, <i>strong</i> ,	ἐρῶμενέστερος,	ἐρῶμενέστατος.
λάλος, <i>talkative</i> ,	λαλίστερος,	λαλίστατος.



NOTES. (a.) Yet also *παλαιότερος*, Pind. N. 6. 91, *φιλότερος*, Mem. iii. 11 18, *φιλιῶν* (§ 159) *ω*. 268, *φίλιστος*, Soph. Aj. 842, *ἡσυχώτερος*, Id. Ant. 1089

(b.) The change of *-ος* into *-εσ-* belongs particularly to contracts in *-οος*. These contracts, and those in *-εος*, are likewise contracted in the Comp. and Sup. ; as,

<i>ἁπλός</i> , simple,	<i>ἁπλοέστερος</i> ,	<i>ἁπλοέστατος</i> ,
<i>ἁπλοῦς</i> ,	<i>ἁπλούστερος</i> ,	<i>ἁπλούστατος</i> ,
<i>πορφύρεος</i> , purple,	<i>πορφυρεώτερος</i> ,	<i>πορφυρεώτατος</i> ,
<i>πορφυρεῦς</i> ,	<i>πορφυρῶστερος</i> ,	<i>πορφυρῶτατος</i> .

But *ἁπλοώτερος*, less fit for sea, Th. vii. 60, *εὐχρωώτερος*, Ec. 10. 11, *ἐπνοώτερος*, Eq. 1. 10, &c.

(c.) Other examples of *-ος* dropped in comparison are *γεραιός*, old, *σχολαῖος*, at leisure ; of *-ος* changed to *-αι-*, *εὐδῖος*, clear, *ἴδιος*, private, *ἴσος*, equal, *μέσος*, middle (see δ. below), *ἄρθριος*, at dawn, *ἄψιος*, late, *πρώιος*, early ; of *-ος* changed to *-εσ-*, *αἰδοῖος*, august, *ἄκρᾱτος*, unmixed, *ἄσμενος*, glad, *ἄφθονος* bountiful, *ἐπίπεδος*, level, *εὐζωρος*, pure, *ἡδυμος*, sweet (poet.) ; of *-ος* changed to *-ισ-*, *μονοφάγος*, eating alone, *ὀψοφάγος*, dainty, *πτωχός*, poor.

δ. *Μέσος* and *νέος* have old superlatives of limited and chiefly poetic use in *-ατος* ; thus, *μέσατος*, midmost, Ar. Vesp. 1502, Ep. *μέσσατος*, Th. 223, *νέατος*, last, lowest, A. 712, Soph. Ant. 627, Ep. *νείατος*, B. 824. Compare *ἔσχατος*, (*πρώατος*) *πρώτος*, and *ὑπατος* (§ 161. 2).

### § 157. 2.) *-εις* and *-ης* become *-εσ-* ; as,

<i>χαρίεις</i> , agreeable,	<i>χαριέστερος</i> ,	<i>χαριέστατος</i>
<i>σαφής</i> , evident,	<i>σαφέστερος</i> ,	<i>σαφέστατος</i> .
<i>πένης</i> , poor,	<i>πενέστερος</i> ,	<i>πενέστατος</i> .

REMARK. In adjectives of the first declension, and in *ψευδής*, *-ης* becomes *-ισ-* ; as, *πλεονέκτης*, *-ου*, covetous, *πλεονεκτίσστατος* ; *ψευδής*, *-εος*, false, *ψευδίστατος*. Except, for the sake of euphony, *ὕβριστής*, *-οῦ*, insolent, *ὕβριστότερος* v. 8. 3, *ὕβριστότατος*, Ib. 22 (referred by some to *ὕβριστος*).

### 3.) *-υς* becomes *-υ-* ; as,

<i>πρέσβυς</i> , old,	<i>πρεσβύτερος</i> ,	<i>πρεσβύτατος</i> .
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For the sake of the metre, *ἰθύτατα* Σ. 508.

§ 158. 4.) In adjectives of other endings, *-τερος* and *-τατος* are either added to the simple root, or to the root increased by *-εσ-*, *-ισ-*, or *-ω-* as,

<i>τάλας</i> , <i>-ανος</i> , wretched,	<i>ταλάντερος</i> ,	<i>ταλάντατος</i> .
<i>σώφρων</i> , <i>-ονος</i> , discreet,	<i>σωφρονέστερος</i> ,	<i>σωφρονέστατος</i> .
<i>ἄρπαξ</i> , <i>-αγος</i> , rapacious,		<i>ἀρπαγίστατος</i> .
<i>ἐπίχαρις</i> , <i>-ιτος</i> , pleasing,	<i>ἐπιχαριτώτερος</i> ,	<i>ἐπιχαριτώτατος</i> .

NOTES. α. Other examples are *μάκαρ*, blessed, *μακάρετατος* λ. 483 ; *μίλας*

-ανος, *black*, μελάντερος, Δ. 277, and μελανώτερος, Strab.; ἀφῆλιξ, -ικος, *elderly*, ἀφηλικέστερος · βλάξ, -ᾰκός, *stupid*, βλακώτερος, -ώτατος, Mem. iii. 13. 4, iv. 2. 40, for which some read βλακότερος, and βλακώτατος or βλακίστατος. From ἄχαρις, *disagreeable*, we find the shorter form ἀχαρίστερος, υ. 392.

β. The insertion of -εσ- is particularly made in adjectives in -ων. Yet some of these employ shorter forms; as, πέπων, *ripe*, πεπαίτερος Æsch. Fr. 244; πίων, *fat*, πióτερος, Hom. Ap. 48, πióτατος, I. 577 (as from the rare πῖος, Orph. Arg. 508); ἐπιλήσμων, *forgetful*, ἐπιλησμότατος, Ar. Nub. 790 (ἐπιλησμονέστερος, A. vol. 6).

## B. COMPARISON IN -ίων, -ιστος.

§ 159. A few adjectives are compared by changing -υς, -ας, -ος, and even -ρος, final, into -ίων and -ιστος. In some of these, -ίων with the preceding consonant passes into -σων (-τιων, § 70. 1) or -ζων. Thus,

ἡδύς, <i>pleasant</i> ,	ἡδίων,	ἡδιστος.
ταχύς, <i>swift</i> ,	θάσων, θάτιων,	τάχιστος.
πολύς, <i>much</i> ,	πλείων, πλέων,	πλείστος.
μέγας, <i>great</i> ,	μείζων,	μέγιστος.
καλός, <i>beautiful</i> ,	καλλίων,	κάλλιστος.
αἰσχρός, <i>base</i> ,	αἰσχίων,	αἰσχιστος.
ἐχθρός, <i>hostile</i> ,	ἐχθίων,	ἐχθιστος.

REMARKS. α. For the declension of comparatives in -ων, see ¶ 17 and § 107. The ι in the affix -ίων is long in the Attic poets, but short in the Epic, and variable in the later.

β. The forms in -σων and -ζων observe this distinction: -σων can arise only when the consonant preceding -ίων is κ, χ, τ, δ, or θ; -ζων, only when this consonant is γ. The vowel preceding becomes long by nature, perhaps from a transposition, and absorption or contraction, of the ι. Thus, τᾶχύς (originally θᾶχύς, 62), θαχίων θάσων, Neut. θᾶσσον (the regular ταχίων is also common in late prose; ; ἐλάχύς (Epic; ἐλάχεια Hom. Ap. 197), *small*, ἐλάσων · πᾶχύς, *thick*, παχίων (Arat.) πᾶσων, ζ. 230: from r. ἡκ-, Comp. ἥττων, *inferior* (Ion. ἑσων, Hdt. v. 86); γλυκύς, *sweet*, γλυκίων (Σ. 109) γλύσων, Xenophan.: μακρός, *long*, μάσων poet., θ. 203, Æsch. Ag. 598; κρατύς (E. c. Π. 181), *strong*, κρείσων (Ion. κρέσων, Hdt. i. 66); βραδύς, *slow*, βραδίων (Hes. Op. 526) βράσων K. 226; βαθύς, *deep*, βαθίων (Tyr. 3. 6) βάσων, Epicharm.; μέγας (the only adj. in -ας compared in -ίων, -ιστος), μεγίων μείζων (Ion. μέζων Hdt. i. 202); ὀλίγος, ὀλίζων, Call. Jov. 72 (ὀπολιζίνες Σ. 519). It will be observed that many of these comparatives are merely poetic. Compare the formation of verbs in -σσω and -ζω.

γ. The root of πολύς is πολε-, by syncope πλε-. From this short root are formed the comparative and superlative. Πλείων is a yet shorter form for πλείων. The longer form is more common in the contracted cases and plural, but the neut. πλείον is more used than πλείον, especially as an adverb. The neut. πλείον sometimes becomes πλείν, but only in such phrases as πλείν ἢ μύριοι, *more than ten thousand*. The Ionic contracts -εο- into -ευ- (§ 45. 3): as,

πλεῦν, πλεῦνος, πλεῦνες, &c. Hdt. ii. 19, i. 97, 199, &c. The Ep. πλῆε. A. 395, and πλείας B. 129, are comparative in sense, though positive in form

δ. In the Comp. and Sup. of καλός, λ is doubled, as in the noun τὸ κάλλος -ιος, *beauty*. In the adjectives in -ρος which are compared in -ίων and -ιστος, the Comp. and Sup. appear to have come either from a simpler form of the positive, or from a corresponding noun. See § 161. R.

ε. Most adjectives which are compared as above have also forms in -τιμος and -τατος; thus, βραδύς, *slow*, βραδύτερος, βραδίων, and βράσσων, βραδύτατος, βράδιστος, and by poetic metath. (§ 71), βάρδιστος, Ψ. 310; μακρός, *long*, μακρότερος and μάσσων, μακρότατος and (α becoming by precession η, as in the noun τὸ μῆκος, -ιος, *length*) μήκιστος, Cyr. iv. 5. 28, Dor. μάκιστος, Soph. Œd. T. 1301. Other examples of double formation are αἰσχρός, ἐχθρός, κυδρός (poet.), *renowned*, οἰκτός, *pitiable*, βαθύς, βραχύς, *short*, γλυκύς, παχύς, πρεσβύς, ταχύς, ὠκύς, *swift*, κακός (§ 160), φίλος (§ 156. a), &c.

### C. IRREGULAR COMPARISON.

§ 160. Some adjectives in the comparative and superlative degrees are formed from positives which are not in use, from words which are themselves comparatives or superlatives or from other parts of speech. Some of these are usually referred to positives in use, which have a similar signification and some of which are also regularly compared; thus,

ἀγαθός, <i>good</i> ,	ἀμείνων,	ἄριστος.
	βελτίων,	βέλτιστος.
	κρείσσων, κρείττων,	κράτιστος.
	λώων,	λῶστος.

Poet. ἀμεινότερος Mimn. 11. 9; ἀρείων Æsch. Ag. 81, ἀρείότερος, Theog. 548; βέλτερος, Æsch. Th. 337, βέλτατος, Id. Eum. 487; φέρτερος, Id. Pr. 768, φέρτατος H. 289, φέριστος, Soph. Œd. T. 1159, and even Pl. Phædr. 238 d, φέρτιστος, Pind. Fr. 92; λωῖων, β. 169, λωῖτερος, α. 376 (the pos. form λωῖα occurs Theoc. 26. 32); κάρτιστος, A. 266 (§ 71; so always in Hom.). Dor. βίντιστος, Theoc. 5. 76, κάρρων, Tim. ap. Pl. 102 d; Ion κρείσσων (§ 159. β). Late ἀγαθώτατος, Diod. 16. 85.

ἀλγεινός, <i>painful</i> ,	ἀλγίων,	ἄλγιστος.
	ἀλγεινότερος,	ἀλγεινότατος.
κακός, <i>bad</i> ,	κακίων,	κάκιστος.
	χείρων,	χείριστος.
	ῥήσων, ῥήτιων.	

Poet. κακώτερος, ο. 343; χειρότερος, O. 513, χειρίων A. 114, χειριότερος, I. 248 (for the Epic χέρηος, &c., which, though positive in form, are comparative in sense, see § 136. δ); ἥκιστος or ἥκιστος Ψ. 531 (ἥκιστα as an adverb was common in Attic prose; Ælian uses ἥκιστος as an adj.), Ion. ἔσσων (§ 159. β).

μικρός, <i>small</i> ,	μικρότερος	μικρότατος.
ὀλίγος, <i>little</i> , <i>few</i> ,	ἐλάσσων, ἐλάττων,	ἐλάχιστος.
	μείων,	ὀλίγιστος.



Poet. *ἰσχυρός, ὀλίγων* (§ 159. β); *μειότερος* Ap. Rh. 2. 368, *μείστος*, Bion, 5. 10 (yet common reading *μήονα*).

*ῥάδιος, easy, ῥάων, ῥᾶτος.*

Poet. *ῥήϊδιος*, λ. 146, *ῥήϊδιος*, Theog. 574, *ῥήϊτερος*, Σ. 258, *ῥᾶτερος* Pind. O. 8. 78, *ῥήϊστος*, δ. 565, *ῥᾶϊστος*, Theoc. 11. 7, *ῥήϊτατος*, τ. 577. The common foundation of the forms of this word appears to have been *ῥᾶϊΔ-* (see §§ 118, 119).

## § 161. 1. Examples of double comparison.

*ἴσχατος, last, extreme, ἰσχατώτερος* (Οὔτε γὰρ τοῦ ἰσχύατος ἰσχατώτερον εἶναι τι. Aristl. Metaph. 10. 4), *ἰσχατώτατος*, H. Gr. ii. 3. 49.

*πρότερος, before, comic προτεραίτερος* Ar. Eq. 1164;

ΚΛ. 'Ορᾶς; ἐγὼ σοι πρότερος ἐκφέρω δίφρον.

ΑΛ. 'Αλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραίτερος.

*πρῶτος, first, πρώτιστος, first of all*, B. 228.

*ἱλάχιστος, least, ἱλαχιστότερος, less than the least*, Ep. Ephes. 3. 8.

NOTE. See also examples of a poetic double formation of the Comp. (*ἄμεινότερος, ἀριότερος, &c.*) in § 160. For *καλλιώτερον* Th. iv. 118, is now read *κάλλιον*.

## 2. Examples of adjectives in the comparative and superlative degrees, formed from other parts of speech.

*βασιλεύς, king, βασιλεύτερος, more kingly, a greater king*, I. 160, *βασιλεύτατος, the greatest king*, I. 69.

*ἱταῖρος, friend, ἱταιρότατος, best friend*, Pl. Gorg. 487 d.

*κλέπτης, thief, κλεπτίστατος, most adroit thief*, Ar. Plut. 27.

*κύων, dog, κύντερος, more dog-like, more impudent*, Θ. 483, *κύντατος*, K. 503.

*κέρδος, -εος, gain, κερδίων, more gainful*, Γ. 41, *κέρδιστος*, Æsch. Pr. 385.

*αὐτός, himself, αὐτότερος* Epich. 2 (1), *αὐτότατος* (ipsissimus Plaut. Trinum. iv. 2), *his very self*, Ar. Plut. 83.

*ἄγχι* or *ἄγχου*, *near, ἀγχότερος, nearer*, Hdt. vii. 175, *ἀγχότατος*, Eur. Pel. 2, oftener *ἄγχιστος* Soph. Œd. T. 919.

*ἄνω, up, ἀνώτερος, upper, ἀνώτατος, uppermost*, Hdt. ii. 125.

*ἡρέμα, quietly, ἡρεμέστερος, more quiet*, Cyr. vii. 5. 63.

*πλησίον, near* (πλησίος poet. and Ion.), *πλησιαίτερος* i. 10. 5, *πλησιαίτατος*, vii. 3. 29, also *πλησιέστερος, ἔιστατος*.

*προὔργου* of importance, *προὔργιαίτερος, more important*, Pl. Gorg. 458 c, *προὔργιαίτατος*.

*ἔξ, out of, ἔσχατος, extreme.*

*πρό, before, πρότερος, former, πρῶτος* (§ 156. δ), *first* (Dor. *πρᾶτος* Theoc. 8. 5, § 45. 1).

*ὑπέρ, above, υπέρτερος, superior, ὑπέρτατος* and *ὑπάτος, supreme* (ὑπερώτατος, Pind. N. 8. 73).

*ὑπό (?), ὑστερος, later, ὕστατος, last.*

REMARKS. We find an explanation of these formations in the use of prepositions as adverbs, and of adverbs as adjectives; in the fact that many nouns

are originally adjectives, and in the still more important fact, that in the earliest period of language there is as yet no grammatical distinction of the different parts of speech. For other examples of comparatives and superlatives which appear to be formed from nouns, see, in § 160, ἀλγίων, -ιστος (from ἄλγος, -εος, *pain*), and ἄριστος (like ἀρετή, from ἄρης or a common root, and signifying originally *best in war*), and also § 159. δ, ε. Add the poetic κήδιστος, I. 642, ῥιγίων, -ιστος, A. 325, E. 873, μύχαιος, Ap. Rh. 1. 170, μυχοίτατος φ. 146, ὀπλότερος, -τατος, B. 707, Hes. Th. 137, &c.; and, from adverbs, ὀπίστέρος, -τατος, Θ. 342, παροίτερος, -τατος, Ψ. 459, Ap. Rh. 2. 29, ὑψίτερος, Theoc. 8. 46, ὑψίων, Pind. Fr. 232, ὑψιστος, Æsch. Pr. 20, &c.

## II. COMPARISON OF ADVERBS.

§ 162. I. Adverbs derived from adjectives are commonly compared by taking the *neuter singular comparative*, and the *neuter plural superlative* of these adjectives; as,

σοφῶς (from σοφός, § 156), <i>wisely</i> ,	σοφώτερον, <i>more wisely</i> ,	σοφώτατα, <i>most wise</i> .
σαφῶς (from σαφής, § 157), <i>clearly</i> ,	σαφέτερον, <i>more clearly</i> ,	σαφέστατα, <i>most clearly</i> .
ταχέως (from ταχύς, § 159),	θᾶσσον, θᾶττον,	τάχιστα.
αἰσχυρῶς (from αἰσχυρός, § 159),	αἰσχῖον,	αἰσχιστα.

NOTE. The adverbial termination -ως is sometimes given to the Comp. as, χαλεπωτέρως, *more severely*, ἐχθρόνως, *in a more hostile manner*. So Sup. ξυνοτομωτάτως, *most concisely*, Soph. Œd. C. 1579.

§ 163. II. Adverbs not derived from adjectives are, for the most part, compared in -τέρω and -τάτω; as,

ἄνω, <i>up</i> ,	ἄνωτέρω,	ἄνωτάτω.
ἐκός, <i>afar</i> ,	ἐκαστέρω,	ἐκαστάτω.

REMARKS. α. The following are compared after the analogy of adverbs derived from adjectives:

ἄγχι or ἀγχοῦ, <i>near</i> ,	ἄσσον,	ἄγχιστα.
μάλα, <i>very</i> ,	μᾶλλον,	μάλιστα.

So πρῶτ, *early*, and ὀψέ, *late*, employ forms of the adjectives πρῶτος, ὀψιος (§ 156. c), derived from them. In ἄσσοτέρω ρ. 572, we have a poetic double form (§ 161. N.).

β. Some adverbs vary in their comparison; as,

ἱγγύς, <i>near</i> ,	ἱγγυτέρω,	ἱγγυτάτω.
	ἱγγύτερον,	ἱγγύτατα.
(Not Att.) ἱγγιον,		ἱγγιστα.

## CHAPTER VII.

## GENERAL PRINCIPLES OF CONJUGATION.

§ 164. Verbs are conjugated, in Greek, to mark five distinctions, VOICE, TENSE, MODE, NUMBER, and PERSON. Of these distinctions, the first shows how the *action* of a verb is related to its *subject*; the second, how it is related to *time*; and the third, how it is related to the *mind of the speaker*, or to *some other action*. The two remaining distinctions merely show the number and person of the subject.

Greek verbs are conjugated both by PREFIXES and by AFFIXES. For the prefixes, see Ch. VIII.; for the affixes, see ¶¶ 28–31, and Ch. IX.; for the modifications which the root itself receives, see Ch. X.

## A. VOICE.

§ 165. The Greek has three voices, the ACTIVE, the MIDDLE, and the PASSIVE.

The ACTIVE represents the subject of the verb as the *doer* of the action, or its *agent*; as, *λούω τινά*, *I wash some one*.

The PASSIVE represents the subject of the verb as the *receiver* of the action, or its *object*; as, *λοῦμαι ὑπό τινος*, *I am washed by some one*.

The MIDDLE is *intermediate* in sense between the Active and the Passive, and commonly represents the subject of the verb as, either more or less directly, both the *agent* and the *object* of the action; as, *ἐλουσάμην*, *I washed myself, I bathed*.

§ 166. REMARKS. 1. The *middle* and *passive* voices have a common form, except in the *Future* and *Aorist*. In Etymology, this form is usually spoken of as *passive*. And even in the *Future* and *Aorist*, the distinction in sense between the two voices is not always preserved.

2. The reflexive sense of the *middle* voice often becomes so indistinct, that this voice does not differ from the *active* in its use. Hence, in many verbs, either wholly or in part, the middle voice takes the place of the active. This is particu-



larly frequent in the *Future*. When it occurs in the *theme* (§ 170. α), the verb is termed *deponent* (depōnens, *laying aside* sc. the peculiar signification of the middle form). E. g.

(α.) Verbs, in which the *theme* has the *active*, and the *Future* has the *middle* form: ἀκούω, to hear, ἀκούσομαι · βαίνω, to go, βήσομαι · γινώσκω, to know, γνώσομαι · εἰμί, to be, ἔσομαι · μανθάνω, to learn, μαθήσομαι.

(β.) Deponent Verbs: αἰσθάνομαι, to perceive, γίγνομαι, to become, δέχομαι, to receive, δύναμαι, to be able, ἡδομαι, to rejoice.

NOTE. A Deponent Verb is termed *deponent middle*, or *deponent passive*, according as its Aorist has the middle or the passive form.

## B. TENSE.

§ 167. The Greek has six tenses; the **PRES-ENT**, the **IMPERFECT**, the **FUTURE**, the **AORIST**, the **PERFECT**, and the **PLUPERFECT**.

1. The **PRESENT** represents an action as *doing* at the *present time*; as, γράφω, *I am writing, I write*.

2. The **IMPERFECT** represents an action as *doing* at some *past time*; as, ἔγραφον, *I was writing*.

3. The **FUTURE** represents an action as one that *will be done* at some *future time*; as, γράψω, *I shall write*.

4. The **AORIST** (ἀόριστος, *indefinite*) represents an action simply as *done*; as, ἔγραψα, *I wrote, I have written, I had written*.

5. The **PERFECT** represents an action as *complete* at the *present time*; as, γέγραφα, *I have written*.

6. The **PLUPERFECT** represents an action as *complete* at some *past time*; as, ἐγγράφειν, *I had written*.

§ 168. Tenses may be classified in two ways; I. with respect to the *time* which is spoken of; II. with respect to the *relation* which the action bears to this time.

I. The time which is spoken of is either, 1. *present*, 2. *future*, or 3. *past*.

The reference to time is most distinct in the Indicative. In this mode those tenses which refer to present or future time are termed *primary* or *chief* tenses, and those which refer to past time *secondary* or *historical* tenses.

II. The action is related to the time, either, 1. as *doing* at the time, 2. as *done* in the time, or 3. as *complete* at the time.

The tenses which denote the first of these relations may be termed *definite*; the second, *indefinite*; and the third, *complete*. For a classified table of the Greek tenses, see ¶ 26.

NOTES. *α.* Some verbs have a *complete future* tense, called the *Future Perfect*, or the *Third Future* (§ 239); but, otherwise, the three tenses which are wanting in the table (§ 26), viz. the *indefinite present*, the *definite future*, and the *complete future*, are supplied by forms belonging to other tenses, or by participles combined with auxiliary verbs.

*β.* For the general formation of the Greek tenses, see § 28.

## C. MODE.

§ 169. The Greek has six modes; the INDICATIVE, the SUBJUNCTIVE, the OPTATIVE, the IMPERATIVE, the INFINITIVE, and the PARTICIPLE.

1. The INDICATIVE expresses *direct assertion or inquiry*; as γράφω, *I am writing*; γράφω; *am I writing?*

2. The SUBJUNCTIVE expresses *present contingency*; as, οὐκ οἶδα, ὅποι τρεῖς πωμαί, *I know not, whither I can turn.*

3. The OPTATIVE (*opto, to wish*, because often used in the expression of a wish) expresses *past contingency*; as, οὐκ ᾔδειν, ὅποι τροποίμην, *I knew not, whither I could turn.*

4. The IMPERATIVE expresses *direct command, or entreaty*, as, γράφε, *write*; τυπείσθω, *let him be beaten*; δός μοι, *give me.*

5. The INFINITIVE partakes of the nature of an *abstract noun*; as, γράφειν, *to write.*

6. The PARTICIPLE partakes of the nature of an *adjective*, as, γράφων, *writing.*

NOTES. *α.* For a table of the Greek modes classified according to the character of the sentences which they form, see § 27.

*β.* In the regular inflection of the Greek verb, the Present and Aorist have all the modes; but the Future wants the Subjunctive and Imperative; and the Perfect, for the most part, wants the Subjunctive and Optative, and likewise, in the active voice, the Imperative. The Imperfect has the same form with the Present, and the Pluperfect the same form with the Perfect, except in the Indicative.

*γ.* The tenses of the Subjunctive and Optative are related to each other as *present and past*, or as *primary and secondary*, tenses (§ 168. I.); and some have therefore chosen to consider them as only different tenses of a general conjunctive or contingent mode. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes more obvious.

## D. NUMBER AND PERSON.

§ 170. The numbers and persons of verbs correspond to those of nouns and pronouns (§ 164)

NOTE. The Imperative, from its signification, wants the *first person*; the Infinitive, from its abstract nature, wants the distinctions of number and person altogether; and the Participle, as partaking of the nature of an Adjective, has the distinctions of *gender* and *case*, instead of person.

REMARKS. *α.* The *first person singular* of the *Present indicative active*, or in deponent verbs (§ 166. 2), *middle*, is regarded as the **THEME** of the verb. The root is obtained by throwing off the affix of the theme, or it may be obtained from any form of the verb, by throwing off the prefix and affix, and allowing for euphonic changes. A verb is conjugated by adding to the root the prefixes and affixes in ¶¶ 28 – 30.

*β.* Verbs are divided, according to the *characteristic*, into **MUTE, LIQUID, DOUBLE CONSONANT**, and **PURE VERBS**; and according to the *affix in the theme*, into **VERBS IN -ω**, and **VERBS IN -μ** (§ 208. 2). For a paradigm of *regular conjugation without euphonic changes*, see ¶¶ 34, 35; for shorter paradigms of the *several classes of verbs*, see ¶¶ 36 – 60.

*γ.* For a fuller view of the use of the Greek verb in its several forms, see **Syntax**.

## E. HISTORY OF GREEK CONJUGATION.

§ 171. The early history of Greek conjugation can be traced only in the same way with that of declension (§ 83). The following view is offered as one which has much in its support, and which serves to explain the general phenomena of the Greek verb.

Greek conjugation, like declension (§§ 83, 143), was progressive. At first, the root was used, as in nouns, without inflection. The first distinction appears to have been that of *person*, which was, at first, only twofold, affixing *μ* to express the first person, and a lingual or sibilant to express the other two. Of this second pronominal affix, the simplest and most demonstrative form appears to have been -τ (cf. §§ 143, 148). By uniting these affixes with the root φα-, to say, we have the forms,

φάμ, *I or we say*,

φάτ, *you, he, or they say*.

§ 172. A *plural* was then formed by affixing the plural sign ν (§ 83), with the insertion of ε to assist in the utterance. Thus,

1 Person.

2 and 3 Persons.

Sing. φάμ

φάτ

Plur. φάμεν

φάτιν

Upon the separation of the 2d and 3d Persons (§ 143. β), the 2d, as being less demonstrative, took in the Sing. the softer form ε (in some cases, σσ or θ, in both which forms the θ would, by the subsequent laws of euphony, pass into ε, unless dropped or sustained by an assumed vowel, § 63); while in the Plur. there was a new formation (cf. §§ 84, 85), in which plurality was marked, in the 2d Pers. by affixing ε (cf. § 83), and in the 3d Pers. by inserting ν (cf. -σ-ι, § 85). The old Plur. now became, as in nouns (§ 85), a Dual, and the system of numbers and persons was complete. Thus,

1 Pers.

2 Pers.

3 Pers.

Sing. φάμ

φάε

φάτ

Plur. φάμεν

φάτε

φάντ

Dual φάμεν

φάτιν

φάτιν



§ 173. The distinction of *tense*, like those of number, case, and person (§§ 83, 143), was at first only twofold, simply distinguishing a *past* action from a *present* or *future* one. This was naturally done by prefixing ε- (in Sanscrit, ā-), to express, as it were, the *throwing back* of the action into past time (§ 187). This expression, it will be observed, is aided by the throwing back of the accent. With the prefix of ε-, a distinction was also made between the 2d and 3d Persons dual (perhaps because, the more remote the action, the more important becomes the specific designation of the subject). In the 3d Pers. the inserted ι (§ 172) was lengthened to η, while in the 2d Pers., as in both the 2d and 3d Persons of the unaugmented tense, it passed into the kindred ο (§ 28). We have now two tenses, the unaugmented *Primary Tense*, which supplied the place of both the Present and the Future, and the augmented *Secondary Tense*, which expressed past action both definitely and indefinitely, and supplied the place of all the past tenses (§ 168). Thus

PRIMARY TENSE.			SECONDARY TENSE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S. φάμ	φάς	φάτ	ἔφαμ	ἔφας	ἔφατ
P. φάμεν	φάτι	φάντ	ἔφαμεν	ἔφατι	ἔφαντ
D. φάμεν	φάτον	φάτον	ἔφαμεν	ἔφατον	ἔφάτην

§ 174. At first, there was no distinction of *voice*. The affix merely showed the connection of the person with the action, but did not distinguish his relation to it as *agent* or *object*. This distinction seems to have arisen as follows. A transitive action passes immediately from the agent, but its effect often continues long upon the object. This continuance would naturally be denoted by prolonging the affix. Thus, if I may be pardoned such an illustration, while the *striker* simply says with vivacity *τύπτομ, I strike, the one struck* rubs his head and cries *τύπτομαι, tūptom-ah-ee, I am struck*. Hence the *objective* form was distinguished from the *subjective* (§ 195), simply by the prolongation of the affix. This took place in various ways, but all affecting the *personal* and not the *numeral* element of the affix. If the affix ended with the *sign of person*, it was prolonged by annexing, in the Primary Tense, αι; but in the Secondary Tense (on account of the augment, which had a natural tendency to shorten the affix), the shorter ο, except in the 1st Pers., where a species of *reduplication* seems to have taken place (-μηνι, passing of course into -μην, § 63). Thus -μ became -μαι and -μηνι: -ς, -σαι and -σο; -τ, -ται and -το; -ντ, -νται and -ντο. If the affix ended with the *sign of number*, the preceding *sign of person* took a longer form. In the 2d and 3d Persons, this was σθ (which might be considered as arising from the τ by the addition of θ, since τθ must pass into σθ, v. 52). The 1st Pers., in imitation of the others, inserted θ (or, if a long syllable was wanted by the poets, σθ), after which either ο was inserted, to aid in the utterance, or, what became the common form, the final ν passed into its corresponding vowel α (§ 50). Thus -τε, -τον, -την became -σθε, -σθον, -σθην; and -μεν became -μεθον (-μεσθον), or commonly -μεθα (-μεσθα). In respect to the form -μεθον, see § 212. 1. We place the subjective and objective inflections side by side for comparison.

SUBJECTIVE.			OBJECTIVE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S. φά-μ	φά-ς	φά-τ	φά-μαι	φά-σαι	φά-ται
P. φά-μεν	φά-τι	φά-ντ	φά-μεθα	φά-σθε	φά-ντο
D. φά-μεν	φά-τον	φά-τον	φά-μεθα	φά-σθον	φά-σθε

SUBJECTIVE.				OBJECTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Sec. S.	ἴφα-μ	ἴφα-ς	ἴφα-τ	ἰφά-μην	ἴφα-σο	ἴφα-το
P.	ἴφα-μιν	ἴφα-τε	ἴφα-ντ	ἰφά-μεθα	ἴφα-σθε	ἴφα-ντο
D.	ἴφα-μιν	ἴφα-τον	ἰφά-την	ἰφά-μεθα	ἴφα-σθον	ἰφά-σθη

§ 175. It will be observed, that all the affixes above begin with a consonant. While, therefore, they could be readily attached to roots ending with a vowel, euphony required that, in their attachment to the far greater number of roots ending with a consonant, a *connecting vowel* should be inserted. This vowel, which was purely euphonic in its origin, was, doubtless also from euphonic preference, -ο- before a liquid, but otherwise -ε- (the formation of the Opt. and the analogy of Dec. II. lead us rather to consider the -ε- as a euphonic substitute for the -ο- than the reverse, §§ 28, 86, 177). As an example of *euphonic inflection* (in distinction from which the inflection without connecting vowels is termed *nude*), we select the root γράφ-, to write (§ 36).

SUBJECTIVE.				OBJECTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S.	γράφ-ομ	-εῖς	-εῖς	γράφ-ομαι	-εσσι	-εσσι
P.	γράφ-ομεν	-εῖτε	-οντ	γράφ-όμεθα	-εσθε	-ονταί
D.	γράφ-ομεν	-εῖτον	-εῖτον	γράφ-όμεθα	-εσθον	-εσθον
Sec. S.	ἰγράφ-ομ	-εῖς	-εῖς	ἰγράφ-όμεν	-εσο	-εστο
P.	ἰγράφ-ομεν	-εῖτε	-οντ	ἰγράφ-όμεθα	-εσθε	-οντο
D.	ἰγράφ-ομεν	-εῖτον	-εῖτην	ἰγράφ-όμεθα	-εσθον	-εσθην

§ 176. The distinction of *mode* in the inflection of verbs commences with that of person. For the very attachment of personal affixes makes a distinction between a *personal mode* (i. e. the verb used as finite) and a *non-personal mode* (i. e. the verb used as an infinitive or participle). The latter had doubtless, at first, no affix. But the Infinitive is in its use a *substantive*, commonly sustaining the office, either of a *direct*, or yet more frequently *indirect object* of another word. Hence it naturally took the objective endings of nouns. Of these the simplest and the earliest in its objective force appears to have been ν (§§ 84, 87), which was, accordingly, affixed to the Inf., to express in general the objective character of this mode. To *pure* roots this affix was attached *directly*; but to *impure* roots with the insertion of ε to assist the utterance. Thus the Inf. of φα- was φάν; and of γράφ-, γράφεν. Subsequently, to mark more specifically the prevalent relation of the Inf., that of *indirect object*, the dative affix of Dec. I. (§ 86) was added to these forms; thus, φάναι, γράφεναι. Voice appears to have been distinguished by the insertion, in these forms, of σθ (before which the ν fell away, cf. §§ 55, 57), after the analogy of § 174; thus, Act. (or Subject.) Form, φάναι, γράφεναι. Mid. and Pass. (or Obj.) Form, (φάν-σθ-αι) φάσθαι, (γράφεν-σθ-αι) γράφεσθαι. But the verb is also used as an *adjective*, and, as such, receives declension. The root of this declension, in the Act. (or Subject.) Form, may be derived from the original form of the non-personal mode in -ν, by adding τ, which is used so extensively in the formation of verbal substantives and adjectives; thus, φάν φαντ-, or, with the affix of declension (§ 5), φόντ-ς, γράφεν γράφοντ-ς (the kindred ο was here preferred as a connecting vowel to ε, cf. § 175). The Mid. and Pass. (or Obj.) form of the Participle may be derived from the same, by a reduplication analogous to that in § 174 (since the Acc. affix, § 84,

is strictly a nasal, which could be either  $\mu$  or  $\nu$ , according to euphonic preference; as, *βορέαν*, but Lat. *boream*); thus, *φάν φάμεν-ος, γράφεν γραφόμεν-ος*. We have now the single non-personal mode developed into a system of Infinitives and Participles; thus,

## SUBJECTIVE.

Inf. *φάναι, γράφειναι*  
Part. *φάντες, γράφοντες*

## OBJECTIVE.

*φάσθαι, γράφεισθαι*  
*φάμενος, γραφόμενος*

§ 177. In the *personal mode*, a threefold distinction arose. Doubt leads to hesitation in closing a word or sentence; and hence the idea of *contingence* was naturally expressed by dwelling upon the connecting vowel (or upon the final vowel of the root), as if it were a matter of question whether the verb ought to be united with its subject. The strongest expression of contingency, that of *past contingency*, protracted the connecting vowel, or final vowel of the root, to the cognate diphthong in  $\iota$  (§ 3), and thus formed what is termed the *Optative mode*, which, as denoting past time, takes the secondary affixes; thus, *ἔφαμ φαῖμ, ἐφάμην φαίμην, ἔγραφοι γράφοιμ, ἐγραφόμην γραφόμην*. The weaker expression of contingency, that of *present contingency*, as less needed, seems to have arisen later, after the conjugation with the connecting vowels *-ο-* and *-ει-* had become established as the prevailing analogy of the language; and to have consisted simply in prolonging these vowels to *-ω-* and *-η-*, attaching the same affixes to all verbs. This weaker form, termed the *Subjunctive mode* (yet see § 169.  $\gamma$ ), as denoting present time, takes the primary affixes. Thus, *γράφου γράφωμ, γράφομαι γράφωμαι, φάμ φάωμ, φάμαι φάωμαι*. The original mode now became an *Indicative*, expressing the *actual*, in distinction from the *contingent*.

A third mode arose for the expression of *command*. This obviously required no 1st Pers.; and in the 2d, it required no essential change, as the tone of voice would sufficiently indicate the intent of the speaker. There would, however, be a preference of short forms, as the language of direct command is laconic: hence, we find in the objective inflection *-σο* rather than *-σαι*, and in the subjective, a tendency to drop the affix of the 2d Pers. sing. The 3d Pers., on the other hand, has throughout a peculiar form, in which the affix is emphatically prolonged. This is done in the Sing. subjective by adding  $\omega$ ; thus, *-τω*. In the objective inflection, *-τω*, of course, becomes *-θω* (§ 174). The old Plur., afterwards the Du., was formed by adding the plural sign  $\nu$  (§ 172); thus, *-των, -θων*. The new Plur. was still further strengthened by prefixing  $\nu$  (which in the obj. form would make no change, cf. § 176), or by adding the later plur. ending *σαν* (§ 181.  $\gamma$ ) instead of  $\nu$ ; thus, *-ντων* or *-τωσαν*, (*-νσθων*) *-θων* or *-θωσαν*. In the 2d Pers., it is convenient to regard *-θ* as the proper flexible ending (§ 172). The system of personal modes is now complete; thus,

## SUBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P
Prim. S.	<i>γράφ-ομ</i>	<i>-εις</i>	<i>-ειτ</i>	<i>γράφ-ωμ</i>	<i>-ης</i>	<i>-ητ</i>
P.	<i>γράφ-ομειν</i>	<i>-ειτεις</i>	<i>-οντ</i>	<i>γράφ-ωμειν</i>	<i>-ητεις</i>	<i>-ωντ</i>
D.	<i>γράφ-ομειν</i>	<i>-ειτον</i>	<i>-ιτον</i>	<i>γράφ-ωμειν</i>	<i>-ητον</i>	<i>-ητον</i>
Sec. S.	<i>ἔγραφ-ομ</i>	<i>-εις</i>	<i>-ειτ</i>	<i>γράφ-οιμ</i>	<i>-οις</i>	<i>-οιτ</i>
P.	<i>ἔγράφ-ομειν</i>	<i>-ειτεις</i>	<i>-οντ</i>	<i>γράφ-οιμειν</i>	<i>-οιτεις</i>	<i>-οντ</i>
D.	<i>ἔγράφ-ομειν</i>	<i>-ειτον</i>	<i>-ιτην</i>	<i>γράφ-οιμειν</i>	<i>-οιτον</i>	<i>-οιτην</i>



## IMPERATIVE.

	2 P.	3 P.		2 P.	3 P.
S.	φά-θ	φά-τω		γράφ-εθ	-έτω
P.	φά-τε	φά-ντων, φά-τωσαν		γράφ-ετε	-όντων, -έτωσαν
D.	φά-τον	φά-των		γράφ-ετον	-έτων

## OBJECTIVE INFLECTION.

	INDICATIVE.			CONJUNCTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S.	γράφ-ομαι	-εσαι	-εται	γράφ-ωμαι	-ησαι	-ηται
P.	γράφ-όμεθα	-εσθε	-ονται	γράφ-όμεθα	-ησθε	-ωνται
D.	γράφ-όμεθα	-εσθον	-εσθον	γράφ-όμεθα	-ησθον	-ησθον
Sec S.	ἰγράφ-όμην	-εσο	-ετο	γράφ-οίμην	-οισο	-οιτο
P.	ἰγράφ-όμεθα	-εσθε	-οντο	γράφ-οίμεθα	-οισθε	-οιντο
D.	ἰγράφ-όμεθα	-εσθον	-έσθην	γράφ-οίμεθα	-οισθον	-οίσθην

## IMPERATIVE.

	2 P.	3 P.		2 P.	3 P.
S.	φά-σο	φά-σθω		γράφ-εσο	-έσθω
P.	φά-σθε	φά-σθων, φά-σθωσαν		γράφ-εσθε	-έσθων, -έσθωσαν
D.	φά-σθον	φά-σθων		γράφ-εσθον	-έσθων

§ 178. We have, as yet, but two tenses, the Primary, denoting *present* and *future* time, and the Secondary, denoting *past* time, both *definitely* and *indefinitely*. In a few verbs, mostly poetic, the formation appears never to have proceeded farther. In other verbs, more specific tenses were developed from these, as follows.

1. In most verbs, the Future was distinguished from the Present, and the Aorist (the *indefinite past*) from the Imperfect (the *definite past*) by new forms, in which the greater energy of the Fut. and Aor. was expressed by a *σ* added to the root (cf. § 84); and consequently, if the old Primary and Secondary Tenses remained, they remained as Present and Imperfect. The Fut. followed throughout the inflection of the Pres., except that it wanted the Subjunctive and Imperative, which were not needed in this tense. The Aor. had all the modes, following in general the inflection of the Pres. and Impf., except that it preferred *-α-* as a connecting vowel, and simply appended the later affix *-αι* in the Inf. act. (§ 176); thus,

## SUBJECTIVE INFLECTION.

	INDICATIVE.			SUBJUNCTIVE.		
S.	ἰγράφ-σαι	-σαις	-σαιτ	γράφ-σω	-σης	-σητ
P.	ἰγράφ-σαιμεν	-σαιτε	-σαντ	γράφ-σωμεν	-σητε	-σωντ
D.	ἰγράφ-σαιμεν	-σαιτον	-σάτην	γράφ-σωμεν	-σητον	-σητον

## OPTATIVE.

S.	γράφ-σαιμ	-σαις	-σαιτ
P.	γράφ-σαιμεν	-σαιτε	-σαιντ
D.	γράφ-σαιμεν	-σαιτον	-σαίτην

## IMPERATIVE.

γράφ-σαθ	-σάτω
γράφ-σατε	-σάντων, -σάτωσαν
γράφ-σατον	-σάτων

## INFINITIVE, γράφ-σαι

## PARTICIPLE, γράφ-σαντ-ς

OBJECTIVE INFLECTION.

INDICATIVE.

S. γράφ-σάμην	-σασο	-σατο
P. γράφ-σάμεθα	-σαισθε	-σαντο
D. γράφ-σάμεθα	-σασθον	-σάσθην

OPTATIVE.

S. γράφ-σαίμην	-σαισο	-σαιτο
P. γράφ-σαίμεθα	-σαισθε	-σαιντο
D. γράφ-σαίμεθα	-σαισθον	-σασίσθην

INFINITIVE, γράφ-σασθαι

SUBJUNCTIVE.

γράφ-σωμαι	-σησαι	-σηται
γράφ-σώμεθα	-σησθε	-σωνται
γράφ-σώμεθα	-σησθον	-σησθον

IMPERATIVE.

γράφ-σασο	-σάσθω
γράφ-σασθε	-σάσθων, -σάσθωσαν
γράφ-σασθον	-σάσθων

PARTICIPLE, γράφ-σάμεν-ος

2. In many verbs, by a change of root, a new Pres. and Impf. were formed, which expressed more specifically the action as *doing*; and in some of these verbs, the old Secondary Tense remained as an Aorist (called, for distinction's sake, the *Second Aorist*, § 199. α); and in a few, the old Primary, as a Future (§ 200. β).

§ 179. The *complete tenses* were, probably, still later in their formation. These tenses, in their precise import, represent *the state consequent upon the completion of an action* (τὴν ἐπιστολὴν γέγραφα, *I have the letter written*), or in other words they represent the action as done, but its effect remaining. This idea was naturally expressed by an initial reduplication (§ 190). These tenses admit a threefold distinction of time, and may express either *present*, *past*, or *future* completeness. The present complete tense (the Perfect) naturally took the primary endings; the past complete tense (the Pluperfect); the augment and the secondary endings; and the future complete tense (the Future Perfect, or Third Future), the common future affixes. In the Perf. and Plup., the *objective* endings were affixed without a connecting vowel; and, of course, with many euphonic changes. See the inflection of (γέγραφ-μαι) γέγραμμαι (§ 36), πέπραγ-μαι (§ 38), (πέπειθ-μαι) πέπεισμαι (§ 39), &c. The *subjective* endings appear to have been at first appended in the same way; thus, Perf. Ind. γέγραφ-μ, Inf. γεγράφ-ναι, Part. γεγράφ-ντς. But all these forms were forbidden by euphony. Hence in the Ind. -μ became -α (which, since μ final passes into ν, may be considered the corresponding vowel of μ as well as of ν, § 50); thus, γέγραφμ γέγραφα. and after this change the inflection proceeded according to the analogy of the Aor., except so far as the primary form differs from the secondary. The α in this way became simply a connecting vowel; thus, γέγραφα (or, if the analogy of the Aor. be followed here also, γέγραφ-α-μ), γέγραφ-α-ς, -α-τ, -α-μεν, -α-τε, -α-ντ, -α-τον. In the Part., ν also became α, which, by precession passed into ο (§ 28). Indeed, in Dec. III. no masculine or feminine has a root ending in -ατ- (§ 76. d. 3). Thus, γεγράφ-ότς. The ν in the Inf., instead of a similar change (as it was followed by α), took -ε- before it: thus, γεγράφ-έναι. In the Plup. act., there was a kind of double augment, prefixing ε, both to the reduplication, and also to the connecting vowel of the Perf., making the connective of the Plup. -εα-, thus, ἐ-γεγράφ-εα-μ. This εα remained in the Ionic, but in the old Attic was contracted into η, which afterwards passed by precession into ει.

§ 180. The *middle* and *passive* voices were at first undistinguished. The form simply showed that the subject was affected by the action, but did not determine whether the action were his own or that of another. In the

*definite* and *complete* tenses, the action is so represented, that this would be commonly understood without special designation. But in the *indefinite* tenses, there would be greater need of marking the distinction. Hence, a special Aor and Fut. *passive* were formed by employing the verb εἶμι, *to be*, as an *auxiliary* and compounding its past and future tenses with the root of the verb (the augment being prefixed in the Aor., as in other past tenses, and the ε being lengthened in some of the forms from the influence of analogy or for euphony), thus, Aor. ἰ-γράφ-ην, Fut. γραφ-ήσομαι. The old Aor and Fut. now became *middle*, and the two voices were so far distinct. They had still, however, so much in common, that it is not wonderful that this distinction was not always observed (§ 166. 1). The Aor. and Fut. pass. were afterwards strengthened by the insertion of θ, which came, perhaps, from employing in the composition the passive verbal in -τος, instead of the simple root of the verb; thus, πρακτ-ός ἦν ἐπράχθην. From the prevalence of the θ, the tenses formed with it were denominated *first*, and those formed without it, *second* tenses (§ 199. II.).

§ 181. The system of Greek conjugation was now complete, having *three persons, three numbers, three voices, six modes*, if the Subj. and Opt. are separated, and no fewer than *eleven tenses*, if the *first* and *second* are counted separately. Some remarks remain to be added, chiefly upon *euphonic changes*.

1. By a law which became so established in the language as to allow no exception (§ 63), final μ, τ, and θ could not remain. They were, therefore, either *dropped, changed, prolonged, or both changed and prolonged*; as follows.

1. Final μ, after -α- *connective*, was dropped; after -ο- or -ω- *connective*,\* was changed to -α and then contracted with the preceding vowel; after -οι- and -αι- *connective*, and in the primary nude form (§ 173), was prolonged to -μι; and, in all other cases, became -ν. Thus, ἔγραψαμ, γέγραφαμ, ἐγεγράφεαμ became ἔγραψα, γέγραφα, ἐγεγράφεα. γράφομ and γράφωμ became (γράφω, γράφωα) γράφα, and γράψομ and γράψωμ became γράψω. γράφοιμ, γράψοιμ, γράψαιμ, φάμ became γράφοιμι, γράψοιμι, γράψαιμι, φάμι. ἔγραφομ, ἐγεγράφειμ, ἔφαμ became ἔγραφον, ἐγεγράφειν, ἔφαν.

2. Final τ, in the secondary forms throughout, and in the Perf. sing., was dropped; but, in other cases, was changed into -ς, which after -ε- or -η- *connective* passed into -ε and was then contracted, but otherwise was prolonged to -σι. When, by the dropping of -τ, -α- *connective* became final, it passed into -ε (§ 28). Thus, ἔφατ ἔφα, ἔγραφετ ἔγραφε, ἔγραφοντ ἔγραφον, ἔγραψατ ἔγραψε, ἔγραψαντ ἔγραψαν, γράφοιτ γράφοι, γράψαιτ γράψαι, γέγραφετ γέγραφε. γράφ-ε-τ (γράφεις, γράφεις) γράφει, γράψ-ε-τ γράψει, γράφ-η-τ γράφη (written with the ι subsc. in imitation of the Ind.), γράψ-η-τ γράψῃ. φάτ φάσι, φάντ (φάντι, § 58) φᾶσι, γράφοντ (γράφονσι) γράφουσι, γράψοντ γράψουσι, γέγραφαντ (γεγράφανσι) γεγράφᾶσι, γράφωντ (γράφωνσι) γράφωσι.

NOTES. α. In the prolonged forms of the endings -τ and -ντ, the Doric retained the τ (§ 70. 2); as, φατί Theoc. 1. 51, τίθητι 3. 48, φαντί 2. 45, φιλέοντι 16. 101, ἀδίκηαντι 1. 43, λέγοντι Pind. O. 2. 51, ἐπιτρέποντι 6. 36.

β. Epic forms of the Subjunctive, with -μ and -τ prolonged to -μι and -σι, are not unfrequent; as, θέλωμι A. 549, τύχωμι E. 279, ἴκωμι I. 414, ἴδωμι X. 450, θέλῃσιν (§ 66) A. 408, παύσῃσι δ. 191, θείῃσιν Σ. 601; so Dor. θέλῃσι (N. α) Theoc. 16. 28. A similar form of the Opt., though not free from doubt, occurs in παραφθαίῃσι K. 346.

γ. A new form of the 3 Pers. pl. secondary was formed by changing -τ of the Sing. into -σαν (i. e. by *affixing* ν instead of prefixing it, with a change of τ into σ, as above, and the necessary insertion of a union-vowel, which

\* in primary forms (§ 209).



here, as after  $\sigma$  in the Aor., was  $-a-$ , § 185). This form, in the Attic, is not used in those tenses which have as a connecting vowel  $-o-$  or  $-a-$ , and scarcely in those which have  $-oi-$  or  $-ai-$ ; but in most other tenses is either the common form, or may be freely used; thus, for ἔφρα $\nu$ τ, ἐγεγράφει $\nu$ τ, ἐπράχθη $\nu$ τ, ἔφασαν, ἐγεγράφε $\iota$ σαν, ἐπράχθη $\iota$ σαν (§ 183).

3. Final  $\theta$  was dropped after  $-i-$  connective; after a short vowel in the root, it became in the 2 Aor.  $-s$ , and in the Pres. (except φημί and εἰμί)  $-i$ , which was then contracted with the preceding vowel ( $\alpha i$  becoming  $\eta$ ); in other cases (except the irregular substitution of  $-on$  for  $-a\theta$  in the Aor.) it was prolonged to  $-ei$ . Thus, γράφε $\theta$  γράφε $i$ , δό $\theta$  δό $s$ , διδ $\theta$  (δίδ $\alpha$ s) διδ $\alpha$ ου, φά $\theta$  φά $\theta$ i, γράφ $\theta$  γράφ $\eta$ i.

§ 182. II. A stronger form of the 2 Pers. sing. subjective was in  $-a\theta$  (compare the Eng. and German  $-st$ ), which, according to § 63, must either drop  $\theta$  and thus become the same with the common form, or assume a vowel. In the latter case, it assumed  $\alpha$ , becoming  $-σθα$  (compare the affix  $-sti$  of the Lat. Perf.). This remained the common form in ἔφασθα (§ 53), ἤσθα (§ 55), ἤειπ $\sigma$ θα (§ 56), οἶσθα, ἤδεισθα, and ἤδησθα (§ 58). Other examples are furnished by the poets (particularly in the Subjunctive, by Homer); as, τίθησθα  $\iota$ . 404, διδοῖσθα T. 270, ἐβέλησθα A. 554, βουλεύησθα I. 99, ἐπῆγ $\sigma$ θα Y. 250, βάλοισθα O. 571, κλαίοισθα Ω. 619, ἔχρ $\iota$ σθα, φίλεισθα Sapph. 89, ἐβέλησθα Theoc. 29. 4, χρῆσθα Ar. Ach. 778. This form, like many others belonging to the old language, is termed by grammarians *Æolic*.

III. The objective endings of the 2 Pers. sing.,  $-σαι$  and  $-σο$ , commonly dropped  $\sigma$  in those tenses in which a vowel uniformly preceded (cf. §§ 117, 200. 2, 201. 2), and were then contracted with this vowel except in the Opt.; thus, γράφ $\epsilon$ σαι γράφ $\epsilon$ αι γράφ $\eta$  or γράφ $\epsilon$ i (§ 37. 4), γράφ $\epsilon$ σαι γράφ $\eta$  or  $-ει$ , γράφ $\eta$ σαι γράφ $\eta$ , ἐγράφ $\epsilon$ σο ἐγράφ $\epsilon$ ο ἐγράφ $\alpha$ ου, γράφ $\epsilon$ σο γράφ $\alpha$ ου, ἐγράψ $\alpha$ σι ἐγράψ $\alpha$ ο ἐγράψ $\alpha$ ω, γράψ $\alpha$ σο γράψ $\alpha$ ο γράψ $\alpha$ ι (the contraction is here irregular), γράφ $\alpha$ ισο γράφ $\alpha$ ο, γράψ $\alpha$ ισο γράψ $\alpha$ ο.

§ 183. IV. In the Greek verb, there is a great tendency to lengthen a short vowel before an affix beginning with a consonant. This will be observed in pure verbs before the tense-signs (§ 218); in the tense-signs of the Aor. and Fut. pass. (§ 180); in the  $-i-$  often inserted in the Opt. (§ 184); in verbs in  $-μι$  before the subjective endings, especially in the Ind. sing. (§ 224); in the euphonic affixes  $-es$  and  $-en$  of the Pres. and Fut. act. (§§ 203.  $\alpha$ , 206.  $\beta$ ); &c. This tendency does not appear before endings beginning with  $\nu$ , since here the syllable is already long by position. Of other endings, it appears chiefly before the shorter; hence, before the subjective far more than the objective, and in the Sing. more than the Plur. or Dual. We give here examples of the two last only of the cases that have been mentioned above: φά $\mu$ i φημί (we now change the regular accentuation of the word to that which is usually given to it as an enclitic), φά $s$  φής, φά $s$ i φησί, but Pl. φῶ $\mu$ έν· ἔφ $\alpha$ ν ἔφην, ἔφ $\alpha$ s ἔφης, ἔφ $\alpha$ s ἔφην, but Pl. ἔφ $\alpha$ μ $\epsilon$ ν (§ 53); 2 Pers. γράφ $\epsilon$ s γράφ $\epsilon$ is (so some form γράφ $\omega$  and γράφ $\epsilon$ i by lengthening the connecting vowel and dropping the flexible ending), γράψ $\epsilon$ s γράψ $\epsilon$ is· γράφ $\epsilon$ ν (the old form of the Inf., § 176) γράφ $\epsilon$ ιν (this became the common form of the Pres. and Fut. inf. act.), γράψ $\epsilon$ i γράψ $\epsilon$ ιν.

NOTE. The old short forms of the 2d Pers. and Inf. in  $-es$  and  $-en$  remain in some varieties of the Doric; as, συρίζ $\epsilon$ s Theoc. 1. 3, ἀμέλγ $\epsilon$ s 4. 3, συρίζ $\alpha$ i 1. 14, βόσκ $\epsilon$ ν 4. 2, γαρύ $\epsilon$ ν Pind. O. 1. 5, τράφ $\epsilon$ ν Ar. Ach. 788

§ 184. V. The Opt. subjective was often rendered still more expressive, by adding to its connective  $\epsilon$ , which was lengthened to  $\eta$  except before  $\nu\tau$  (§ 183). This addition was most common before the endings which have no vowel,  $-\mu$ ,  $-\varsigma$ ,  $-\tau$ ,  $-\nu\tau$ . In the 3d Pers. pl. this addition was always made; but, except here, it was never made to  $-\alpha\iota$ -connective, and rarely to  $\alpha\iota$ -connective except in contract forms. Thus, ( $\gamma\rho\acute{\alpha}\phi\text{-}\alpha\iota\text{-}\nu\tau$ )  $\gamma\rho\acute{\alpha}\phi\alpha\iota\epsilon\nu$ , ( $\gamma\rho\acute{\alpha}\psi\text{-}\alpha\iota\text{-}\nu\tau$ )  $\gamma\rho\acute{\alpha}\psi\alpha\iota\epsilon\nu$ , ( $\phi\alpha\text{-}\tilde{\iota}\text{-}\mu$ )  $\phi\alpha\tilde{\iota}\eta\nu$ , ( $\phi\alpha\text{-}\tilde{\iota}\text{-}\varsigma$ )  $\phi\alpha\tilde{\iota}\eta\varsigma$ , ( $\phi\alpha\text{-}\tilde{\iota}\text{-}\tau$ )  $\phi\alpha\tilde{\iota}\eta$ ,  $\phi\alpha\tilde{\iota}\mu\epsilon\nu$   $\phi\alpha\tilde{\iota}\eta\mu\epsilon\nu$ ,  $\phi\alpha\tilde{\iota}\tau$ ;  $\phi\alpha\tilde{\iota}\eta\tau\epsilon$ , ( $\phi\alpha\text{-}\tilde{\iota}\text{-}\nu\tau$ )  $\phi\alpha\tilde{\iota}\epsilon\nu$  and  $\phi\alpha\tilde{\iota}\eta\sigma\alpha\nu$ ,  $\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omicron}\iota\eta\nu$  (§ 41),  $\tau\iota\mu\acute{\omega}\eta\nu$  (§ 45),  $\phi\iota\lambda\acute{\omicron}\iota\eta\nu$  (§ 46).

NOTES.  $\alpha$ . In the Aor. opt. act., a special prolonged form arose, in which the connective was that of the Ind. with  $\epsilon$  prefixed. This form occurs only in the 2d and 3d Persons sing. and the 3d Pers. pl.; but in these persons was far more common than the other form. Thus,  $\gamma\rho\acute{\alpha}\psi\text{-}\epsilon\text{-}\alpha\text{-}\varsigma$ , ( $\gamma\rho\acute{\alpha}\psi\text{-}\epsilon\text{-}\alpha\text{-}\tau$ , § 181. 2)  $\gamma\rho\acute{\alpha}\psi\epsilon\epsilon$ ,  $\gamma\rho\acute{\alpha}\psi\epsilon\alpha\nu$ . This form, like many other remains of old usage, was termed by grammarians *Æolic*. It was especially employed by the Attics: yet was not confined to them, nor employed by them to the exclusion of the other forms; thus,  $\tau\acute{\iota}\sigma\epsilon\alpha\nu$  A. 42,  $\mu\acute{\epsilon}\nu\epsilon\iota\alpha\varsigma$  Γ. 52,  $\psi\alpha\acute{\upsilon}\sigma\epsilon\epsilon$  Pind. P. 9. 213,  $\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\iota}\epsilon\nu$  Theoc. 12. 19,  $\delta\iota\alpha\breve{\rho}\rho\acute{\eta}\xi\epsilon\alpha\varsigma$  Hdt. iii. 12;  $\acute{\alpha}\lambda\gamma\acute{\upsilon}\nu\alpha\iota\varsigma$  Soph. Œd. T. 446,  $\delta\iota\kappa\acute{\alpha}\sigma\alpha\iota\varsigma$  Ar. Vesp. 726,  $\phi\acute{\eta}\sigma\alpha\iota\varsigma$  Pl. Gorg. 477 b,  $\acute{\alpha}\rho\pi\alpha\lambda\acute{\iota}\sigma\alpha\iota$  Æsch. Eum. 983,  $\phi\theta\acute{\alpha}\sigma\alpha\iota\epsilon\nu$  Th. iii. 49.

$\beta$ . In analyzing Opt. forms of the 3d Pers. pl., it is often convenient to join the inserted  $\epsilon$  with the flexible ending, although in strict propriety it is an extension of the connecting vowel. See § 31.

§ 185. VI. One important analogy we ought not to pass unnoticed. The oldest inflection both of verbs and of nouns, that of the nude Pres. and Impf., and of Dec. III., had no connecting vowels. The next inflection in order of time, that of the euphonic Pres. and Impf., of the Fut., and of Dec. II., took the connecting vowels  $-\alpha$ - and  $-\epsilon$ -; while the latest inflection, that of the Aor., of the Perf. Act., and of Dec. I., took the connecting vowel  $-\alpha$ - (cf. § 176). But the analogy does not stop here. As some nouns fluctuated between the different declensions (§§ 124, 125), so some forms of verbs fluctuated between the different methods of inflection. Thus we find,

$\alpha$ .) Verbs in both  $-\mu\iota$  and  $-\omega$ , particularly the large class in  $-\bar{\upsilon}\mu\iota$  and  $-\bar{\upsilon}\omega$ , as,  $\delta\epsilon\acute{\iota}\kappa\nu\bar{\mu}\iota$  and  $\delta\epsilon\acute{\iota}\kappa\nu\bar{\omega}$ , to show.

$\beta$ .) That verbs in  $-\mu\iota$  whose roots end in  $\epsilon$ ,  $\sigma$ , or  $\upsilon$ , have, in the Impf. act. sing., a second and more common form in  $-\sigma\nu$ ; as,  $\epsilon\pi\acute{\iota}\theta\eta\nu$  and ( $\epsilon\pi\acute{\iota}\theta\epsilon\text{-}\sigma\nu$ )  $\epsilon\pi\acute{\iota}\theta\sigma\nu$  (§ 50),  $\epsilon\delta\acute{\iota}\delta\omega\nu$  and  $\epsilon\delta\acute{\iota}\delta\sigma\nu$  (§ 51),  $\epsilon\delta\epsilon\acute{\iota}\kappa\nu\bar{\nu}$  and  $\epsilon\delta\epsilon\acute{\iota}\kappa\nu\bar{\sigma}\nu$  (§ 52).

$\gamma$ .) That verbs in  $-\omega$  have the 2 Aor. nude, if the root ends in a vowel, except  $\iota$ ; as, (§ 57)  $\epsilon\beta\eta\nu$  (r.  $\beta\alpha\text{-}$ ),  $\epsilon\gamma\nu\omega\nu$  (r.  $\gamma\nu\text{-}$ ),  $\epsilon\delta\bar{\upsilon}\nu$  (r.  $\delta\upsilon\text{-}$ ); but  $\epsilon\pi\acute{\iota}\sigma\iota\nu$  (r.  $\pi\iota\text{-}$ ), 2 Aor. of  $\pi\acute{\iota}\nu\omega$ , to drink.

$\delta$ .) Poetic (chiefly Epic) 2 Aorists middle which want the connecting vowel even after a consonant; as,  $\acute{\alpha}\lambda\tau\omicron$  A. 532;  $\acute{\alpha}\rho\mu\epsilon\nu\omicron\nu$  (Part.) Σ. 600;  $\gamma\acute{\epsilon}\nu\tau\omicron$  (=  $\epsilon\acute{\iota}\lambda\epsilon\tau\omicron$ ) Θ. 43;  $\gamma\acute{\epsilon}\nu\tau\omicron$  (=  $\epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$ ) Hes. Th. 199,  $\epsilon\gamma\epsilon\nu\tau\omicron$  Theoc. l. 88;  $\epsilon\delta\acute{\epsilon}\gamma\mu\eta\nu$  ι. 513,  $\delta\acute{\epsilon}\kappa\tau\omicron$  O. 88 (so even Pres. 3 Pers. pl.,  $\delta\acute{\epsilon}\chi\alpha\tau\alpha\iota$  M. 147, for  $\delta\acute{\epsilon}\chi\tau\alpha\iota$ , § 60), Imp.  $\delta\acute{\epsilon}\xi\omicron$  T. 10,  $\delta\acute{\epsilon}\chi\theta\epsilon$  Ap. Rh. 4. 1554, Inf.  $\delta\acute{\epsilon}\chi\theta\alpha\iota$  A. 23, Part.  $\delta\acute{\epsilon}\gamma\mu\epsilon\nu\omicron\varsigma$  B. 794  $\epsilon\acute{\iota}\lambda\acute{\epsilon}\lambda\iota\kappa\tau\omicron$  A. 39;  $\iota\kappa\tau\omicron$  Hes. Th. 481;  $\epsilon\acute{\iota}\lambda\gamma\mu\eta\nu$  ι. 335,  $\lambda\acute{\epsilon}\kappa\tau\omicron$  δ. 451,  $\lambda\acute{\epsilon}\xi\omicron$  Ω. 650;  $\mu\acute{\iota}\alpha\nu\theta\eta\nu$  (3 Pers. du. for  $\epsilon\mu\acute{\iota}\alpha\nu\theta\eta\nu$ , § 60\*);  $\epsilon\mu\iota\kappa\tau\omicron$  κ. 433,  $\mu\acute{\iota}\kappa\tau\omicron$  A. 354;  $\acute{\alpha}\rho\tau\omicron$  E. 590, Æsch. Ag. 987,  $\acute{\omicron}\rho\sigma\omicron$  Δ. 204,  $\acute{\omicron}\rho\theta\alpha\iota$  Θ. 474,  $\acute{\omicron}\rho\mu\epsilon\nu\omicron\varsigma$ , A. 572, Soph. Œd. T. 177;  $\pi\acute{\alpha}\lambda\tau\omicron$  O. 645;  $\pi\acute{\epsilon}\rho\theta\alpha\iota$  (for  $\pi\acute{\epsilon}\rho\theta\sigma\theta\alpha\iota$ , §§ 55, 60) π. 708.

\* Δ. 146.



NOTE. These Aorists, being nude, agree in their formation with the Perf. and Plup. (§ 179), except that they want the reduplication.

ε.) Poetic (chiefly Epic) Aorists which have the tense-sign -σ- with the connectives -ο- and -ε-, and thus unite the forms of the 1st and 2d Aorists; as, ἀΐσεις Hom. H. 16. 1; ἐβήσετο v. 75, βήσετο E. 109, 221; δύσετο H. 465, δύσετο II. 129; ἔξον E. 773; λῆξετο I. 617; ὄρσετο Γ. 250, contr. ὄρσευ (§ 45. 3) Δ. 264. οἶσε χ. 481, Call. Cer. 136, Ar. Ran. 482, οἰσέτω T. 173, οἶσατε v. 154. The use of this form in the 2 Pers. Imp. will be specially noticed. Perhaps the common 2 Aor. ἔπαισον, *fell*, and the rare, if not doubtful, ἔχαισον, belong here.

ζ.) Aorists without the tense-sign -σ-, but with the connecting vowel -α-. See § 201. 2. Compare the omission of -σ- both here and § 200. 2 with §§ 117, 182. III.

η.) Reduplicated tenses, having the connectives -ο- and -ε-, and thus uniting the forms of the Perf. or Plup., and of the 2 Aor. See § 194. 3.

NOTE. These tenses of mixed formation are usually classed as 1st or 2d Aorist according to the connective; a classification which is rather convenient than philosophical.

§ 183. VII. The formation of the complete tenses requires further remark. The affixes of the Perf. and Plup. seem to have been originally nude throughout, and they continued such in the objective inflection, inasmuch as here each flexible ending has a vowel of its own. That this was the reason appears from the fact, that in the subjective inflection also we find remains of the nude formation, but only in cases where the flexible ending has a vowel of its own. These remains abound most in the old Epic, but are also found in the Attic (§§ 237, 238). The inflection with the connecting vowel, however, became the established analogy of the language; so much so, that even *pure* verbs, no less than *impure*, adopted it (cf. § 100. 2). Here arose the need of another euphonic device. The attachment of the open affixes to pure roots produced hiatus, and to prevent this, *κ* was inserted. This insertion appears to have been just commencing in the Homeric period. It afterwards became the prevalent law of the language, extending, through the force of analogy, to *impure*, as well as to *pure* roots. Other euphonic changes were now required, for which see §§ 61, 64. 3. The history of the Perf. and Plup. active, therefore, is a history of euphonic devices, to meet the successive demands of *pure* and *impure* roots. The latter first demanded a connecting vowel: then the former, the insertion of -κ-; and then the latter, that this -κ- after a labial or palatal mute should be softened to an aspiration uniting with the mute. We have thus four successive formations: 1. the *primitive nude formation*; 2. the formation in -α, -ειν; 3. the formation in -κα, -κειν after a vowel; 4. the formation in -κα, -κειν after a consonant (after a labial or palatal mute, softened to -ά, -είν, § 61). The last formation nowhere appears in Hom., and the third only in a few words. The forms with the inserted *κ* are distinguished as the *First* Perf. and Plup.; and those without it, although older, as the *Second* (§ 199. II.).



## CHAPTER VIII.

## PREFIXES OF CONJUGATION.

§ 187. The Greek verb has two prefixes  
I. The AUGMENT, and II. the REDUPLICATION.

## I. AUGMENT.

The *Augment* (augmentum, *increase*) prefixes ε- in the SECONDARY TENSES of the *Indicative*, to denote *past time* (§§ 168. I., 173).

A. If the verb begins with a *consonant*, the ε- constitutes a distinct syllable, and the augment is termed SYLLABIC. E. g.

Theme.	Impf.	Aor.
βουλεύω, to counsel,	ἔβούλευον,	ἔβούλευσα.
γινώσκω, to recognize,	ἔγινώσκον,	ἔγινώκισα.
ρίπτω, to throw,	ἔρριπτον,	ἔρριψα (§ 64. 1).

B. If the verb begins with a *vowel*, the ε- unites with it, and the augment is termed TEMPORAL.

NOTE. The *syllabic augment* is so named, because it increases the number of *syllables*; the *temporal* (temporālis, from tempus, *time*), because it increases the *time*, or *quantity*, of an initial short vowel. For the syllabic augment before a vowel, see § 189. 2. The breathing of an initial vowel remains the same after the augment.

§ 188. SPECIAL RULES OF THE TEMPORAL AUGMENT.  
1. The prefix ε- unites with α to form η, and with the other vowels, if short, to form the corresponding long vowels; as,

ἄδικέω, to injure,	(ἐαδίκεον) ἡδίκουν,	(ἐαδίκησα) ἡδίκησα.
ἄθλίω, to contend,	ἡθλούν,	ἡθλησα.
ἐλπίζω, to hope,	ἡλπίζον,	ἡλπισα.
ἵκετεύω, to supplicate,	ἵκέτευον,	ἵκέτευσα.
ὀρθόω, to erect,	ὠρθούν,	ὠρθωσα.
ὕβριζω, to insult,	ὕβριζον,	ὕβρισα.

2. In like manner, the ε- unites with the prepositive of the diphthong αι, and of the diphthongs αυ and οι followed by a *consonant*, as,

αἰτέω, to ask,	ἡτουν (§ 25. 3),	ἡτησα.
αὐξάνω, to increase,	ἡύξανον,	ἡύξησα.
οἰκτιρίζω, to pity,	ὤκτιζον,	ὤκτισα.
So also, οἶμαι, to think,	ὥόμην,	ὥήθην.

3. In other cases, the  $\epsilon$ - is absorbed by the initial vowel or diphthong, without producing any change; as,

ἡγέομαι, to lead,	ἡγούμην,	ἡγησάμην.
ὠφελῶ, to profit,	ὠφέλουν,	ὠφέλησα.
εἶπω, to yield,	εἶπον,	εἶξα.
οἰωνίζομαι, to augur,	οἰωνίζομην,	οἰωνισάμην.
οὐτάζω, to wound,	οὐτάζον,	οὐτάσα.

NOTE. In verbs beginning with  $\epsilon\nu$ , and in  $\epsilon\iota\kappa\acute{\alpha}\zeta\omega$ , to conjecture, and  $\alpha\theta\acute{\alpha}\iota\omega$ , to dry, usage is variable; as,

εὐχόμαι, to pray,	εὐχόμεν, ηὐχόμεν,	εὐξάμεν, ηὐξάμεν.
εἰκάζω,	εἶκαζον, ἤκαζον (Att.),	εἶκασα, ἤκασα.

See, also, the Plup. ἤδειν (§ 58), and ἤειν (§ 56).

§ 189. REMARKS. 1. The verbs βούλομαι, to will, δύναμαι, to be able, and μέλλω, to purpose, sometimes add the temporal to the syllabic augment, particularly in the later Attic; thus, Impf. ἐβουλόμην and ἡβουλόμην, Aor. P. ἐβουλήθην and ἡβουλήθην.

2. In a few verbs beginning with a vowel, the  $\epsilon$ - constitutes a distinct syllable, with, sometimes, a double augment; as,

ἄγνῡμι, to break,		ἄαξα.
ἀνοίγω, to open,	ἀνέωγον (§ 188. 2),	ἀνέωξα.
ᾠθέω, to push,	ᾠώθουν,	ᾠώσα.

Add ἀλίσκομαι, to be captured, ἀνδάνω (Ion. and Poet.), to please, ὀράω, to see, οὐρέω, ἀνέομαι, to buy, and some Epic forms. Cf. § 191. 3. The syllabic augment in these words is to be referred, in part, at least, to an original digamma (§ 22. δ); as, ἔφαζον ἔαξαν γ. 298, iv. 2. 20; ἔφάνδανε ἔάνδανε Hdt. ix. 5, ἔήνδανε γ. 143, ἔφαδε ἔαδε Hdt. i. 151, ἔφφαδεν εὐαδεν (cf. §§ 71, 117. 2) Ξ. 340.

3. In a few verbs beginning with  $\epsilon$ , the usual contraction of  $\epsilon\epsilon$  into  $\epsilon\iota$  (§ 36) takes place; as,

εἰάω, to permit,	εἶων,	εἶᾶσα.
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Add ἐδίξω, to accustom, ἐλίσσω, to roll, ἔλκω, to draw, ἔπω, to be occupied with, ἐργάζομαι, to work, ἔρπω, to creep, ἐστιάω, to entertain, ἔχω, to have the Aorists εἶλον, took, εἶσα (Ion. and poet.), set, εἶμεν and εἶμην (§ 54); and the Plup. εἰστήκειν (§ 48), stood.

4. An initial  $\alpha$ , followed by a vowel, remains in the augmented tenses of a very few verbs, chiefly poetic; as, ἀῖω, to hear, αἶν (yet ἐπήϊσε Hdt. 9. 93). See, also, ἀναλίσκω (§ 280). An initial  $\alpha$  sometimes remains even when followed by a consonant; as, αἰστέω, to sting. Ἰστροτητα Eur. Bac. 32 cf. οἶδον, § 191. 3. So ἐλληνίσθην (that the word Ἕλλην may not be disguised), Th. ii. 68, and in poetry ἐζόμεν, καβεζόμεν, Æsch. Eum. 3, Prom. 229. In these words  $\epsilon$  is long by position.

5. An initial  $\epsilon$  followed by  $\sigma$  unites with this vowel, instead of uniting with the augment; thus, ἐορτάζω, to celebrate a feast, (ἐεορτάζον) ἐώρταζον. So, in the Plup., ἐόρκειν, and the poet. ἐώλπειν, ἐώργειν, from Perf. ἔοικα, ἔολπα ἔοργα.

## II. REDUPLICATION.

§ 190. The *Reduplication* (reduplico, *to re double*) doubles the initial letter of the COMPLETE TENSES, in *all the modes* (§§ 168. II., 179).

RULE. If the verb begins with a *single consonant*, or with a *mute* and *liquid* (except γν, and, commonly, βλ and γλ), the initial consonant is repeated, with the insertion of ε; but, other wise, the reduplication has the same form with the augment. In the PLUPERFECT, the *augment is prefixed* to the reduplication, except when this has the same form with the augment. Thus

Theme.	Perf.	Plup.
βουλεύω, to counsel,	βεβούλευκα,	ἔβεβούλευκιν.
γράφω, to write,	γέγραφα,	ἔγεγράφειν.
φιλέω, to love,	πεφίληκα (§ 62),	ἔπεφίληκιν.
χρᾶσμαι, to use,	κέχρημαι,	ἔκεχρήμην.
θνήσκω, to die,	τέθνηκα,	ἔτεθνήκειν.
ῥαψάδω, to prate,	ῥῥάψαδῃκα (§ 62. α),	ῥῥάψαδῃκειν.
γνωρίζω, to recognize (§ 187),	ἔγνωρικα,	ἔγνωρίκειν.
βλαστάνω, to bud,	ἔβλαστήκα,	ἔβλαστήκειν.
βλάπτω, to hurt,	βέβλαφα,	ἔβεβλάφειν.
γλύφω, to sculpture,	ἔγλυμμαι, γέγλυμμαι,	ἔγλύμμην.
ζηλώω, to emulate,	ἔζηλώκα,	ἔζηλώκειν.
ψεύδομαι, to lie,	ἔψευσμαι,	ἔψεύσμην.
στεφανώνω, to crown,	ἔστεφάνωκα,	ἔστεφάνωκειν.
ἀδικέω (§ 188. 1),	(ἀαδίκηκα) ἠδίκηκα,	ἠδίκηκειν.
αὐξάνω, to increase (§ 188. 2),	ἠὔξημαι,	ἠὔξημην.
ἡγέομαι, to lead (§ 188. 3),	ἠήγημαι,	ἠήγημην.
ὁράω, to see (§ 189. 2),	ἑώρακα,	ἑώρακειν.
ἀνέομαι, to buy (§ 189. 2),	ἑώνημαι,	ἑώνημην.
ἐργάζομαι, to work (§ 189. 3),	ἐῤῥασμαι,	ἐῤῥάσμην.

§ 191. REMARKS. 1. In five verbs beginning with a liquid, εἰ- commonly takes the place of the regular reduplication, for the sake of euphony :

λαγχάνω, to obtain by lot,	εἴληχα and λείλογχα, εἴληγμαι.
λαμβάνω, to take,	εἴληφα, εἴλημμαι and λείλημμαι.
λέγω, to collect,	εἴλοχα, εἴλεγμαι and λείλεγμαι.
μείρομαι, to share,	εἵμαρμαι. εἵμάρμην.
τ. ῥε-, to say,	εἵρηκα, εἵρημαι (§ 53).

2. Some verbs beginning with α, ε, or ο, followed by a single consonant, prefix to the usual reduplication the two first letters of the root ; thus,

ἀλείφω, to anoint,	ἀλήλιφα,	ἀλήλιμμαι.
ἐλαύνω, to drive,	ἐλήλακα,	ἐλήλαμαι.
ὀρύσσω, to dig,	ὀρώρυχα,	ὀρώρυγμαι.

This prefix is termed by grammarians, though not very appropriately (§ 7 λ



the *Attic Reduplication*. It seldom receives an augment in the Plup., except in the verb ἀκούω, to hear; thus, ἀλήλιφα, ἀληλίφειν · but, from ἀκούω, ἀκήκοα, ἠκηκόειν. This reduplication prefers a short vowel in the penult; as, ἀλήλιφα, though ἤλειφα (§ 269); ἐήλυθα (§ 301).

3. The verb μινῆσκω, to remember, has, in the Perf., μέμνημαι · κτάομαι, to acquire, has commonly κέκτημαι (i. 7. 3), but also ἔκτημαι (properly Ion., as Hdt. ii. 42, yet also Æsch. Pr. 795, Pl. Prot. 340 d, e). There are, also, apparent exceptions to the rule, arising from syncope; as, πέπτωκα, πέπτωμαι. For ἔοικα, to seem, and the poet. ἔολπα, ἔοργα, cf. § 189. 2. For οἶδα (§ 58), cf. § 189. 4. The poet. ἄνωγα, to command, receives no reduplication.

4. When the augment and the reduplication have a common form, this form is not to be explained in both upon the same principle. Thus, in the Aor. ἐγνώρισα (§ 187), ε- is prefixed to denote past time, but in the Perf. ἐγνώρικα (§ 190), it is a euphonic substitute for the full redupl. γε-. In like manner, analogy would lead us to regard the Aor. ἠδίκησα (§ 188. 1) as contracted from ἑαδίκησα, but the Perf. ἠδίκηκα (§ 190), as contracted from ἁαδίκηκα, the initial vowel being doubled to denote completeness of action. In the Perfects εἶμαρμαι (R. 1), and ἔστηκα (§ 48), the rough breathing seems to supply, in part, the place of the initial consonant. Some irregularities in the reduplication appear to have arisen from an imitation of the augment; as, ἐώρᾳκα, ἐώνημαι (§ 190).

### III. PREFIXES OF COMPOUND VERBS.

§ 192. I. Verbs compounded with a *preposition*, receive the augment and reduplication *after* the preposition; thus,

προσγράφω, to ascribe,  
ἰξελαύνω, to drive out,

προσέγραφον,  
ἰξήλαυνον,

προσγέγραφα.  
ἰξήληκα.

REMARKS. 1. Prepositions ending in a vowel, except περί and πρό, suffer elision (§ 41) before the prefix ε-. The final vowel of πρό often unites with the ε- by crasis (§ 38). Thus, ἀποβάλλω, to throw away, ἀπέβαλλον · περιβάλλω, to throw around, περιέβαλλον · προβάλλω, to throw before, προέβαλλον and προὔβαλλον.

2. Prepositions ending in a consonant which is changed in the theme, resume that consonant before the prefix ε-; as, ἐμβάλλω, to throw in (§ 54), ἐνέβαλλον · ἐκβάλλω, to throw out (§ 68), ἐξέβαλλον.

3. A few verbs receive the augment and reduplication *before* the preposition; a few receive them both *before* and *after*; and a few are *variable*; as ἐπίσταμαι, to understand, ἐπιστάμην · ἐνοχλέω, to trouble, ἐνώχλουν, ἐνώχληκα καθεύδω, to sleep, ἐκάθευδον, καθεύδον, and καθεῦδον (§ 188. N.).

4. Some derivative verbs, resembling compounds in their form, follow the same analogy; as, διαιτάω, to regulate from διαίτα, mode of life), διήτησα and διήτησα, διδήτηκα, ἐδεδήτημην · ἐκκλησιάζω, to hold an assembly (ἐκκλησία), ἐξεκκλησιάζον and ἐκκλησιάζον, ἐξεκκλησίασα · παροινέω, to act the drunkard (πάροινος), ἐπαρῶνκα v. 8. 4; ἐγγυάω, to pledge, for the various forms of which see Lob. ad Phryn. p. 155.

§ 193. II. Verbs compounded with the particles δυσ-, ill and εὖ, well, and beginning with a vowel which is changed by the augment (§ 188), commonly receive their prefixes *after*

these particles; as, *δυσωρεστέω*, to be displeased, *δυσωρεσίουν* *εὐεργετέω*, to benefit, *εὐεργετιούν* and *εὐεργετιούν*.

III. Other compounds receive the augment and reduplication at the beginning; as, *λογοποιέω*, to fable, *ελογοποιούν* *δυστυχέω*, to be unfortunate, *ιδυστιύχησαι*, *διδυστιύχηκα* *εὐτυχέω* to be fortunate, *εὐτύχουν* or *ἡτύχουν* (§ 188. N.); *δυσωπέω*, to shame, *εδυσώπουν*. Yet *ἱπποιστροφῆκα*, Lycurg. 167. 31.

#### DIALECTIC USE.

§ 194. 1. It was long before the use of the augment as the sign of past time (§ 173) became fully established in the Greek. In the old poets it appears as a kind of optional sign, which might be used or omitted at pleasure; thus, *ἔθηκεν* A. 2, *ἤκε* 55; *ὥς ἔφατο* A. 33, 457, 568, *ὥς φάτο* 188, 245, 345, 357, 511, 595; *ἔβαλε* Δ. 459, 473, *βάλε* 480, 499, 519, 527; *ὥρώξει* Σ. 493, *ὥρώξει* 498. This license continued in Ionic prose in respect to the temporal augment, and the augment of the Pluperfect, and was even extended to the reduplication when it had the same form with the temporal augment; thus, *ἄγον* Hdt. i. 70, *ἦγον* iii. 47; *ἀπήλλαξε* Id. i. 16, *ἀταλλάσσετο* 17; *ἀπελαύνοντο* Id. vii. 210, *ἀπήλαυνον* 211; *δεδύλωντο* Id. i. 94; *ἄφθη*, *ἄφατο* Id. i. 19, *ἀμμένης* 86; *ἐργάζοντο* Ib. 66, *κατέρχαστο*, *κατειργασμένου* 123 *ἀπεργμένους* ii. 99 (so Ep. *ἔρχεται* Π. 481, *ἔρχατο* P. 354, cf. § 189. 4). So, more rarely, in respect to the syllabic augment, and the reduplication having the same form; as, *νόεε* or *ἐνόεε* Hdt. i. 155; *παγεσκενάδατο* vii. 218, *παραισκενάδατο* 219; and even, for euphony's sake, *ἐπαλλλόγητο* i. 118. In respect to the augment of the Pluperfect, and of the impersonal *ἔχεῖν*, this freedom remained even in Attic prose; thus, *ἦδη τετελευτήκει* vi. 4. 11, *ἀποδεδράκει* Ib. 13, *διαβεβήκει* vii. 3. 20 (this omission of the augment occurs chiefly after a vowel); *ἔχεῖν* Cyr. viii. 1. 1, oftener *χεῖν* Rep. Ath. 3. 6. Of the poets, the lyric approached the nearest to the freedom of the old Epic, while the dramatic, in the iambic trimeter, were confined the most closely to the usage of Attic prose. Yet even here rare cases occur of the omission of the syllabic augment (though not undisputed by critics), chiefly in the narratives of messengers and at the beginning of a verse; as, *κτύπησε* Soph. Œd. C. 1606, *ρίγησαν* 1607, *θώυξεν* 1624, *κάλει* 1626.

2. For such forms as *ἔρεζον* ψ. 56, *ἔρεζεν* B. 274, *ἔριψεν* Hom. Merc. 79, and for such as *ἔδδισεν* A. 33, *ἔλλαβε* Θ. 371, *ἔμμαθεν* ρ. 226, *ἔννεον* Φ. 11, *ἔσσεια* E. 208, see § 71. For the Dor. *ἄγον* for *ἦγον* (Theoc. 13. 70, &c., see § 44. 1. For *ῥερωμένα*, &c., see § 62. a. On the other hand, we find, after the analogy of verbs beginning with *ῥ*, *ἔμμορε* A. 278, *ἔσσυμαι* N. 79. For *δεῖδεκτο* I. 224, *δεῖδοικα* A. 555, *δεῖδιε* Σ. 34, *εἰοικύαι* Σ. 418, see § 47. N. Compare *κεκλήισται* Ap. Rh. 4. 618, and *ἐκλήισται* Ib. 990, with words beginning with *βλ*- and *γλ*- (§ 190).

3. In the Epic language, the 2 Aor. act. and mid. often receives the reduplication (§ 185. η), which remains through all the modes, while the Ind. admits the augment in addition (especially in case of the Att. redupl.); as, *δέδασε* Δ. 448, *κεκαδάν* Δ. 334, *κεκάδοντο* Δ. 497, *κεκάμω* A. 168, *κεκύθωσ* ζ. 303, *λελάχωσι* Η. 80, *λελαβέσθαι* δ. 388, *ἐκλέλαθον* B. 600, *λελάθοντο* Δ. 127, *λελάκοντο* Hom. Merc. 145, *μεμάπνειν* Hes. Sc. 252, *μέμαρπεν* Ib. 245, *ἀμπεπαλόν* Γ. 355, *πεπαρεῖν* or *πεπορεῖν* Pind. P. 2. 105, *πεπίθοιμεν* A. 100, *πεπίθοιτο* K. 204, *τεταγών* A. 591, *τεταρπόμενος* α. 310, *τέτορον* in

Hesych., τετύκοντο A. 467, τετυπόντες Call. Di. 61, περιδοίμην i. 277, μεχάροντο II. 600; with the augment sometimes added, κέκλειτο Δ. 508, ἐκέκλειτο Z. 66, πέπληγον Θ. 264, πεπλήγετο M. 162, ἐπέπληγον E. 504, πέφραδε Ξ. 500, ἐπέφραδον K. 127, τέτμεν Z. 374, ἔτετμεν 515, τέτμοιμεν Theoc. 25. 61, πέφνε N. 363, ἔτεφνε Δ. 397; Att. Redupl. ἤγαγεν Δ. 179, ἡγάγετο X. 116, ἤκαχε II. 822, ἀκάχοντο π. 342, ἀλαλκε Ψ. 185, ἄραρον M. 105, ἤραρε Δ. 110, ἀραρήατο Ap. Rh. 1. 369, παρήπαφεν Ξ. 360, ἔξαπάφοιτο I. 376, ἐνέειπεν (also edited ἐνέειπτεν and ἐνέεισπεν) O. 546, 552, Ψ. 473, ὤρρε B. 146. Two Second Aorists are reduplicated at the end of the root ἡνίπαπ-ον from π. ἐνιπ-, B. 245, and ἡρύκακ-ον from r. ἔρυκ-, E. 321.

NOTE. Some of these reduplicated forms occur in Att. poetry; thus, ἄραρον Soph. El. 147, κεκλόμενος Id. CEd. T. 159, ἔτεφνε Ib. 1497, ἔξαπαφών Eur. Ion, 704. Ἠγαγον remained even in Att. prose; as, i. 3. 17.

## CHAPTER IX.

### AFFIXES OF CONJUGATION.

[¶¶ 28-31.]

#### I. CLASSIFICATION AND ANALYSIS.

§ 195. The AFFIXES of the Greek verb may be divided into two great CLASSES;

I. The SUBJECTIVE, belonging to all the tenses of the ACTIVE VOICE, and to the *Aorist passive*.

II. The OBJECTIVE, belonging to all the tenses of the MIDDLE VOICE, and to the *Future passive*.

NOTE. The affixes of the Aor. pass. appear to have been derived from the Impf. of the verb εἰμί, *to be*; and those of the Fut. pass., from the Fut. of this verb (§ 180). Hence the former are subjective, and the latter, objective. Of the affixes which are not thus derived, the *subjective* represent the *subject* of the verb as the *doer* of the action, and the *objective*, as, more or less directly, its *object*. See § 165.

§ 196. The affixes of the verb may likewise be divided into the following ORDERS;

1. The PRIMARY, belonging to the *primary tenses* of the Indicative mode, and to *all the tenses* of the Subjunctive (§§ 168, 169. γ).

2. The SECONDARY, belonging to the *secondary tenses* of the Indicative, and to *all the tenses* of the Optative.



3. The IMPERATIVE, belonging to the Imperative mode.
4. The INFINITIVE, belonging to the Infinitive mode.
5. The PARTICIPIAL, belonging to the Participle.

§ 197. These affixes may be resolved into the following ELEMENTS ; A. TENSE-SIGNS, B. CONNECTING VOWELS, and C. FLEXIBLE ENDINGS

NOTE. When there is no danger of mistake, these elements may be denominated simply *signs*, *connectives*, and *endings*. For a synopsis of these elements, see ¶ 31.

#### A. TENSE-SIGNS.

§ 198. The *tense-signs* are letters or syllables which are added to the root in *particular tenses*, and to which the flexible endings are appended, either immediately or with connecting vowels.

In the *Future* and *Aorist*, *active* and *middle*, and in the *Future Perfect* (§ 168. α), the tense-sign is -σ-; in the *Perfect* and *Pluperfect active*, it is -κ-; in the *Aorist passive*, it is -θε-; in the *Future passive*, it is -θησ-; in the *other tenses*, it is *wanting*. See ¶ 31.

Thus, βουλεύ-σ-ω, εβούλευ-σ-α, βουλεύ-σ-ομαι, εβουλευ-σ-άμην (¶¶ 34, 35); πεφιλή-σ-ομαι (¶ 46); βεβούλευ-κ-α, εβεβουλεύ-κ-ειν · βουλευ-θε-ίην · βουλευ-θήσ-ομαι · βουλεύ-ω, βουλεύ-ομαι, εβούλευ-ον, εβουλευ-όμην, βεβούλευ-μαι, εβεβουλεύ-μην.

§ 199. REMARKS. I. The sign -θε-, except when followed by a vowel or by ντ, becomes -θη- (§ 183). When followed by a vowel it is *contracted* with it. Thus, εβουλεύ-θη ν, βουλεύ-θη-τι, βουλευ-θη-ναι · (βουλευ-θέ-ω, § 36) βουλευθαῶ, (βουλευ-θε-ίην, § 32) βουλευθειήν · βουλευ-θέ-ντων, (βουλευ-θέ-ντις § 58) βουλευθείς.

II. The letters κ and θ, of the tense-signs, are sometimes *omitted*. Tenses formed with this omission are denominated *second*, and, in distinction from them, tenses which have these letters are denominated *first*; thus, 1 Perf. πέπεικα, 2 Perf. πέποιθα · 1 Plup. ἐπεπείκειν, 2 Plup. ἐπεποίηθαι (¶ 39); 1 Aor. pass. ἡγγέλθην, 2 Aor. pass. ἡγγέλην · 1 Fut. pass. ἀγγεληθήσομαι, 2 Fut. pass. ἀγγελησομαι (¶ 41). See §§ 180, 186.

NOTES. α. The tense in the *active* and *middle voices*, which is termed the *Second Aorist*, is simply an old form of the *Imperfect* (§ 178. 2).

β. The regular or *first* tenses will be usually spoken of simply as the *Aorist*, the *Perfect*, &c.

§ 200. III. In the FUTURE ACTIVE and MIDDLE, changes affecting the tense-sign often bring together two vowels, which are then *contracted*.

### 1. The tense-sign -σ- becomes -ε- (§ 50),

α.) In the Future of *liquid verbs*. See § 56.

β.) In Futures in -ίσω, from verbs in -ίζω; thus, κομίσω (κομίσω) κομίω, κομίσειν κομίσιν, κομίσαν κομίσων. Mid. κομίσομαι (κομίσομαι) κομιοῦμαι, κομίσσεται κομίσσεται, κομισόμενος κομιοῦμενος (§ 40).

γ.) In the Future of καθέζομαι, to sit (root ἐδ-); thus, (καθέδομαι, καθέδουμαι) καθέδουμαι. Add the poetic (τέκασσθαι) τεκεῖσθαι Hom. Ven. 127, and (μάσσομαι, -έομαι, § 45. 3) μαθεῖνμαι Theoc. 11. 60. See also b. below.

### 2. Some Futures in ἄσω and -έσω drop -σ-.

Thus, ἐλαύνω, to drive, F. ἐλάσω (ἐλάω) ἐλῶ, ἐλάσεις ἐλῆς, ἐλάσει ἐλῆ. ἐλάσιν ἐλῆν. ἐλάσαν ἐλῶν. τελέω, to finish, F. τελέσω (τελέω) τελῶ, τελέσεις τελῆς. τελέσιν τελεῖν. τελέσων τελῶν. Mid. τελέσομαι (τελέομαι) τελοῦμαι, τελέσσεσθαι τελεῖσθαι, τελεσόμενος τελοῦμενος. χέω, to pour, F. (χέσω) χέω, (χέσεις, χέεις) χεῖς. Mid. (χέσομαι) χέομαι. Add καλέω, to call, μάχομαι, to fight, ἀμφιεννύμι, to clothe; all verbs in -άννυμι; sometimes verbs in -άζω, particularly βιβάζω, &c.

NOTE. The contracted form of Futures in -ᾶσω, -έσω, and -ίσω, is termed the *Attic Future*, from the common use of this form by Attic writers. It is not, however, confined to them; nor do they employ it without exception; thus, ἐλάσσοντας vii. 7. 55, τελέσουσιν Cyr. viii. 6. 3. It is not found in the Optative. A similar contraction appears, in a few instances, to have taken place in other Futures; thus, ἐρημοῦτε; will you lay waste? for ἐρημώσετε, Th. iii. 58.

### 3. A few verbs, in the Future middle with an active sense, sometimes add ε to -σ-, after the Doric form (§ 245. 2).

Thus, πλέω, to sail, F. πλεύσομαι, oftener (πλευ-σί-ομαι) πλευσοῦμαι. φεύγω, to flee. φεύξομαι and (φευξέομαι) φευξοῦμαι. This form of the Future is termed the *Doric Future*. Other examples in Attic Greek are κλαίω, to weep, νέω, to swim, παίζω, to sport, πίπτω, to fall, πνέω, to blow, πυνθάνομαι, to inquire, χέζω.

REMARK. a.) The Liquid, Attic, and Doric Futures, from their formation, are inflected like the Present of *contract verbs* (§§ 45, 46). It will be observed, that in a few verbs the Pres. and the Att. Fut. have the same form.

b.) In a very few instances, the Fut. is in form an old Pres. (§ 178. 2); as, ἐσθίω, to eat, F. ἔδομαι, Δ. 237, Ar. Nub. 121 (in later comedy ἔδοῦμαι, cf. γ. above); πίνω, to drink, F. πίομαι, κ. 160, Cyr. i. 3. 9 (later πιοῦμαι); ἔρμι, to go, commonly used as Fut. of ἔρχομαι. Add a very few poetic forms, which will be noticed under the verbs to which they belong.

## § 201. IV. The sign of the AORIST,

1.) Becomes *-ε-* in *liquid verbs*. See § 56.

2.) Is omitted in *εἶπα* (§ 53), *ἤνεγκα* (r. *ἐνεγκ-*, to bear), *ἔχεα* (Ep. *ἔχευα*) from *χέω*, to pour, and the poetic *ἔκεα* (Ep. *ἔκηα* and *ἔκεια*), from *καίω*, to burn. Add the Epic *ἤλεάμην* and *ἤλευάμην*, N. 436, 184, *ἔσσευα* E. 208, *δατέασθα* Hes. Op. 765. See § 185. ζ.

3.) Is the same with that of the Perf. in *ἔθηκα*, *ἔδωκα*, and *ἦκα*. These Aorists are used only in the Indicative, and rarely except in the Sing. and in the 3d Pers. plur. In the *middle voice*, the Att. writers use only the Ind. *ἠπάμην* Eur. El. 622, with the very rare Part. *ἠπάμενος*, Æschin. 72. 9. The other dialects add *ἔθηκάμην*, K. 31, *ἔθηκάμενος* Pind. P. 4. 52.

NOTE. These Aorists in *-κα* are only euphonic extensions of the 2 Aor., after the analogy of the Perf. First the final *-ν* (originally *-μ*) passed into *-α*, which became a connecting vowel; and then *-κ-* was inserted to prevent the hiatus (§§ 179, 186); thus, *ἔθην-ν ἔθην-α ἔθην-κ-α*, *ἔθηκα*; *ἔθηκε*, *ἔθηκαν*. *ἔδων ἔδωκα*, *ἦν ἦκα*. This form became common only where the flexible ending had no vowel (cf. § 186), i. e. in the Sing. and in the 3d Pers. pl.; and was properly confined to the Ind. act., although a few middle forms are found after the same analogy. The nude form disappeared in the Ind. act. sing. (cf. § 186), but was elsewhere either the sole or the common form. See §§ 50, 51, 54.

## B. CONNECTING VOWELS.

§ 202. The *connecting vowels* serve to unite the flexible endings with the root or tense-sign, and assist in marking the distinctions of *mode* and *tense*.

NOTES. α. In each tense, that which precedes the connecting vowel (or, if this is wanting, the flexible ending) may be termed the *base* of the tense (*βάσις*, *foundation*); as, in the Pres. of *βουλεύω*, *βουλευ-*; in the Fut., *βουλεύσ-*; in the Perf. act., *βεβουλενκ-*.

β. The *regular additions*, which are made to the base in the Present and Future, are throughout the same; as, *βουλεύ-ω*, *βουλεύσ-ω*, *βουλεύ-εις*, *βουλεύσ-εις*, *βουλεύ-οιμι*, *βουλεύσ-οιμι*, *βουλεύ-ομαι*, *βουλεύσ-ομαι*, *βουλευθήσ-ομαι*.

§ 203. I. In the INDICATIVE, the connecting vowel is *-α-* in the Aorist and Perfect, and *-ει-* in the Pluperfect; in the other tenses, it is *-ο-* before a *liquid*, but otherwise *-ε-*.

Thus, A. *ἔβουλεύσ-α-μεν*, *ἔβουλευσ-ά-μεν*. Pf. *βεβουλενκ-α-μεν*. Plup. *ἔβειον*, *βέβηκ-ει-ν*. Pres. *βουλεύ-ο-μεν*, *βουλεύ-ε-τε*, (*βουλεύ-ο-νσι*, 58) *βουλεύουσι*, *βουλεύ-ο-μαι*, (*βουλεύ-ε-αι*, § 37. 4) *βουλεύη*, *βουλεύ-ε-ται*. Impf. *ἔβούλευ-ο-ν*, *ἔβούλευ-ε-ς*, *ἔβουλευ-ό-μεν*, *ἔβουλεύ-ε-το*. F. *βουλεύσ-ο-μεν*, *βουλεύσ-ε-τον*, *βουλευσ-ί-μεθα*, *βουλεύσ-ε-σθον*, *βουλευθήσ-ο-μαι*.

REMARKS. α. In the Sing. of the Pres. and Fut. act. the connectives *-ο* and *-ει-*, either by union with the ending, or by simple protraction, become *-ω* and *-ει-*; as, (*βούλευ-ο-μ*, *-ο-α*) *βουλεύω*, (*βούλευ-ε-ς*) *βουλεύεις*, (*βούλευ-ε-τ*, *-ε*) *βουλεύει*, *βουλεύσω*, *βουλεύσεις*, *βουλεύσει*. See §§ 181. 1, 2; 183.



β. In the 3d Pers. sing. of the Aor. and Perf. act., -ε- takes the place of α-; as, (ἐβούλευσ-α-τ) ἐβούλευσε, βεβούλευκε. See § 181. 2.

γ. In the 3d Pers. pl. of the Plup., -ε- commonly takes the place of -ει-

NOTE. The original connective of the Plup. was -εα-, which remained in the Ion. (§ 179); as, ᾗδεα Ξ. 71, Hdt. ii. 150, ἐπεθήπεα ζ. 166, ἐπεθήπιας ω. 40; ᾗδε B. 832, ᾗδεσσι Σ. 404, ἐγγόνες Hdt. i. 11, συνηδέατε Id. ix. 58. The earlier contraction into -η- is especially old Attic, but also occurs in the Ep. and Dor.; as, 1 Pers. ᾗδη Soph. Ant. 18, ἐπεπόνθη Ar. Eccl. 650, κελήνη Id. Ach. 10; 2 Pers. ᾗδης Soph. Ant. 447, ᾗδησθα τ. 93, ἐλελήθης Ar. Eq. 822; 3 Pers. ᾗδη A. 70, Soph. CEd. T. 1525, ἐλελήθη Theoc. 10. 38. By precession (§ 29), ε- passed into -ει-, which became the common connective, and in the 3 Pers. sing. is already found in Hom. (arising from -εε); as, ἐστῆκει Σ. 557; so ἐλελοίπει Theoc. 1. 139. In the 3 Pers. pl., -εα- became -ε-, by the omission of the α, which was only euphonic in its origin (§ 179). So, in the 2 Pers. π., ᾗδετε for ᾗδειτε, Eur. Bac. 1345.

§ 204. II. The SUBJUNCTIVE takes the connecting vowels of the Pres. ind., lengthening -ε- to -η- and -ο- to -ω- (§ 177).

Thus, Ind. βουλεύ-ω, Subj. βουλεύ-ω, βουλεύσ-ω • βουλεύ-ει-ς, βουλεύ-η-ς, βουλεύσ-η-ς • βουλεύ-ει, βουλεύ-η, βουλεύσ-η • βουλεύ-ο-μεν, βουλεύ-ω-μεν • βουλεύ-ε-τι, βοιεύ-η-τι • βουλεύ-ο-νσι, βουλεύ-ω-νσι, § 58) βουλεύουσι, βουλεύωσι • βουλεύ-ο-μα, βουλεύ-ω-μαι, βουλεύσ-ω-μαι • βουλεύ-ε-ται, βουλεύ-η-ται, βουλεύσ-η-ται.

§ 205. III. The OPTATIVE has, for its connective, ι, either alone or with other vowels (§§ 177, 184).

RULE. If the Ind. has no connecting vowel, and the base ends in α, ε, or ο, then the ι is followed by η in the subjective forms, but receives no addition in the objective. In other cases, the ι takes before it α in the Aor., and ο in the other tenses. The connective ι always forms a diphthong with the preceding vowel.

Thus, ἵστα-ίν-ν, ἵστα-ί-μην (§ 48), τιθε-ίν-ν, τιθε-ί-μην (§ 50), βουλευθε-ίν-ν (§ 35), διδο-ίν-ν, διδο-ί-μην (§ 51); βουλεύσ-αι-μι, βουλευσ-αί-μην • βουλεύ-οι-μι, βουλευ-οί-μην, βουλεύσ-οι-μι, βουλευσ-οί-μην, βουλευθησ-οί-μην • ἴ-οι-μι (§ 56), δεικνύ-οι-μι, δεικνυ-οί-μην (§ 52).

REMARKS. 1. In Optatives in -ίν-ν, the η is often omitted in the Plur. especially in the 3d Pers., and also in the Dual; as, ἵσταῖμεν, ἵσταῖτε, ἵσταῖεν ισταῖτον § 48, βουλευθεῖεν (§ 35). In the 3d Pers. pl. of the Aor. pass. the longer form is rare in classic Greek. ἐκπεμφθείσαν Th. i. 38).

2. In contract subjective forms, whether Pres. or Fut., the connective οι often assumes η; as, φιλέ-οι-μι, contr. φιλοῖ-μι or φιλοῖη-ν (§ 46); ἀγγελοῖη-ν (§ 41, § 56).

NOTES. α The form of the Opt. in -οίν-ν, for -οιμι, is called the Attic Optative, though not confined to Attic writers; as, ἐνωρῆ Hdt. i. 89, οἰκοῖησι Theoc. 12. 28. This form is most employed in the Sing., where it is the common form in contracts in -έω and -ίω, and almost the exclusive form in contracts in -άω. In the 3d Pers. pl., it scarcely occurs δοκοῖσαν Æschin. 41.

29). It is likewise found in the Perf., as *πεποιθοίη* (§ 39) Ar. Ach. 940 *ἐκπεφευγοίην* Soph. Œd. T. 840, *προεληλυθοίης* Cyr. ii. 4. 17; and in the 2 Aor. of *ἔχω*, to *have*, which has, for its Opt., *σχοίην* in the simple verb (Cyr. vii. 1. 36), but *σχοιμι* in compounds (*κατάσχοις* Mem. iii. 11. 11). So *ιοίην* (§ 56) Symp. 4. 16.

β. See, in respect to the insertion of *η* (*ε*) in the Opt., § 184.

3. The Aor. opt. act. has a second form, termed *Æolic*, in which the connective is that of the Ind. with *ει* prefixed; as, *βουλεύσ-εια-ς*. See § 184. α

§ 206. IV. In the IMPERATIVE and INFINITIVE, the connecting vowel is *-α-* in the Aorist, and *-ε-* in the other tenses.

Thus, *βουλεύσ-α-τε*, *βουλεύσ-α-σθε*, *βουλειῷσ-α-ι*, *βουλεύσ-α-σθαι* · *βουλεύ-ε-τε*, *βουλεύ-ε-σθε*, *βουλεύ-ε-σθαι*, *βεβουλευκ-έ-ναι*, *βουλεύσ-ε-σθαι*, *βουλευθήσ-ε-σθαι*.

REMARKS. α. Before *ν* in the Imperative, *-ο-* takes the place of *-ε-*, and, in the 2d Pers. sing., of *-α-*; as, *βουλευ-ό-ντων*, *βούλεισ-ο-ν* (§ 210. 2).

β. In the Infinitive of the Pres. and Fut. act., *-ε-* is lengthened to *-ει* (§ 183); as, *βουλεύ-ει-ν*, *βουλεύσ-ει-ν*.

§ 207. V. In the PARTICIPLE, the connecting vowel is *-α-* in the Aorist, and *-ο-* in the other tenses.

Thus, (*βουλειῷσ-α-ντες*, § 109) *βουλεύσας*, *βουλευσ-ά-μενος* · (*βουλειῷ-ο-ντες*, § 109) *βουλεύων*, (*βουλεύ-ο-ντσα*, § 132) *βουλεύουσα*, (*βουλειῷ-ο-ντ*, § 63) *βουλειῶν* · *βουλεύσων* · (*βεβουλευκ-ό-τες*, §§ 112. α, 179) *βεβουλευκώς*, (*βεβουλευκ-ό-τσα*, § 132. 1) *βεβουλευκυῖα*, (*βεβουλευκ-ό-τ*, § 103) *βεβουλευκός* · *βουλευ-ό-μενος*, *βουλευσ-ό-μενος*, *βουλευθησ-ό-μενος*.

§ 208. The INDICATIVE, IMPERATIVE, INFINITIVE, and PARTICIPLE are *nude* (*nudus, naked*), i. e. have no connecting vowel (§ 175),

1.) In the Aor., Perf., and Plup., passive, of *all verbs*.

In the Aor. pass., the flexible endings are affixed, in these modes, to the tense-sign (§ 198); in the Perf. and Plup. pass., they are affixed to the root; as, *ἔβουλεύ-θη-ν* (§ 199); *βεβούλευ-μαι*, *ἔβεβουλεύ-μην*.

2.) In the Pres. and Impf. of some verbs in which the characteristic is a short vowel. These verbs are termed, from the ending of the theme, VERBS IN *-μι*, and, in distinction from them, other verbs are termed VERBS IN *-ω* (§ 209).

The flexible endings are here affixed to the root; thus, *ἵστα-μεν*, *ἵστα-σαν* · *ἵστα-μαι*, *ἵστά-μην* (§ 48). In the Inf. and Part., the connecting vowels *ε* and *-ο-* are inserted after *ι*; thus, *ἱ-έ-ναι*, (*ἱ-ό-ντες*) *ἰών* (§ 56). So, in the Imperative, *ἰόντων*. Cf. §§ 185. γ, 205.

3.) In a few Second Perf. and Plup. forms (§ 186).

The flexible endings are here affixed to the root; thus, *ἵστα-μεν*, *ἵστα-θι*, *ἵστα-ναι* (§ 48). In the Part., the connecting vowel is inserted; as, *δεδιώς* (§ 58). So, in the Inf., *δεδιέναι*, with which compare *ἵεναι*, above.

## C. FLEXIBLE ENDINGS.

§ 209. The *flexible endings* (*flexibilis, changeable*) are the chief instruments of conjugation, marking by their *changes* the distinctions of *voice, number, person, and, in part, of tense and mode*. They are exhibited in ¶ 31, according to the classification (§§ 195, 196).

## SPECIAL RULES AND REMARKS.

FIRST PER3. SING. The ending *-μ*, after *-α-* *connective*, and, in *primary* forms (§ 196. 1), after *-ο-* and *-ω-* *connective*, is dropped or absorbed; after *-οι-* and *-αι-*, and in the *nude Present* (§ 208. 2), it becomes *-μι*; in other cases, it becomes *-ν*; as, (Ind. βούλευ-ο-μ, Subj. βουλεύ-ω-μ) βουλεύ-ω, βεβούλευκ-α, ἐβούλευσ-α (so after *-εα-*, contr. *-η-*, § 203. N.); βουλεύσ-αι-μι, βουλεύ-οι-μι, βουλεύσ-οι-μι, ἴστη-μι (¶ 48); ἐβούλευ-ο-ν, ἐβεβούλευκ-αι-ν, ἐβουλεύθη-ν, βουλευθείη-ν · φιλοίη-ν, ἀγγελοίη-ν (§ 205. 2); ἴστη-ν, ἰσταίη-ν (¶ 48). See § 181. 1.

NOTE. Τρέφειν, for τρέφομαι, occurs for the sake of the metre Eur. Fr. Inc. 152.

§ 210. SECOND PERS. SING. 1. For the form *-σθα*, see § 182.

2. The ending *-θ* is dropped after *-ε-* *connective*; after *-α-* *connective*, it becomes *-ν*, with a change of *-α-* to *-ο-* (§ 206. α); after a *short vowel in the root*, it becomes in the 2d Aor. *σ*, and in the Pres. *ε*, which is then contracted with the preceding vowel (*αε* becoming *η*); in other cases, it becomes *-θι* (see § 181. 3). Thus, βούλευ-ε · βούλευσ-ο-ν · θέ-ς, δό-ς, ἔ-ς (¶¶ 50, 51, 54); (ἴστᾱ-ε) ἴστη, (τίθε-ε) τίθει, (δί-δο-ε) δίδου, (δείκνῦ-ε) δείκνῦ (¶¶ 48-52); φάνηθι (¶ 42), βουλεύθητι (§ 62), ἔσθῃ (¶ 48), ἴσθι, δέδῃ (¶ 58), and, in like manner, φᾶθι, ἴθι (¶¶ 53, 56, § 181. 3), and the poet. ἰλᾶθι Theoc. 15. 143, ἐπόμνῃθι Theog. 1195.

NOTE. In composition. στήθι, βήθι, and ἴθι (¶¶ 48, 56, 57) are often shortened to στᾶ, βᾶ, and ἰ · as, παράστᾶ for παράστηθι, κατὰβᾶ for κατὰβήθι, πρῶσσι for πρῶσθι.

3. The endings *-σαι* and *-σο* drop the *σ*, except in the Perf. and Plup. pass., and sometimes in the *nude* Pres. and Impf. (§ 208. 2); as, (βουλεύ-ε-αι, § 37. 4) βουλεύῃ or βουλεύει, (βουλεύ-ε-ο) βουλεύου, (ἐβουλεύ-ε-ο) ἐβουλεύου, (ἐβουλεύσ-α-ο) ἐβουλεύσω · βουλεύ-οι-ο, βουλεύσ-αι-ο · βεβούλευ-σαι, βεβούλευ-σο, ἐβεβούλευ-σο · ἴστα-σαι, ἴστα-σο and (ἴστα-ο) ἴστω (¶ 48); τίθε-σαι



and (τίθε-αι) τίθη, (ἔθε-ο) ἔθου (§ 50); διδο-σο and (δίδο οἰ) δίδου, (δόο) δοῦ (§ 51). See § 182. III.

REMARKS. (a) The Aor. imperat. is irregularly contracted; thus, (βου-λεύσ-α-ο) βούλευσαι. (b) The contraction of -εαι into -ει (§ 37. 4) is a special Attic form, which was extensively used by pure writers; and which, after yielding in other words to the common contraction into -η, remained in βούλει, οἶει, and ὀψει. (c) In verbs in -μι, -σαι remained more frequently than -σο, and was the common form if α or ο preceded. Yet poet. ἐπίσταρ Æsch. Eum. 86, δύναι or δύνη (§ 29) Soph. Ph. 798. Further particulars respecting the use or omission of the -σ- in verbs in -μι are best learned from the tables and from observation.

§ 211. THIRD PERS. SING. The ending -τ becomes -σι in the *nude Pres.*, but in other cases is dropped, or lost in a diphthong; as, (ἴσθη-τ) ἴσθησι, ἴσθη (§ 48); ἐβούλευε, βεβούλευκε, (βούλευ-ε-τ, βουλεύ-ε-ε) βουλεύει. See § 181. 2.

NOTE. The *paragogic ν* (§ 66), which is regularly affixed only to ε and simple ι, is, in a few instances, found after -ει in the Plup., and follows η in the Impf. of εἰμί, even before a consonant; thus, 3 Pers. ἦδεν ὡς (§ 58) Ar. Vesp. 635, ἦεν οὐδέπω (§ 56) Id. Plut. 696, ἐπεποίθειν οὐκ Id. Nub. 1347, ἐστήκειν αὐτοῦ Ψ. 691, βεβλήκειν αἰχμή E. 661, ἦν δε i. 2. 3. In all these cases, the ν appears to have been retained from an uncontracted form in -ε(ν). See § 203. N., 230. γ. So Impf. ἥσκειν εἴρια Γ. 388.

§ 212. FIRST AND SECOND PERSONS PL., WITH THE DUAL.  
1. The 1st Pers. is the same in the Plur. and Du., having, for its *subjective* ending, -μεν, and for its *objective*, -μεθα, or sometimes in the poets, -μεσθα. thus, βουλεύο-μεν, βουλευό-μεθα, and poet. βουλευό-μεσθα.

NOTE. Of the form in -μεθον (§ 174), there have been found only three classical examples, all in the *dual primary*, and all occurring in poetry before a vowel: περιδάμεθον Ψ. 485, λελείμμεθον Soph. El. 950, ὀρμώμεθον Id. Ph. 1079. Two examples more are quoted by Athenæus (98 a) from a *word-hunter* (ὀνοματοθήρας), whose affectation he is ridiculing.

2. The 2d Pers. pl. always ends in -ε. The 2d Pers. du. is obtained by changing this vowel into -ον; and the 3d Pers. du., by changing it into -ον in the *primary* inflection, into -ην in the *secondary*, and into -ων in the *imperative*. Thus, Pl. 2, βουλεύετε, ἐβουλεύετε. Du. 2, βουλεύετον, ἐβουλεύετον. Du. 3, βουλεύετον ἐβουλεύετην, βουλεύετων.

REMARK. In the *secondary dual*, the 3d Pers. seems originally to have had the same form with the 2d; and we find in Hom. such cases as 3d Pers. δώκετον K. 364, τετεύχετον N. 346, λαφύσσετον Σ. 583, θωρήσσετον N. 301. On the other hand, the lengthening to -ην (with which compare the lengthening of the Plup. affix, § 179) was sometimes extended by the Attics even to the 2d Pers.; as, 2d Pers. εἰχέτην Soph. CEd. T. 1511, ἡλλαξάτην Eur. Alc. 661, εὔρέτην, ἐπεδημείτην Pl. Euthyd. 273 e.

§ 213. THIRD PERS. PL. 1. The ending -ντ, in the *pri*

many tenses, becomes -νσι. In the *secondary*, after -ο- or -α- connective, it becomes -ν; after a diphthong in the Opt., -εν; but, otherwise, -σαν. Thus, (βουλεύονσι, § 58) βουλεύουσι, βουλεύσουσι, βεβουλεύκασι, βουλεύωσι · ἰστιάσι, ἔστισι (§ 48); ἐβούλευ-ο-ν, ἐβούλευσ-α-ν · βουλεύοι-εν, βουλεύσαι-εν, βουλευθεῖ-εν · ἐβεβουλεύκε-σαν, ἐβουλεύθη-σαν, βουλευθείη-σαν · ἴστα-σαν, ἔστη-σαν, ἰσταίη-σαν (§ 48). See §§ 181, 184. β.

2. In the Perf. and Plup. pass. of *impure verbs*, the 3d Pers. pl. is either formed in -αται and -ατο (§ 60), or, more commonly, supplied by the Part. with εἰσί and ἦσαν (§ 55); as, ἐφθάρ-αται Th. iii. 13, from φθείρω (r. φθαρ-), to waste, γεγραμμένοι εἰσί, γεγραμμένοι ἦσαν (§ 36).

REMARK. The forms in -αται and -ατο are termed *Ionic*. Before these endings, a labial or palatal mute must be *rough* (φ, χ), and a lingual, *middle* (δ); as, from τρέπω (r. τραπ-), to turn, (τέτραπ-νται) τετράφαται Pl. Rep. 533 b; from τάσσω (r. ταγ-), to arrange, (τέταγ-νται) τετάχαται iv. 8. 5, ἑτετάχατο Th. vii. 4.

3. In the *Imperative*, the shorter forms in -ντων and -σθων (§ 177), which are termed *Attic* (§ 7), are the more common. In Homer, they are the sole forms.

NOTE. In ἔστων and ἴτων (§§ 55, 56), the old plur. form has remained without change.

§ 214. 1. INFINITIVE. The *subjective* ending, after -ει- connective (§ 206. β), has the form -ν; after -α- connective, -ι forming a diphthong with -α-; but, in other cases, -ναι; as, βουλεύ-ει-ν, βουλεύσ-ει-ν · βουλεῦσ-α-ι · βεβουλευκ-έ-ναι, βουλευθεῖ-ναι · ἰστά-ναι, σιτῇ-ναι, ἐστά-ναι (§ 48). See §§ 176, 183.

2. PARTICIPLE. For the change of ν to a connecting vowel in the Perf. act., see § 179. For the *declension* of the Part., see Ch. III., and the paradigms (§ 22).

§ 215. REMARKS. 1. For the *REGULAR AFFIXES* of the verb, which are those of the *euphonic* Pres. and Impf., and of the regularly formed Fut., Aor., Perf., and Plup., see §§ 29, 30. These affixes are *open* in the Pres. and Impf., and *close* in the other tenses. For the *AFFIXES* of the Pres. and Impf. of *VERBS* IN -μι (§ 208. 2), see §§ 29, 30. The *AFFIXES* of the 2d Aor. act. and mid. are the same with those of the Impf. (§ 199. α), or, except in the Ind., the same with those of the Pres. (§ 169. β). The *AFFIXES* of the other tenses denominated *second* (except the *nude* 2d Perf. and Plup., § 186) differ from the regular affixes only in the *tense-sign* (§ 199. II.). The Fut. Perf. or 3d Fut. has the same affixes with the common Fut. act. and mid. (§ 179).

2. Special care is required in distinguishing forms which have the same letters. In βουλεύω (§§ 34, 35), we remark (besides the forms which are the same in the Plur. and Du., § 212) the following: Ind. and Subj. βουλεύω Fut. Ind. and Aor. Subj. βουλεύσω · Ind. and Imp. βουλεύει, βουλεύεσθε · Ind.

Pl. 3, and Part. Pl. Dat. βουλεύουσι, βουλεύουσιν · Imp. Pl. 3, and Part. Pl Gen. βουλεύοντων, βουλευσάντων, βουλευθέντων · Act. S. 3, and Mid. S. 2, βουλεύει, βουλεύσει · Subj. Act. S. 3, and Ind. and Subj. Mid. S. 2, βουλεύῃ · Fut. Ind. Mid. S. 2, and Aor. Subj. Act. S. 3, and Mid. S. 2, βουλεύσῃ · Aor. Imp. βούλευσον, Fut. Part. βουλεύσον · Opt. Act. S. 3, βουλεύσαι, Inf. Act. βουλεύσαι, Imp. Mid. S. 2, βούλευσαι.

3. With respect to the changes which take place in the root, or in the union of the affixes with the root, the tenses are thus associated : 1. the Pres. and Impf. act. and pass. ; 2. the Fut. act. and Mid. ; 3. the Aor. act. and mid. 4. the Perf. and Plup. act. ; 5. the Perf. and Plup. pass. ; 6. the Aor. and Fut. pass. It will be understood, that whatever change of the kind mentioned above takes place in one of the tenses, belongs likewise to the associated tenses, if nothing appears to the contrary. For the Fut. Perf., see § 239.

## II. UNION OF THE AFFIXES WITH THE ROOT

### A. REGULAR OPEN AFFIXES.

§ 216. When the regular open affixes (§ 215. 1) are annexed to *roots ending in α, ε, or ο*, CONTRACTION takes place, according to the rules (§§ 31 – 37). See the paradigms (§§ 45 – 47).

NOTES. α. Verbs in which this contraction takes place are termed *CONTRACT VERBS*, or, from the accent of the theme, *Perispomena*. In distinction from them, other verbs are termed *Barytone Verbs*. See Prosody.

β. The verbs καῶ, *to burn*, and κλάω, *to weep*, which have likewise the forms καίω and κλαίω, are not contracted. Dissyllabic Verbs in -έω admit only the contractions into ει ; thus, πλέω, *to sail*, πλείεις πλείς, πλείει πλεί, πλέομεν, πλείετε πλείτε, πλείουσι. Except δέω, *to bind* ; as, τὸ δοῦν, τῷ δοῦν · Pl. Crat. 419 a, b.

γ. The contract Ind. and Subj. of verbs in -αω are throughout the same. See § 45. The contract Inf. in -ᾶν is likewise written without the , subsc. ; thus, τιμᾶν, as contr. from the old τιμάεν (§§ 25. β, 176, 183). So φιλεῖν, δηλοῦν may be formed from the old φιλέεν, δηλόεν.

### B. REGULAR CLOSE AFFIXES.

§ 217. I. When the close affixes are annexed to a consonant, changes are often required by the general laws of orthography and euphony ; as,

γράφω (§ 36, root γραφ-) ; γράψω, ἔγραψα, γέγραφα (§ 51) ; γέγραφα, ἔγγραψα (§ 61) ; γέγραμμαι, γεγραμμένος (§ 53) ; γέγραπτα (§ 52) γέγραπθε, γεγράφθω (§ 60).

λείπω (§ 37, γ. λιπ-, λειπ-) ; ἐλείφθην, λειφθήσομαι (§ 52).

πράσσω (§ 38, γ. πραγ-) ; πράξω, πράξομαι, ἐπραξάμην, πέπραξο (§ 51) ἐπράξα (§ 61) ; πέπρακτα ἐπράχθην, ἐπέπραχθε, πεπράχθαι (§§ 52, 60).



πειθῶ (§ 39, r. πιθ-, πειθ-); πείσω, ἐπέπεισο, ἐπέπεισθε, πεπεισθαι (§ 55, πέπεικα (§ 61); πέπειται, ἐπετείσμεν (§ 53); πέπεισται, ἐπέισθην (§ 52).

ἄγγελλω (§ 41, r. ἀγγελ-); ἀγγελῶ, ἀγγελοῦμαι, ἡγγεिला, ἡγγειλάμεν (§ 56); ἡγγελθε (§ 60).

REMARKS. α. In the liquid verbs κλίνω, to bend, κρίνω, to judge, κτείνω, to slay, τείνω, to stretch, and πλύνω, to wash, ν is dropped before the affixes which remain close (§ 56), except sometimes in the Aor. pass. (chiefly in poetry for the sake of the metre); as, κέκλιμαι, ἐκλίθην and ἐκλίνθην, Γ. 360, H. Gr. iv. l. 30; κέκρικα, κέκριμαι, ἐκρίθην and Ep. ἐκρινθην, N. 129.

β. In other verbs, ν characteristic, before μ, more frequently becomes σ, but sometimes becomes μ or is dropped (§ 54); as, πέφασμαι, πεφασμένος (§ 42); παροξύνω, to exasperate, Pf. P. Part. παρωξυμένος or παρωξυμένος.

γ. Before μ in the affix, neither μ nor γ can be doubled; hence, κέκαμμαι ἰλήλεγμαι (§ 44), for κέκαμμμαι, ἰλήλεγγμαι.

§ 218. II. Before the regular close affixes, a short vowel is commonly lengthened; and here ᾱ becomes η, unless preceded by ε, ι, ρ, or ρο (§ 29); as, ~

τιμάω (§ 45), τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην.

φιλέω (§ 46), φιλήσω, φιλήσομαι, πεφίλημαι, πεφιλήσομαι.

δηλώω (§ 47), δηλώσω, ἐδηλωσάμεν, ἐδηλώμεν, δηλωθήσομαι.

τίω, to honor, poet., F. τίσω, A. ἔτισα, Pf. P. τέτιμαι.

φύω, to produce, F. φύσω, A. ἔφῡσα, Pf. πέφῡκα.

ἱάω, to permit, F. ἱάσω, A. εἰᾶσα (§ 189. 3), Pf. εἰᾶκα.

θηράω, to hunt, F. θηράσω, A. ἐθήρᾶσα, Pf. ἐθήρακα (§ 62).

NOTES. α. Χράω, to utter an oracle, χράμαι, to use, and τετραίνω (r. τρα-), to bore, lengthen ᾱ to η; as, F. χρήσω, χρήσομαι, τρήσω. Ἀλοάω, to thresh, with the common F. ἀλίσσω, has also the Old-Att. ἀλοᾶσω.

β. In the Perf. of verbs in -μι, ε is lengthened to ει, instead of η (§ 29); as, τέθεικα, τέθειμαι (§ 50); εἶκα, εἶμαι (§ 54).

§ 219. REMARKS. 1. Some verbs retain the short vowel, and others are variable; as,

σπάω, to draw, F. σπάσω, A. ἔσπᾶσα, Pf. ἔσπᾶκα, Pf. P. ἔσπασμα. (§ 221). A. P. ἔσπασθην.

τελείω, to finish, F. τελείσω, τελῶ (§ 200. 2), A. ἐτέλεσα, Pf. τετέλεκα, Pf. P. τετέλεσμαι, A. P. ἐτελείσθην.

ἄρῳω, to plough, F. ἄρῳω, A. ἤρῳσα, A. P. ἤρόθην (Ion. Pf. P. Part. ἀρηρομένος, Σ. 548, Hdt. iv. 97, § 191. 2).

δέω, to bind, F. δήσω, A. ἔδησα, 3 F. δεδήσομαι. Pf. δέδεκα, Pf. P. δέδεμαι (δέδεσμαι Hipp.), A. P. ἐδέθην.

θύω (τῷ), to sacrifice, F. θύσω, A. ἔθῡσα, A. M. ἐθῡσάμεν. Pf. τέθῡκα, Pf. P. τέθῡμαι, A. P. ἐτύθην (§ 62).

NOTES. α. Verbs in -αννῦμι and -εννῦμι, and those in which the root ends

in *λα-*, for the most part retain the short vowel ; as, *γελάω*, to laugh, F. *γελάσσομαι*, A. *ἐγέλασσα*, A. P. *ἐγελάσθην*.

β. The short vowel remains most frequently before *θ*, and least frequently before *σ*. In the PERFECT and PLUPERFECT, it remains more frequently in the passive, than in the active voice.

§ 220. 2. In seven familiar dissyllables, mostly implying motion, F appears to have been once attached to the root (see §§ 22. δ, 117) :

*ῥέω*, to run (r. *ῥεF-*), F. (*ῥέFσομαι*) *ῥεύσομαι* (*ῥεύσω* only Lyc. 1119). See § 166. α.

*ῥέω*, to swim, F. *νέυσομαι*, -οῦμαι (§ 200. 3), iv. 3. 12, A. *ἔνευσα*, Pf. *νενευκα*.

*πλέω*, to sail, F. *πλεύσω*, commonly *πλεύσομαι*, v. 6. 12, or *πλευσοῦμαι*, v. 1. 10, A. *ἔπλευσα*, Pf. *πέπλευκα*, Pf. P. *πέπλευσμαι* (§ 221).

*πνέω*, to breathe, F. *πνεύσω*, Dem. 284. 17, commonly *πνεύσομαι* Eur. Andr 555, or *πνευσοῦμαι*, Ar. Ran. 1221, A. *ἔπνευσα*, Pf. *πέπνευκα*.

Add *ῥέω*, to flow, *καίω*, to burn, and *κλαίω*, to weep.

221. III. After a short vowel or a diphthong, *σ* is usually inserted before the regular affixes of the Passive beginning with *θ*, *μ*, or *τ* ; as,

*σπᾶω*, to draw (§ 219), Pass. Pf. *ἔσπα-σ-μαι*, *ἔσπασαι*, *ἔσπα-σ-ται*, *ἔσπᾶ-σ-μεθα* · *ἔσπα-σ-μένος* · A. *ἔσπᾶ-σ-θην* · F. *σπα-σ-θήσομαι*.

*τελείω*, to finish (§ 219), Pass. Pf. *τετέλεισμαι*, *τετελεισμένος* · Plup. *ἔτετελίσμην*, *ἔτετέλεισο*, *ἔτετέλειστο* · A. *ἔτελέσθην* · F. *τελεσθήσομαι*.

*κελεύω*, to command, Pass. Pf. *κεκέλευσμαι*, *κεκέλευσται*, *κεκελευσμένος* · Plup. *ἔκεκελεύσμην* · A. *ἔκελεύσθην* · F. *κελευσθήσομαι*.

REMARKS. α. In some verbs, *σ* is omitted after a short vowel or diphthong in some it is inserted after a simple long vowel ; and some are variable ; thus, *ἡρόθην*, *δίδεμαι*, *ἰδέθην*, *τίθῃμαι*, *ἐτύθην* (§ 219) ; *βεβούλευμαι*, *ἐβουλεύθην* (§ 35) · *χόω*, to heap up, *κίχασμαι*, *ἰχώσθην* · *χράωμαι*, to use, *κίχρημαι*, *ἰχρήσθην* · *μύμνημαι*, to remember, *ἰμνήσθην* · *παύω*, to stop, *πέπαυμαι*, *ἐπαύσθην* and *ἐπαύθην* · *ῥώννυμι* (r. *ῥο-*), to strengthen, *ἔρρωμαι*, *ἔρρώσθην* · *δράω*, to do, *δέδραμαι* and *δέδρασμαι*, *ἰδράσθην* · *θραύω*, to dash, *τίθραυσμαι* and *τίθραυμαι*, *ἰθραύσθην*. It will be observed that the *σ* is attracted most strongly by the affixes beginning with *θ*.

β. When *σ* is inserted in the Perf. and Plup., the 3d Pers. pl. wants the simple form, as, Pl. 3, *ἔσπασμένοι εἰσί*, *κεκελευσμένοι ἦσαν*. See § 213. 2

§ 222. IV. The regular close affixes are annexed with the insertion of *η*,

1.) To double consonant roots, except those which end in a labial or palatal mute not preceded by *σ*, and those which end in a lingual mute preceded by *ν* ; as,

*αὔξ-ω* (r. *αὔξ-*, § 43), *αὔξ-ή-σω*, *ηὔξ-η-σα*, *ηὔξ-η-κα*, *ηὔξ-η-μαι*, *ηὔξ-ή-θην* *αὔξ-η-θήσομαι*.

ἔψω, to boil, F. ἐψήσω, A. ἤψησα. ὀζω, to smell, F. ὀζήσω, A. ὤζησα.

μίλλω, to be about to, to purpose, to delay, F. μελλήσω, A. ἐμέλλησα and ἡμέλλησα (§ 189. 1).

ἔρρω, to go away, F. ἐρήσω, A. ἤρρησα, Pf. ἤρρηκα.

βόσκω, to pasture, to feed, F. βοσκήσω.

But λάμπω, to shine, F. λάμψω, A. ἔλαμψα, 2 Pf. λίλαμπα · ἄρχω, to lead, to rule, F. ἄρξω, A. ἤρξα, Pf. P. ἤργμαι, A. P. ἤρχθην · σπένδω, to make a libation, F. (σπένδ-σω, §§ 55, 58) σπείσω, A. ἔσπεισα, Pf. P. (ἔσπενδ-μαι, ἔσπενσαι, § 53) ἔσπεισμαι, A. P. ἔσπείσθην, late Pf. A. ἔσπεικα.

2.) To liquid roots in which the characteristic is preceded by a diphthong, and to a few in which it is preceded by ε; as,

βούλωμαι, to will, F. βουλήσομαι, Pf. βεβούλημαι (Ep. 2 Pf. βέβουλα A. 113). A. ἐβουλήθην and ἡβουλήθην (§ 189. 1).

ἔβλω, and shortened θέλω, to wish, F. ἐβλήσω and θελήσω, A. ἡθέλησα and ἐθέλησα, Pf. ἡθέληκα, and late τεθέληκα.

μέλω, to concern, F. μελήσω, A. ἐμέλησα, Pf. μεμέληκα (Ep. 2 Pf. as Pres. μέμηλα, B. 25), A. P. ἐμελήθην. This verb is commonly used impersonally: μέλει, it concerns, μελήσει, &c.

μένω, to remain, F. μενῶ, A. ἔμεινα, 1 Pf. μεμένηκα (cf. 54. γ), 2 Pf. μέμωνα.

νέμω, to distribute, F. νεμῶ, and later νεμήσω, A. ἔνειμα, Pf. νενέμηκα, Pf. P. νενεμημαι, A. P. ἐνεμήθην and ἐνεμέθην (R. α).

3.) To a few other roots; as,

δέω, to need, F. δέησω, A. ἐδήσα (δῆσεν Σ. 100), Pf. δεδέηκα · Mid. δέομαι, to need, to beg, F. δέησομαι, Pf. δεδέημαι, A. P. ἐδεήθην. The Act. is most common as impersonal: δεῖ, there is need, δέησει, ἐδέησε, &c. See R. γ.

εὔδω, to sleep, Impf. εὔδον and νύδον (§ 188. N.), F. εὔδήσω.

οἶομαι, to think, F. οἶήσομαι, A. P. ᾔήθην. When used parenthetically, the 1st Pers. sing. of the Pres. and Impf. has the nude forms οἶμαι, ᾔμην. In Hom. we find the forms οἶομαι, οἶω, οἶω (Dor. οἶῶ Ar. Lys. 156), ᾠϊσάμην, ᾠϊσθην, with ι commonly long. See R. γ.

οἶχομαι, to depart, to be gone (the Pres. having commonly the force of the Perf.), F. οἰχέσομαι, Pf. ᾔχημαι, and poet. οἶχωκα or ᾔχωκα (R. β) Soph. Aj. 896 (ᾔχηκεν K. 252).

παίω, to strike, F. παίσω, in Att. poetry παιήσω, Ar. Nub. 1125, A. ἔπαισα, Pf. πέπαικα, A. P. ἐπαίσθην.

REMARKS. α. In a few verbs, ε is inserted instead of η (cf. 219); as,

ἄχθομαι, to be vexed, F. ἀχθέσομαι, A. P. ἤχθέσθην.

μάχομαι, to fight, F. μαχέσομαι, μαχῶμαι (§ 200. 2), A. ἐμαχесάμην, Pf. μεμάχημαι (Ion. μαχέομαι, Hdt. vii. 104, F. μαχήσομαι A. 298).

β. In a very few verbs, we find the insertion of ο or ω. See οἶχομαι (3. above), ᾄμνμι, ἐσθίω, ἄγω, εἴωθα (in the two last the inserted vowel even precedes the characteristic).

γ. In most of these cases, the vowel is obviously inserted for the sake of euphony. That the vowel should be commonly η, rather than ε, results from



§ 218. In *δέω*, to need, and *δῶμαι*, to think, there appears to have been once a digamma, of which we find traces in the Homeric (*δέφομαι*) *δεύομαι*, *δευήσομαι*, *ιδεύησα*, and in the long *ι* of *δῶμαι*.

§ 223. V. In a few *liquid roots*, METATHESIS takes place before the terminations that remain close (§ 56), to avoid the concurrence of consonants (§ 64. 3); as,

*βάλλω* (r. *βαλ-*, transp. *βλα-*), to throw, F. *βαλῶ*, and in Att. poetry *βαλλήσω* (§ 222), Ar. Vesp. 222, 2 A. *ἔβαλον*, Pf. *βέβληκα* (§ 218), Pf. P. *βέβλημαι*, 3 F. *βεβλήσομαι*, A. P. *ἐβλήθην*.

*κάμνω* (r. *καμ-*, transp. *κμα-*), to labor, to be weary, F. *καμοῦμαι*, 2 A. *ἔκαμον*, Pf. *κέκμηκα*.

### C. VERBS IN -μι.

[For the paradigms, see ΠΠ 48-57.]

§ 224. I. Before the *nude affixes*, the CHARACTERISTIC SHORT VOWEL (§§ 183, 208. 2) is *lengthened* (*ᾱ* becoming *η*, unless preceded by *ρ*, § 29; and *ι*, *ει*),

1.) In the *Indicative singular* of the PRESENT and IMPERFECT ACTIVE.

Thus, *ἵστημι* (Π 48; r. *σιᾱ-*), *ἵστην* · *τίθημι* (Π 50; r. *θε-*), *τίθην* · *δίδωμι* (Π 51; r. *δο-*), *εἰδὼν* · *δείκνυμι* (Π 52; r. *δεικ-*, *δεικνῦ-*), *εδείκνυν* · *εἴμι* (Π 56; r. *ῖ-*), *εἶ*, *εἴσι*.

2.) In the SECOND AORIST ACTIVE throughout, except before *ντ* (§ 183).

Thus, *ἔστην*, *ἔστημεν*, *στήθι*, *στήτωσαν*, *στήναι* · *στάντων*, (*στά-ντες*) *στάς* · *ἄπεδρᾶν* (Π 57; r. *δρᾱ-*), *ἄποδρᾶναι* · *ἔγνων* (Π 57; r. *γνο-*), *ἔγνωμεν*, *ἔγνωτον*, *γνώθι*, *γνώναι* · *γνόντων*, (*γνόντες*) *γνούς*.

EXCEPTION. The short vowel remains, in the 2 Aor. of *τίθημι*, *δίδωμι*, and *ἵημι*, except in the Inf., where it is changed into its corresponding diphthong (§ 29); thus, *ἔθεμεν*, *θές*, *θεῖναι*, (*θέ-ντες*) *θείς* · *ἔδομεν*, *δός*, *δοῦναι*, (*δό-ντες*) *δούς* · *εἶμεν* (Π 54; r. *ι-*; for the augment, see § 189. 3), *εἶς*, *εἶναι*, (*εἶ-ντες*) *εἶς* (for the Sing. of these Aorists, see § 201. 3). Except, also, the poet. *ἔκταῖν* and *οὔταῖν*.

3.) In a few MIDDLE forms, mostly *poetic*.

Thus, *δίζημαι* (r. *διζε-*), to seek; *ὀνίνημι*, to profit, 2 A. M. *ὠνήμην*, and later *ὠνάμην* · *πίμπλημι*, to fill, 2 A. M. poet. *ἐπλήμην*.

§ 225. II. If the characteristic is *ε*, *ο*, or *υ*, the *singular* of the IMPERFECT ACTIVE is commonly formed with the *connecting vowel* (§ 185. β); thus, *ἐτίθειον*, contr. *ἐτίθουν*, *ἐτίθεες* *ἐτίθεις*, *ἐτίθεε* *ἐτίθει* · *ἐδίδοον* *ἐδίδουν* *ἐδείκνυνον* (§§ 50–52).

REMARK. In like manner, the *regular* affixes sometimes take the place of the *nude*, in other forms, particularly in *verbs in -υμι*, which may be regarded as having a second but less Attic theme in -ῦω (§ 185. α); thus, *δείκνυμι* and *δείκνῦω*, *δείκνυσι* and *δείκνῦσι*, *ἐδείκνυσαν* and *ἐδείκνυνον*, *δείκνῦς* and *δείκνῦων*.

§ 226. III. SUBJUNCTIVE AND OPTATIVE. 1. In the Subj., verbs in -μι differ from other verbs only in the mode of contracting -αῖ and -οῖ (§§ 33, 37. 3); thus, *ιστά-ω* *ιστῶ*, *ιστά-ης* *ιστῆς* · *ιστά-ωμαι* *ιστῶμαι*, *ιστά-ῃ* *ιστῇ* · *τιθέ-ω* *τιθῶ*, *τιθέ-ης* *τιθῆς* · *τιθέ-ωμαι* *τιθῶμαι*, *τιθέ-ῃ* *τιθῇ* · *διδό-ω* *διδῶ*, *διδό-ης* *διδῆς* · *διδό-ωμαι* *διδῶμαι*, *διδό-ῃ* *διδῇ* · *δείκνῦ-ω*, *δείκνῦ-ωμαι* · ῖ-ω (§ 56). If, however, *ο* precede -αῖ, the contraction is into *α*; as, *ἀποδοῶς* (§ 57).

2. VERBS IN -ωμι have a second form of the Opt. act. in -ῶην, which is most frequent in late writers, but is not confined to them, as, *ἀλώην* ξ. 183 (*ἀλοίην* X. 253), *βιῶην* Ar. Ran. 177 (the other form is not used in this word, perhaps to avoid confusion with the Att. Pres. opt., § 205. 2), *βιῶην* Pl. Gorg. 512 e.

3. In the Opt. mid., *ει*, if not in the *initial syllable*, is often changed before the flexible ending into *οι*, in imitation of *verbs in -ω*; thus, *τιθοίμην*, *ιοίμην* (§§ 50, 54), and the compound forms, *ἐπιθοίμην*, *συνθοίμην*, i. 9. 7, *προθοίμην*, Ib. 10. So even *κρέμοισθε* for *κρέμαισθε*, Ar. Vesp. 298; *μυροίμεθα* for *μυροαίμεθα*, λ. 513; and *ἀφίοιτε* for *ἀφίειτε*, Pl. Apol. 29 d.

4. In a few instances, verbs in -υμι, instead of inserting a connecting vowel in the Subj. and Opt., simply lengthen the *υ* (cf. § 177); as, *διασκεδάννυσι*, *διασκεδάννυται* for *διασκεδαννύη*, *διασκεδαννύηται*, Pl. Phædo, 77 b, d; *πῆγνυτο* for *πηγνύητο*, Ib. 118 a. Add the poet. *ἐκδύμεν* Π. 99, φῶη Theoc. 15. 94, *δαίνυτο* Ω. 665, *δαινύατο* (for -ῦντο) σ. 248; and the similarly formed φέμῃ κ. 51, φέητο λ. 330.

§ 227. IV. SECOND AORIST. The 2 Aor. from a *pure root* retains the *primitive nude form*, whatever may be the form of the theme (§ 185. γ); as, *ἔβην*, *ἀπέδραν*, *ἔγνω*, *ἔδυν* (§ 57).

NOTES. α. Except *ἔπιον* (cf. §§ 205, 208. 2, 3), which yet has the Imp *πῖθι*.

β. A few roots are transposed, in order to admit the nude form; thus, *κέλλομαι*, to dry up, 2 A. (γ. *σκαλ-*, *σκαλα-*) *ἔσκλην*, Opt. *σκαλῖην*, Inf. *σκαλῖναι* Ar. Vesp. 160.

γ. We add a list of nude 2 Aorists, which may not be hereafter mentioned *κλάω*, to break, 2 A. Part. *κλάς* Anacr. Fr. 16; *κλύω*, to hear, poet. 2 A.

Imp. κλῦθι A. 37, Eur. Hipp. 872, κλῦτε B. 56, Æsch. Cho. 399, redupl. κέκλῦθι K. 284, κέκλυτε Γ. 86; λύω, to loose, 2 A. M. λῦμην Φ. 80, λύτε 114, λύντο H. 16; φύω, to produce, 2 A. ἔφυν, Cyr. ii. 1. 15, Subj. φύω, Opt. φύην (§ 226. 4), Inf. φῦναι, Part. φύς.

#### REMARKS UPON PARTICULAR VERBS.

##### Φημί, to say.

[¶ 53.]

§ 228. (a) In certain connections, φημί, ἔφην, and ἔφη are shortened, for the sake of *vivacity*, to ῥημί, ῥην, and ῥη · thus, ῥην δ' ἐγώ, said I, Ar. Eq. 634; ῥη δ' ὅς, said he, Pl. Rep. 327 b, c; ῥη, he spake, A. 219; παῖ, ῥημί, παῖ, παῖ, boy! I say, boy! boy! Ar. Nub. 1145. (b) The 2 Pers. sing. of the Pres. ind. is commonly written φῆς, as if contracted from φαείς. For ἔφησθα, in the Imp., see § 182. (c) To the forms in the table, may be added the Ep. Pres. M. Pl. 2 φάσθε κ. 562, Imp. φάσ π. 168, φάσθω υ. 100, φάσθε I. 422 (Inf. φάσθαι A. 187, Æsch. Pers. 700); Pf. P. S. 3 πέφαται Ap. Rh. 1 988, Part. πεφασμένος, Ξ. 127.

##### Ἰημι, to send.

[¶ 54.]

§ 229. (a) Many of the forms of this verb occur only in composition. (b) Of the contract forms ἰᾶσι and ἰέσι (for ἱε-νσι, ἱεᾶσι, § 58), the former is preferred in the Attic, and the latter in the Ionic. (c) The Impf. form ἱεν, which occurs only in composition (προΐεν υ. 88, ἡφίεν Pl. Euthyd. 293 a), seems either to have come from ἱην (which is of doubtful occurrence) by *precession*, or to have been formed after the analogy of ἱεις, ἱει, or of the Plup. (d) For the Opt. forms ἰοίμην and ὀίμην, the latter of which can be employed only in composition, see § 226. 3. (e) In the dialects, we find forms from the simpler themes ἱω and ἱω · thus, Impf. ζόνιον A. 273, Imp. ζόνιε Theog. 1240, Pf. P. Part. μεμεστιμένος Hdt. v. 108 (§§ 69. α, 192. 3; cf. μεμίθεικα, Anacr. Fr. 78); Pr. ἀνίσονται Hdt. ii. 165. In the S. S. we find ἡφιε Mk. 1. 34, ἀφεῖς Rev. 2. 20, Pf. P. ἀφίωνται Mt. 9. 2, 5.

##### Εἶμι, to be.

[¶ 55.]

§ 230. In the Present and Imperfect of this verb, the radical syllable ε-,

1.) Before a *vowel*, unites with it; thus, (ε-νσι, ε-ᾶσι, § 58) εἶσι · (ε-ω) ὦ, (ε-ης) ἦς · (ε-ίην) εἶην.

2.) Before ντ, becomes ο (cf. §§ 203, 206); thus, (ε-νις ὅ-νις, § 109) ὦν, Imp. (ε-ντων) ὄντων (less used than the other forms, Pl. Leg. 879 b).

3.) In other cases, is *lengthened*, as follows.

α.) It becomes ει in the forms εἶμι, εἶς, εἶ, εἶναι (cf. §§ 218. β, 224. E). The form εἶ, both here and in ¶ 56, is either shortened from εἶς (which is *not* used by the Attics), or is a middle form employed in its stead.

β.) In the remaining forms of the Pres., it assumes σ (compare § 221);



thus, ἰ-σ-μέν, ἰ-σ-τέ, ἰ-σ-τόν, ἰ-σ-τω, ἰ-σ-τωσαν, ἰ-σ-των (§ 213. N.). After the σ, the τ in the 3d Pers. sing. is retained : thus, ἰ-σ-τί. Before the σ, ε in the 2d Pers. sing. of the Imperative becomes ι by precession (cf. § 118); thus, ἰ-σ-θι.

γ.) In the Impf. it becomes η, and may likewise assume σ before τ; thus, ἦν, ἦ-τις or rather ἦ-σ-τις. The *Old-Att.* form of the 1st Pers. ἦ (Ar. Av. 1363), and the 3d Pers. ἦν, appear to have been contracted from ἦα and ἦεν (cf. § 179, 201. N., 211. N.). For ἦσθα, see § 182. The *middle form* ἦμην is little used by the more classic writers (Cyr. vi. 1. 9). The Imp. ἦτω, which follows the analogy of the Impf., occurs but once in the classic writers (Pl. Rep. 361 c.), and is there doubtful.

REMARKS. a. In the Fut., instead of ἔσται, the Attics always use the *nude form* ἔσται.

b. Some regard the root of this verb as being ἰσ-, and adduce in support of this view, the Lat. (*esum*) *sum, es, est, (e)sumus, estis, (e)sunt*, and the Sanscrit *asmi, asi, asti, &c.*

### Εἶμι, to go.

[Π 56.]

§ 231. (a) The Pres. of εἶμι has commonly in the Ind., and sometimes in the other modes, the sense of the Fut. (§ 200. b); thus, εἶμι, (*I am going*) *I will go*. (b) For ἦεν, in the Plup., the common Attic form was ἦα, which appears to be a remnant of the old formation noticed in § 203. N. A Perf. εἶα, corresponding to this Plup., nowhere appears, and some regard ἦεν (omitting the ι subsc.) as an Impf. doubly augmented (§ 189). For the use of this tense, see § 233. (c) For ἴοιμι and ἰοίην, see § 205; for ἦταν, § 213. N.; for ἴεναι, ἰών, and ἰόντων, § 208. 2; for ἦισθα, § 182; for ἦεν in the 3d Pers., § 211. N.; for ἦμεν, ἦτε, &c., § 237. (d) The *middle forms* ἔμαι, ἔμην are regarded by some of the best critics as incorrectly written for ἔμαι, ἔμην, from ἦμαι (§ 54).

### Κεῖμαι, to lie down.

[Π 60.]

§ 232. (a) This verb appears to be contracted from κέμαι, a deponent inflected like τίθεμαι (§ 50); thus, κέμαι κεῖμαι, κέενται κεῖνται, κέεσσι κεῖσσι, κέεσθαι κεῖσθαι, κέεμενος κέειμενος · ἐκέεμην ἐκέειμην · κέεσομαι κέεισομαι. In the Subj. and Opt. the contraction is commonly omitted; thus, κέωμαι, CEC. 8. 19, κείομην, iv. 1. 16, like τίθωμαι (also accented τίθωμαι) and τίθειμην · yet κῆται (also written κεῖται), for κέται, T. 32, β. 102. (b) The Subj. sometimes retains the form of the Ind. (§ 177); as, Subj. διάκειμαι Pl. Phaedo, 84 e. (c) We find the following forms in the dialects, some of which have the shorter root κε- : Pres. S. 2 κεῖται Hom. Merc. 254, S. 3 κέται Hdt. vi. 139, Pl. 3 κέονται X. 510, κίαται Ω. 527, κίαται Δ. 659, Hdt. i. 14; Impf. Pl. 3 κείατο Ap. Rh. 4. 1295, κίατο φ. 418, κίατο Hdt. i. 167, κίατε N. 763; Fut. κείσεμαι Theoc. 3. 53 (§ 200. 3); old Pres. as Fut. (§ 200. b) κίω, η. 342, κίω τ. 340. (d) Some of the best grammarians regard κέμαι as a Perf. having the sense of the Pres. (§ 233).

## D. COMPLETE TENSES.

§ 233. I. In some verbs, the sense of the complete

tenses, by a natural transition (see Syntax), passes into that of other tenses; and the PERFECT becomes, in signification, a *Present*; the PLUPERFECT, an *Imperfect*, or *Aorist*; and the FUTURE PERFECT, a common *Future*. Thus, ἵστημι (§ 48), *to station*, Pf. ἕστηκα, (*I have stationed myself*) *I stand*, Plup. ἕστηκην, *I stood*, F. Pf. ἑστήξω, *I shall stand*; μιμνήσκω, *to remind*, Pf. P. μέμνημαι, (*I have been reminded*) *I remember*, Plup. ἐμμενήμην, *I remembered*, F. Pf. μεμνήσομαι, *I shall remember*; Plup. ᾗην (§ 56), *I went*.

REMARK. In a few of these verbs, the Pres. is not used, and the PERF. is regarded as the *theme*. Such verbs, as having a preterite tense for the theme, are termed PRETERITIVE. See §§ 58, 59.

§ 234. II. MODES. 1. The PERFECT SUBJUNCTIVE and OPTATIVE are commonly *supplied* by the *Participle* with the *auxiliary verb* εἰμι (§ 55, § 169. β); thus, Pf. Act Subj. βεβουλευκώς ᾧ, *Opt. βεβουλευκώς εἶην*. Pf. P. Subj. βεβουλευμένος ᾧ, *Opt. βεβουλευμένος εἶην*.

REMARKS. α. Sometimes, however, the Perf. *forms* these modes according to the general rules (§§ 204, 205, &c.), chiefly when it is employed as a *Pres.*; as, ἑστήκω, vi. 5, 10, ἑστᾶν, Pl. Gorg. 468 b, ἑσταῖην, Ψ. 101 (§ 48), πεποιθόην (§ 205. α), δίδω (§ 58), Rep. Ath. I. 11; εἰλήφωσιν Pl. Pol. 269 c, πεπτῶκει v. 7. 26, βεβλήκοιεν Th. ii. 48, πεποιήκοι Id. viii. 108.

β. In the *Perf. pass.*, these modes are formed in only a few *pure verbs*, and in these without a fixed analogy; thus,

καλῶ, *to call*; Pf. P. κέκλημαι, *I have been called, I am named*, *Opt. (κεκλη-ί-μην) κεκλήμην, κέκλητο* Soph. Ph. 119, κέκλητο, &c.

κτάομαι, *to acquire*; Pf. κέκτημαι, *I have acquired, I possess*, *Subj. (κεκτάω-μαι) κεκτῶμαι, κεκτῇ, κεκτῆται* Symp. I. 8; *Opt. (κεκτη-ί-μην) κεκτήμην, κέκτητο, κέκτητο* Pl. Leg. 731 c, or (κεκτα-ί-μην) κεκτῶμην, κεκτῶ, κεκτῶτο Ages. 9. 7.

μέμνημαι (§ 233), *Subj. μεμνῶμαι*, Pl. Phil. 31 a, *Opt. μεμνήμην* Ω. 745, μεμνήτο Ar. Plut. 991, or μεμνάμην, μεμνῶ (or μέμνοιο) i. 7. 5, μεμνῶτο Cyr. i. 6. 3.

For κάθημαι, see § 59. Add *Subj. βεβλήσθαι* Andoc. 22. 41, τετμήσθον Pl. Rep. 564 c; *Opt. λελύτο* σ. 238 (cf. § 226. 4).

§ 235. 2. The Perfect, in its *proper sense*, may have the IMPERATIVE in the 3d Pers. pass.; but, otherwise, this mode belongs only to those Perfects which have the *sense of the Pres.*; and, even in these, the *Imperative active* is scarcely found except in the *nude form* of the 2d Perf. (§§ 237, 238); yet ἄνωγε, κεκράγετε (§ 238. β), γέγωνε Eur. Or. 1220, βεβηκέτω Luc. de Hist. Scrib. 45, εἰκέτω Ib. 49.

§ 236. III. VOWEL CHANGES. The affixes in -α, -ειν of

the SECOND PERFECT and PLUPERFECT are annexed with the following changes in the preceding syllable.

1.)  $\epsilon$  becomes  $o$ , and  $\epsilon\iota$  becomes  $oi$ ; as, μένω, *to remain*, 2 Pf. μέμονα · δέρομαι, *to see*, poet., δεδοκα · λείπω, λέλοιπα (§ 37); πείθω, πέποιθα (§ 39).

NOTES. (a) The same changes take place in the 1st Perf. and Plup. of a few verbs; as, κλέπτω, *to steal*, κέκλοφα · τρέπω, *to turn*, τέπροφα · πέμπω, *to send*, πέπομφα · δίδωκα (§ 58). (b) Analogous to the change of  $\epsilon$  into  $o$ , is that of  $\eta$  into  $\omega$  in ῥήγνυμι, *to break*, 2 Pf. ῥῥῶγα. (c) In the following Perfects, there appears to be an insertion of  $o$  or  $\omega$  (§ 222. β): ἄγω, *to lead*, ἀγόχοα (§ 191. 2), Dem. 239. 1, ἐσθίω, *to eat*, ἐδήδοκα, iv. 8. 20 (Ep. Pf. P. ἐδήδομαι, χ. 56), εἴωθα (r. ἐθ-), *to be wont*, preteritive, οἶχωκα (§ 224. 3). (d) In the following dialectic forms, the change or insertion of vowels has extended to the passive: ἀφείωνται (§ 229. e); ἄωρτο γ. 272, Theoc. 24. 43, for ἤερτο or ἤρτο, Plup. S. 3 of ἀείρω or αἶρω, *to raise*; ἐπάχατο M. 346, Plup. Pl. 3 of ἐπέχω · ἐδήδομαι (N. c).

2.) Short  $\alpha$ ,  $\iota$ , or  $\upsilon$ , before a single consonant, is lengthened ( $\alpha$ , not preceded by  $\epsilon$  or  $\rho$ , § 29, becoming  $\eta$ ); as, φαίνω, πέφηνα (§ 42; r. φᾶν-); θάλλω, *to bloom*, τεθῆλα · ἄγνυμι (r. ἄγ-), *to break*, ἔαγα · κρᾶζω, κέκρῶγα (§ 238. β); κέκρυγα (r. κρύγ), *to creak*, pret.; μῦκάομαι (r. μῦκ-), *to bellow*, μέμῦκα.

EXCEPTIONS. After the Attic reduplication, the short vowel remains; as, ἐλήλυθα (§ 191. 2). In λάσκω (r. λᾶκ-), *to sound*,  $\alpha$  is not changed into  $\eta$  in the Att.; thus, 2 Pf. λείσκα, Ar. Ach. 410 (λέληκα, X. 141).

§ 237. IV. NUDE FORMS. In the SECOND PERFECT and PLUPERFECT, the connecting vowel is sometimes omitted in the Indicative plural and dual (§ 186). When this omission takes place, (a) the Ind. sing. is commonly supplied by forms from a longer base (cf. § 201. N.) which forms likewise occur in the plural and dual, but less frequently; (b) the Subj., Opt., Imp., and Inf. are formed after the analogy of verbs in -μι; (c) the Part. is contracted, if the characteristic is  $\alpha$  or  $o$ . Thus,

Pf. Ind. Sing. ἔστηκα (§ 48; r. στα-, base ἵστα-, prolonged to ἵστηκ-, § 186), ἔστηκας, ἔστηκε, Pl. ἑστᾶ-μεν Pl. Gorg. 468 b, and rarely ἑστήκαμεν, ἑστᾶ-τε, (ἑστα-νσι, ἑστά-ασι, § 58) ἑστᾶσι (ἑστήκασι Δ. 434); Subj. (ἑστά-ω) ἑστῶ and ἑστήκω · Opt. ἑσταίην (poet.); Imp. ἑστᾶ-θι (poet.) Ar. Av. 206; Inf. ἑστᾶ-ναι iv. 7. 9; Part. Ep. ἑστᾶ-ώς, -ότος T. 79 (also ἑσπῶς Hes. Th. 519), commonly contr. ἑστῶς (§ 22. 8) i. 3. 2, (ἑστα-ό-τσα) ἑστῶσα, (ἑστα-ό-ς) ἑστῶς and sometimes, by syncope, ἑστός Pl. Parm. 146 a, Ion. ἑσπῶς (§ 48. 1), -ῶτος Hdt. ii. 38; also ἑσπῆκῶς Pl. Meno, 93 d. Plup. Sing. ἑστήκειν or ἑστήκειν, -εις, -ει, Pl. ἑστᾶ-μεν, ἑστᾶ-τε, ἑστᾶ-σαν i. 5. 13 (ἑσθήκεσαν Cyr. viii. 3. 9).

Θνήσκω, *to die* (r. θαν-, θνα-, § 64), Pf. Ind. Sing. τέθνηκα (base τεθνα-, τεθνηκ-), -ας, -ει, Pl. τέθναμεν Pl. Gorg. 492 e, τέθνατε, τεθῆασι iv. 2. 17, Du. τέθνατον iv. 1. 19; Subj. τεθνήκω, Th. viii. 74; Opt. τεθναίην, Cyr. iv. 2. 3;



Imp. *τέθναθι* X. 365, *τεθνάτω* Pl. Leg. 933 e, &c.; Inf. *τεθνᾶναι* Mem. i. 2. 16, *τεθνηκῆναι* Soph. Aj 474, and Poet. (*τεθνα-έ-ναι*) *τεθνᾶναι* Æsch. Ag. 539 Part. *τεθνηκώς* (fem. δ. 734), *τεθνᾶ-ώς*, Pind. Nem. 10. 139, commonly contr., with *ε* inserted (cf. §§ 35, 48. 1), *τεθνεώς*, *-ῶσα*, *-ώς* or *-ός*, vii. 4. 19, τ. 331, Ep. *τεθνηώς* or *τεθνεώς*, *-ότος* or *-ῶτος*, α. 289, P. 435. Plup. Sing. *ἔτεθνῃ-κειν*, *-εις*, *-ει*, Pl. *ἔτέθναμεν*, *-τε*, *-σαν* H. Gr. vi. 4. 16.

Pf. Ind. Sing. *δέδοικα* Cyr. i. 4. 12, and *δέδια* Soph. Œd. C. 1469 (¶ 58, base *δεδι-*, *δεδοικ-*), *δέδοικας* and *δέδιας*, *δέδοικε* and *δέδιε*. Pl. *δέδισα* Th. iii. 53, *δέδιστε*, (*δέδισαι*, § 58) *δέδισασι* Pl. Apol. 29 a; Subj. *δεδίω*. Imp. *δέδιθι* Ar Vesp. 373; Inf. *δεδίναι* (§ 208. 3) Rep. Ath. 1. 11, and *δεδοικῆναι* Eur. Sup. 548; Part. *δεδιώς* Pl. Prot. 320 a (contr. or sync. *δειδυῖαν* Ap. Rh. 3. 753), and *δεδοικώς* Eur. Ion, 624. Plup. Sing. *ἔδεδοικεν* Pl. Charm. 175 a, and *ἔδεδειν*, *-εις*, *-ει*. Pl. *ἔδεδισαμεν*, *ἔδεδιστε*, *ἔδεδισαν* Pl. Leg. 685 c (*ἔδεδοίκεσαν* iii. 5. 18).

Pf. Ind. Sing. *οἶδα* (¶ 58; base *ιδ-*, *οἶδ-*), *οἶσθα* (for *οἶδ-σθα*, § 182; *οἶδα*, scarce occurs in the Att., yet Eur. Alc. 780; the Att. poets, by a mingling of forms, sometimes use *οἶσθας* Eur. Ion, 999), *οἶδε*. Pl. (*ἴδ-μεν*, § 53) *ἴσμεν* ii. 4. 6, (*ἴδ-τε*, § 52) *ἴστε*, (*ἴδ-ναι*, the *δ* becoming *σ* in imitation of the other persons) *ἴσασι*, and rarely *οἶδαμεν* Pl. Alc. 141 e, *οἶδατε*, *οἶδᾶσι*. Imp. (*ἴδ-θι*) *ἴσθι* ii. 1. 13. Plup. Sing. *ἤδειν*, Pl. *ἤδειμεν*, &c., and poet. (*ἤδ-μεν*) *ἤσμεν* Eur. Hec. 1112, (*ἤδ-τε*) *ἤστε*, (*ἤδ-σαν*) *ἤσαν* Æsch. Prom. 451.

Plup. Sing. *ἦεν* (¶ 56), *ἦεις*, *ἦει*, Pl. *ἦειμεν*, *-τε*, commonly *ἦμεν* Pl. Rep. 328 b, *ἦτε* vii. 7. 6, *ἦσαν* Cyr. iv. 5. 55, sometimes Ion. *ἦσαν* τ. 445, Hdt. ii. 163.

§ 238. In the following examples, the nude forms are chiefly poetic, and, in part, Epic only.

α. PURE. *ἀριστάω*, to dine; Pf. Pl. 1 *ἤριστᾶμεν* Ar. Fr. 428, Inf. *ἤριστᾶναι* Ath. 423 a. In imitation of these comic forms, we find also, from *δειπνω*, to sup, *δεδείπναμεν* and *δεδειπνᾶναι* Ath. 422 e, Ar. Fr. 243.

*βαίνω*, to go; Pf. *βέβηκα* (r. *βα-*), 2 Pf. Pl. poet. *βέβαμεν*, *βέβατε*, *βεβᾶσι* B. 134, *βεβᾶσιν* Soph. El. 1386; Subj. Pl. 3 *βεβῶσι* Pl. Phædr. 252 e; Inf. *βεβάναι* Eur. Heracl. 610, Hdt. iii. 146, Part. Ep. *βεβᾶώς*, *-υῖα*, *-ῶτος*, E. 199, Ω. 81, Att. contr. *βεβώς*, *-ῶσα*, *-ῶτος*, Soph. Ant. 67, 996, Œd. C. 314, H. Gr. vii. 2. 3, Pl. Phædr. 254 b. 2 Plup. Pl. *ἔβέβαμεν*, *-ατε*, *-ασαν* B. 720

*βιβρώσκω*, to eat; 1 Pf. *βίβρωκα* (r. *βρο-*), 2 Pf. Part. (*βεβρο-ώς*) *βεβρώς*, *-ῶτος*, Soph. Ant. 1022.

*γίγνομαι* (r. *γα-*, *γεν-*, *γινν-*), to become; 2 Pf. *γέγονα*, poet. Pl. 2 *γεγάατε* (Ep. for *γέγαυτε*) Hom. Batr. 143, 3 *γεγάασιν* Δ. 41; Inf. *γεγάμεν* (Ep. for *γεγάναι*) E. 248; Part. Ep. *γεγάώς*, *-υῖα*, *-ῶτος*, Γ. 199, I. 456, Att. contr. *γεγάς*, *-ῶσα*, *-ῶτος*, Eur. Alc. 532, 677. Plup. Du. 3 *γεγάτην* κ. 138

*μέμονα* (r. *μα-*, *μιν-*, § 236. 1), to be eager, pret., E. 482, *μέμονας* Æsch. Sept. 686, *μέμονε* Soph. Tr. 982, Pl. *μέμαμεν* I. 641, *μέματε* H. 160, *μεμᾶσι* K. 208, Du. *μέματον* Θ. 413; Imp. S. 3 *μεμᾶτω* Δ. 304; Part. *μεμᾶώς*, *-υῖα*, *-ῶτος*, Δ. 40, 440, Θ. 118, and *μεμᾶώς*, *-ότος*, Π. 754, B. 818. Plup. Pl. 3 *μέμασαν* B. 863.

*πίπτω*, to fall; 1 Pf. *πέπτωκα* (r. *πτε-*, *πτο-*); 2 Pf. Part. Ep. *πεπτεώς* ὦτος, Φ. 503, and *πεπτηώς*, *-υῖα*, *-ότος* and *-ῶτος*, ν. 98, Ap. Rh. 2. 832 Att. contr. *πεπτώς*, *-ῶτος*, Soph. Ant. 697, 1018.

*τέτληκα* (r. *τλα-*), to bear, pret., Pl. *τέτλαμεν* ν. 311; Imp. *τέτλαθι* A

586; Inf. *τετλάμεν* (Ep. for *τετλάναι*) γ. 209; Part. *τετληώς*, -υῖα, -όπος, υ. 23, E. 873.

β. IMPURE. In the nude forms of the first four verbs mentioned below, τ passes into θ, after the analogy either of the 2d Pers. sing., or of the objective inflection.

*ἄνωγα*, to command, poet. preteritive, Pl. *ἄνωγμεν* Hom. Ap. 528; Imp. *ἄνωγε* Eur. Or. 119, and *ἄνωχθι* Id. Alc. 1044, *ἄνωγέτω* β. 195, and (*ἄνώγτω*) *ἄνώχτω* Λ. 189, Pl. *ἄνώγετε* ψ. 132, *ἄνωχθε* Eur. Herc. 241.

*κράζω*, commonly 2 Pf. *κίεραῖγα*, to cry; Imp. *κίεραχθι* Ar. Vesp. 198, Pl. *κεκράγετε* Ib. 415, and *κίεραχθε* Ar. Ach. 335.

*ἐγείρω*, to rouse; 2 Pf. *ἐγρήγορα*. Imp. Pl. 2 *ἐγρήγορθε* Σ. 299; Inf. *ἐγρηγόρῃ* (as if from *ἐγρήγορμαι*) K. 67.

*πάσχω*, to suffer; 2 Pf. *πέπονθα*, Pl. 2 (*πέπονθτε*, *πέπονσθε*, § 52, *πέποσσι*, § 55) *πέποσθε* Γ. 99, κ. 465.

*ἴοικα*, to be like, pret. (base *εἰκ-*, *ἴοικ-*, §§ 191. 3, 236. 1), Pl. trag. *ἴοιγμεν* Soph. Aj. 1239, Du. Ep. *ἴικτον* δ. 27, Plup. *ἴικτην* A. 104.

*ἔρχομαι*, to come; 2 Pf. *ἐλήλυθα*, Ep. Pl. 1 *εἰλήλυθμεν* (§ 47. N.) γ. 81.

*πέποιθα*, to trust (§ 39; base *πεπιθ-*, *πεπειθ-*, *πεποιθ-*, § 236. 1); Imp. trag. *πέπεισθι* Æsch. Eum. 599; Plup. Ep. Pl. 1 *ἐπέπιθμεν* B. 341.

§ 239. V. FUTURE PERFECT, or THIRD FUTURE. The Fut. Perf. unites the *base* of the Perf. with the *affixes* of the fut. act. and mid.; as, (*ἐστήκ-σω*, § 48) *ἐστήξω*, (*γεγράφ-σομαι*, § 36) *γεγράψομαι*.

REMARKS. 1. The Fut. Perf. is scarcely found in *liquid* verbs, or in verbs beginning with a vowel (*πεφύρεσθαι* Pind. Nem. 1. 104, *εἰρήσομαι*, § 53, Cyr. vii. 1. 9), and is frequent in those verbs only in which it has the sense of the common *future* (§ 233).

2. (a) Of the Fut. Perf. act., the only examples in Attic prose are *ἐστήξω* and *τεθνήξω*, both formed from Perfects having the sense of the Pres., *ἴστηκα* and *τέθνηκα* (§§ 233, 237), and both giving rise to *middle* forms of the same signification (§ 166. 2), *ἐστήξομαι* and *τεθνήξομαι*. (b) Other examples of a reduplicated Fut. in the active voice are *τετορήσω* Ar. Pax, 381, and the Ep. *ἀπαχρήσω*, Hom. Merc. 286, *κεκαδήσω*, φ. 153, *πεπιθήσω* X. 223, *κεχαρήσω*, O. 98 (also *κεχαρήσομαι*, ψ. 266), all from verbs which have reduplicated 2 Aorists (§ 194. 3). (c) Other examples of the Fut. Perf. *mid.* with the Perf. *act.*, are *κίεραχθι*, *κεκλάγγξομαι* Ar. Vesp. 930, *κίεραῖγα*, *κεκράξομαι* Ar. Ran. 265, *κίκηδα*, *κεκαδήσομαι*, Θ. 353. (d) An example of a reduplicated Fut. *mid.* with a reduplicated 2 Aor. is *πεφιδήσομαι*, O. 215.

§ 240. VI. The student will observe, in respect to the complete tenses, the following particulars, which are far more striking in the Act. than in the Pass. voice (§ 256); 1. their *defective formation*; 2. the *entire want of these tenses* in many verbs; 3. the *comparative infrequency* of their use; and 4. their more frequent occurrence in the *later* than in the *earlier* writers

## DIALECTIC FORMS.

## A. CONTRACTION.

§ 241. Forms which are *contracted* in the Att. (and which are also commonly contracted in the Dor., but often with a different vowel of contraction) more frequently remain *uncontracted* in Ion. prose, while the Ep. has great freedom in the employment of either *uncontracted*, *contracted*, or *variously protracted* forms. Here belong, Contract Verbs in -άω, -έω, and -όω (§ 216), the Liquid, Att., and Dor. Fut. (§ 200), the Aor. Pass. Subj. (§ 199), the Subj. of Verbs in -μι (§ 226), and the 2d Pers. Sing. in -αι and -ο (§ 210 3). In these forms, the first vowel is either (I.) α, (II.) ε or η, or (III.) ο. Of these, ε or η is far the most frequently uncontracted.

§ 242. I. *The first vowel α.* (a.) In the Ion., the α is commonly contracted or changed into ε (§ 44. 2); and when α with an O vowel is contracted into ω, ε is often inserted (§ 48. 1, cf. § 35). Thus we find, as various readings, ὀρῶντες, ὀρέοντες, and ὀρέωντες, Hdt. i. 82, 99. So ἐωρῶμεν i. 120, ὠρέομεν ii. 131, χρεῖσθαι vii. 141, χρεῖσθαι (§ 33. α) i. 47, χρεῖσθαι 157, ἐχρεῖντο 53, χρέω (for χράου) 155, ἐμηχανάετο (for ἐμηχανάοντο, one ε dropped; see §§ 243. 2, 248, f) v. 63; Subj. of Verbs in -μι, δυνεώμεθα iv. 97, 2 Aor. πτίομεν or πτίωμεν χ. 216, for πτάωμεν, contr. πτῶμεν (see also b. below).

NOTE. In the 2 Pers., the termination -ας commonly remains; as, ἐχρήσας Hdt. i. 117, ἐπίστας vii. 209.

(b.) In the Ep., protracted forms are made by doubling the vowel of contraction, either in whole, or in part (i. e. by inserting one of its elements, or its corresponding short vowel, commonly ο with ω, and ε with α, § 48); and sometimes by prolonging a short vowel, particularly ε used for α to ει; as, ὀράω, contr. ὀρῶ Γ. 234, protracted ὀρώ E. 244, ὀράεις ὀρεῖς Λ. 202, ὀράας H. 448, ὀράων ὀρῶν E. 872, ὀρόων A. 350, ὀρώσαι Δ. 9, ὀρεῖσθαι λ. 156, ὀράασθαι π. 107, ὀρώτε Δ. 347, ἀντιώσαν A. 31, ἀσχαλάα B. 293, ἀσχαλάαν 297, ἐμνάοντο 686, γελῶντες σ. 40, γελῶντες ι ι ι, ἀλώ (Imp. for ἀλάου, -ω) ε. 377; μνάσθαι α. 39, μενοινῶ N. 79 (μενοίνεον M. 59), δρώσι ο. 324; δρώοιμι 317, ἥδῶοιμι H. 157 (ἥδῶμι 133), (μνάεο, μνάου, μνῶ) μνάεο Ap. Rh. 1. 896, ναιεπαῶση Γ. 387; μενοινήσι O. 82, for μενοινῆ, πέραιε I. 203, for πέραιε Att. Fut. ἐλώσι N. 315, η. 319, ἐλάαν ε. 290 (see § 200. 2); κρεμόω H. 83: 2 Aor. Subj. of Verbs in -μι, στήης P. 30, στήη E. 598, στείομεν O. 297 (στίωμεν Λ. 348), στήωσι P. 95, στήετον σ. 183; βείω Z. 113, for βῶ (§ 57), βήη I. 501, βείομεν K. 97 (βέωμεν Hdt. vii. 50. 2).

NOTES. 1. α is not prefixed, when the flexible ending begins with τ as in ὀρεῖ-τε, ὀρεῖ-ται. Yet ᾠᾶται Hes. Sc. 101, for ᾶται (ᾶ being resolved into ᾠᾶ, § 29).

2. We also find in Ion. prose, in imitation of the Ep., κομόωσι Hdt. iv. 191, ηγορώοντο vi. 11. So Dor. κομόωντι Theoc. 4. 57.

(c.) The Dor. sometimes contracts α with an O sound following into ᾠ and commonly α with an E sound following into η (§ 45. 1, 4); as, πεινᾶντ. Theoc. 15, 148, διαπεινᾶμες Ar. Ach. 751: 1 Aor. Sing. 2 ἐπάξᾶ Theoc. 4 28, for ἐπήξας, -ω, ἦρᾶ Ar. Ach. 913; πολμῆς Theoc. 5. 35, λῆς 64, ὀρεῖτε ι ι ο σιγῆν Ar. Ach. 778, ἐρώτη 800. The latter contraction appears in some Ion prose-writers (as Hipp.; so θυμῆται Hdt. iv. 75); and in the Ep. ὀρεῖται ξ



343 (written by some *ῥησαι*, as if from *ῥημι*), and in the Du. forms, *προσαν δήτην* Δ. 136, *συλήτην* Ν. 202, *συναντήτην* π. 333, *φοιτήτην* Μ. 266.

§ 243. II. *The first vowel ε or η.* (a.) In Ion. prose, contraction is commonly omitted, except as *εο* and *εου* often become *ευ*: as, *ποιέω* Hdt. i. 38, *ποιέεις* 39, *ἐποίεις* 22, *ποιέόμενος* 73, *ποιεύμενος* 68, *ποιεῦσι* 131, *ποιεῦμαι* ἀξιεύμενος ix. 11; Fut. *σημανέω* Ib. i. 75, *κερδανέεις* 35, *ἐρέων* 5; Aor. Subj. *ἀπαιρεθέω* Ib. iii. 65, *φανέωσι* i. 41, *θέωσι* iv. 71 (see § 226. 1); 2 Pers. *βούλειαι*, *τεύξεται* Ib. i. 90, *ἐγένεο* 35, *ἔθευ* vii. 209.

NOTES. 1. In like manner, *εο*, used for *αο* (§ 242. a), may become *υ*: as, *ἰσώτευν* Hdt. iii. 140, *ἰρωτεύοντας* 62 (*ἰρωτέωντος* v. 13). So in the Dor., *ἠρώτευν* Theoc. i. 81, *γελιῦντι* 90, for *γελάουσι*, &c.

2. If *εε* is followed by another distinct vowel, one *ε* is often dropped; as, *φοδεῖαι*, *φοδεῖο* Hdt. vii. 52 (*φοδεῦ* i. 9), for *φοδεῖσαι*, *φοδεῖο*. So Ep. *ἐκλέο* Ω. 202, *πωλέο* or *πωλείαι* δ. 811. A similar omission of *ο* appears in *ἀναγκοίνεο* Theog. 73.

3. After the analogy of the contract Pres., the Ion. extends the 2 Aor. Inf. in *-εῖν*, as if formed by contraction, to *-έειν*; as, *ιδέειν*, *παθείειν* Hdt. i. 32, *φυγέειν* 1, B. 393 (*φυγεῖν* 401), *πίειν* Δ. 363.

4. The Ion. often renders impure verbs pure, by the insertion of its favorite *ε* (§ 48. 1); as, *συμβαλλόμενος* (cf. *συνεβάλλετο*) Hdt. i. 68, *ἐνείχες* 118, *ἀγέομενον* iii. 14, *ἐνδυνέουσι* 98.

(b.) The Ep. commonly omits contraction if the last vowel is *ω*, *οι*, or *ου* (except in the Aor. pass. subj., and in the Perf. subj. *εἰδῶ*); but otherwise employs or omits it according to the metre (*εο*, when contracted, becoming *ευ*; yet *ἐπόρθουν* Δ. 308, *ἀνερρίπτουν* v. 78). Synizesis is frequent when *ε* precedes a long *Ο* vowel, and sometimes occurs in *εον*, and even in *εαι*. The Ep., also, often protracts *ε* to *ει*, and sometimes doubles the vowel of contraction *η*. Thus, *φιλέει* ο. 305 (yet *φιλοῖη* δ. 692, and *φροῖη* ι. 320), *φιλέωμεν* θ. 42, *οἰκέοιτο* Δ. 18, *πειρηθῶμεν* X. 381, *εἰδῶ* A. 515, *εἰδῶ* π. 236; *φιλεῖ* B. 197, *φιλέει* I. 342, *ἔρρει* P. 86, *ἔρρει* N. 539, *ἔση* τ. 254, *ἔσαι* A. 563, *ἔσσαι* Σ. 95, *ἔσσαι* ζ. 33, *γνώσσαι* B. 367, *γνώση* 365; *μυθεῖαι* θ. 180 (*μυθεῖαι* or *μυθήη* β. 202, § 243. a. 2), *νεῖται* λ. 114, for *μυθεῖται*, *νέται* · *ἔπλεο* X. 281, *ἔπλευ* Ψ. 69, *φράζο* E. 440, *φράζευ* δ. 395, *κάλεον* Δ. 477, *κάλεον* θ. 550, *καλεῦντο* B. 684; *νικεῖω* Δ. 359, *ἰτελείετο* A. 5, *ἐρείομεν* 62, *ἔρειο* A. 611, *σπεῖο* K. 285, Aor. Pass. Subj. *δαμείω* σ. 54, *δαμείης* Γ. 436, *δαμήη* X. 246, *δαμείετο* Η. 72; 2 Aor. Subj. of Verbs in *-μι*, *θείω* Π. 83 (*θέω* Hdt. i. 108), *θείης* u. 341, *θείη* 301, *ἀνήη* B. 34, *θέωμεν* ω. 485, *θείομεν* A. 143, *θείομαι* Σ. 409.

(c.) For the Dor. contraction of *εο* and *εου* into *ευ*, and, in the stricter Dor., of *εε* into *η*, see §§ 45. 3, 44. 4; e. g. *ἐλέγευ* Theoc. 1. 86, *μάχευ* 113, *ὠμάρευν* 2. 73, *εὔσα* 76; *ποίη* Ar. Lys. 1318. So, in Hom., *ὀμαρτήτην* Ν. 584, *ἀπειλήτην* λ. 313.

REMARKS. α. Some varieties of the Dor. change *εο* into *ιο* or *ιω*, and *εω* into *ιω*; as, *μογίομες* Ar. Lys. 1002, *ὀμιάμεθα* 183, *ἐπαινίω* 198, for *μογέομεν*, *-οῦμεν*, *ὀμούμεθα*, *ἐπαινῶ*.

β. The later Dor., from the influence of analogy (§§ 44. 1, 248. d), has sometimes *α* for *η*, in verbs in *-έω*; as, *φιλαῶ* Theoc. 3. 19, *δάσας* 5. 118. So, Aor. Pass. *ἰτύπᾱν* Id. 4. 53.

§ 244. III. *The first vowel o.* (a.) Here the Ion. and Dor. usually employ contraction, following the common rules, except that the Ion. sometimes uses *ευ* for *ου*, and the Dor. *ω* and *ω* for *ου* and *οι* (§§ 44. 4, 45. 3); as, *δικαιεῦσι* Hdt. i. 133, *ἐδικαίουν* vi. 15, *οἰκείευνται* i. 4, *στεφανείνται* viii. 59; *ὑπνῶν* Ar. Lys. 143, *μαστιγῶν* Epich. 19 (1). The Dor. *ω* is likewise used by other dialects in *ρίγῶν*, *to be cold*, and in the Ion. *ιδρώω*, *to sweat*; as, *ρίγῶν* Ar. Vesp. 446 (*ρίγοῦν* Cyr. v. 1. 11), *ρίγῶ* Pl. Gorg. 517 d; *ιδρῶσαι* A. 598.

(b.) The Ep. sometimes protracts the *ο* to *ω*, and sometimes employs the combination *οω* after the analogy of verbs in *-άω*; as, *ιδρώοντα* Σ. 372, *ιδρώονσα* A. 119, *ὑπνώνοντας* ε. 48; *ἀρώωσιν* ι. 108, *δηϊόωντο* N. 675, *δηϊόωεν* δ. 226; 2 Aor. Subj. of Verbs in *-μι*, *γνώω* ξ. 118, *ἀλώω* A. 405, *δώω* μ. 216, *δῶωσιν* A. 324 (*δῶσι* 129), *δώομεν* H. 299 (*δῶμεν* Ψ. 537), *δώωσιν* A. 137.

#### B. TENSE-SIGNS.

§ 245. 1. In verbs in *-ζω*, the Dor. commonly employs *ξ* for *σ*, in the Fut. and Aor.; as, *καθίζας* Theoc. 1. 12, for *καθίσας* from *καθίζω*, *χαρίζη* 5. 71, *ἐκόμιζαν* Pind. N. 2. 31. This change appears also in a few other verbs in which short *α* precedes; as, *γελάζας* Theoc. 7. 42, *ἔφθαζα* 2. 115, from *γελάω* (§ 219. α), *φθάνω* (§ 278). Similar forms sometimes occur in other poets besides the Dor., for the sake of the metre; as, *σφειτερίζαμενον* Æsch. Sup. 39, *ἡλιάζει* Ar. Lys. 380, *ἐκφλύζαι* (φλύω) Ap. Rh. 1. 275.

2. In the Fut. act. and mid., the Dor. commonly adds to the tense-sign *σ*, which is then contracted with the connecting vowel; as, (*ᾠσέω*) *ᾠσῶ* Theoc. 1. 145, (*ᾠσέομαι*, § 45. 3) *ᾠσεῖμαι* 3. 38, *ποησεῖς* 3. 9, *ᾄξῃ* 1. 11, *πεμψεῖ* 6. 31, *δεξεῖται* Call. Lav. 116, *γρυλλιξεῖτε* Ar. Ach. 746, *πειρασειῖσθε* 743, for *ᾠσω*, *ᾠσομαι*, &c. See § 200. 3.

3. The Ep. employs the Att. Fut. (§ 200. 2), both *uncontracted*, *contracted*, and *protracted*; and has also other examples of the Fut. with *σ* dropped (or of the Pres. used as Fut.); as, *άνύω* A. 365, *ἐρύουσι* 454, *χεύω* β. 222. So *ἰκγεγάονται* (from Pf. base *γεγα-*, see §§ 238. α, 239. c) Hom. Ven. 198.

4. The formation of the 1 Aor. without *σ* is extended, (a) in the Ion. and poet. language, to a very few liquids, in which the characteristic is preceded by a diphthong (cf. § 222. 2), or by another consonant; thus, *ἀπούρας* A. 356, *ἀπηύρω* Æsch. Prom. 28, *ἐπαυράμην* Hipp., *εὔρατο* Ap. Rh. 4. 1133, *ᾠσφραντο* Hipp. i. 80: (b) in the Alex. and Hellenist. dialects, to a number of verbs which in the classic Greek employ the 2 Aor.; as, *ἤλθατε* Mt. 25. 36, *ἀνείλατο* Acts 7. 21.

5. For the doubling of *σ* by the poets, especially the Ep., to make a short vowel long by position (*καλέσσετο* A. 54, *ᾠμοσσαν* 76, *ἰλάσσαι* 147), see § 71. For Ep. examples of *σ* retained in liquid verbs, see § 56. β. In *ὀφέλλειν* Π 651, β. 334, the *λ* is doubled to compensate for the loss of the *σ*.

#### C. CONNECTING VOWELS.

§ 246. 1. For *-ει-* connective, the Dor. and Æol. sometimes employ *η-* (§ 44. 4); as, *ἐθέλησθαι* Theoc. 29. 4, for *ἐθέλεις*, *εὔρεῖν* 11. 4, for *εὔρειν*, *ᾠγην* Sapph. 1. 19. For the Dor. forms in *-εις* and *-ειν*, see § 183. N.

2. The Dor. and Æol. sometimes give to the Perf. the connecting vowel of the Pres. (§ 185), especially in the Inf.; as, *δεδοίκα* Theoc. 15. 58, for *δέδοικα*, *πεπόνθης* 10. 1 (see 1. above), *ὀπάπη* 5. 7, *πεποίθει* 5. 28; Inf. *δεδύκειν*

1. 102, *γεγάκειν* Pind. O. 6. 83, *τεθνάκην* Sapph. 2. 15; Part. *κεχλάδοντας* Pind. P. 4. 318, *πεφρίκοντας* 325. Instances likewise occur in the Ep. of the Perf. passing over into the form of the Pres., and of the Plup. into that of the Impf.; as, *κεκλήγοντας* M. 125, *ἐρρίγοντι* Hes. Sc. 228; *ιμέμνηκον* i. 419, *ἐπίφῶκον* Hes. Th. 152.

NOTE. In this way new verbs arose, not confined to the Ep.; as, from *ἄνωγα*, *ἀνώγω*, to order, O. 43, Δ. 287, Hdt. vii. 104, Impf. *ἤνωγον* I. 578 (*ἠνώγειον* H. 394), F. *ἀνώξω* π. 404, A. *ἠνώξα*, Hes. Sc. 479; from *ἄλεικα*, *ἄλειω*, to destroy, Σ. 172, A. 10, Soph. Ant. 1286; from *γίγωνα*, *γεγωνία* and *γεγωνίσκω*, to cry aloud.

3. In the Subjunctive, the Ep. often retains the old short connective (§ 177), for the sake of the metre; as, *ἀγείρομεν* A. 142, *ἵομεν*, *ἐγείρομεν* B. 440, *φθείμεσθα* Ξ. 87, *φθίεται* Υ. 173, *ἰῶμεν* A. 363, *ἰῶτε* Θ. 18.

4. In the following poet. chiefly Ep. forms, the connecting vowel is omitted:

α.) Of Pure Verbs. *ἀνύω*, to accomplish; Impf. *ἤνυτο* ε. 243, *ἄνυτο* Theoc. 2. 92, *ἄνυμις* 7. 10.

*ἐρύω*, Ion. and Poet. *ἐρύω*, to draw, Mid. to draw to one's self, to protect; Act. Inf. *ἐρύμεναι* Hes. Op. 816; Mid. *ἐρύται* Ap. Rh. 1208, *ἐρύαται* A. 239, *ἐρύσο* X. 507, *ἐρύτο* Δ. 138, *ἐρύτο* Π. 542, *ἐρυτο* Theoc. 25. 76, *ἐρυτο* M. 454, *ἐρυσθαι* ε. 484, *ἐρυσθαι* ψ. 82; Pass. *ἐρύτο* Hes. Th. 301; from the shorter *ρύομαι*, *ῥῥύτο* Soph. CEd. T. 1352, *ρύατο* Σ. 515, *ῥύσθαι* O. 141; Iter. *ρύσκειν* Ω. 730.

*σειύω*, to shake, *σεῦται* Soph. Tr. 645.

*στυῖται*, he takes his stand, purposes, Γ. 83, *στυῖνται* Æsch. Pers. 49, *στυετο* B. 597, λ. 583.

*τανύω*, to stretch; *τάνυται* P. 393.

β.) Of Impure Verbs. *ἔδω*, comm. *ἐσθίω*, to eat; Inf. *ἔδμεναι* Δ. 345.

*λείπω*, to leave; Impf. *ἔλειπτο* Ap. Rh. 1. 45.

*πέρβω*, to lay waste, Inf. Pass. (*πέρβ-σθαι*, § 60) *πέρβαι* Π. 708.

*φέρειω*, to bear; Imp. *φέρειτε* I. 171.

*φυλάσσω*, to watch (γ. *φυλακ-*); Imp. *προ-φύλαχθε* (cf. § 238. β) *Hoie* Ap. 538.

#### D. FLEXIBLE ENDINGS.

§ 247. a. 2d Pers. Sing. (a) For the form *-σθα*, see § 182. Π. (b) For uncontracted, variously contracted, and protracted objective forms, see § 243. (c) The Ep. sometimes drops *σ* in the Perf. and Plup. pass.; as, *μέμνηται* Φ. 442, contr. *μέμνη* O. 18, Theoc. 21. 41, *βέβληται* E. 284, *ἔσσυται* Π. 585. (d) On the other hand, in the S. S., we find *σ* retained in some contract forms, and in the Presents having the sense of the Fut. *πίομαι*, *φάγομαι*; thus, (*καυχάσσαι*) *καυχᾶσαι* Rom. 2. 17, *ἰδυνᾶσαι* Lk. 16. 25, *πίσαι*, *ράγισσαι* Id. 17. 8.

b. 1st Pers. Pl. and Du. The Dor. uses *-μις* for *-μεν* (§ 70. 3); as, *δεδοίκαμις* Theoc. 1. 16, *ἰῶμις* 2. 25. For the endings *-μεσθα* and *-μεθον*, see § 212.

§ 248. c. 3d Pers. Pl. (a) For the Dor. *-ντι*, see § 181. α. (b) The Æol. uses *-οισι* for *-ουσι*, and *-αισι* for *-ᾱσι* (§ 45. 5); as, *κρύπτουσι*



Alc. 7 (1), *στάζοισι* Pind. P. 9. 110, *φαισί* Sapph. 35 (88). (c) In the Alexandrine Greek we find -αν for -ασι of the Perf., and -οσαν for -ον of the Impf. as, *πέφρικαν* Lyc. 252, *ἔγνωκαν* St. Jn. 17. 7 (so *ἔοργαν* Hom. Batr. 179) *ἐσχάζοσαν* Lyc. 21, *ἤλθοσαν* LXX. Ps. 79. 1, *ἐδολιούσαν* Rom. 3. 13. So, in the Opt., *εἴποισαν* Ps. 35. 25, *ποιήσαισαν* Deut. 1. 44, for *εἴποιεν*, *ποιήσαιεν* (d) Rare instances occur in the poets of -ασι in the Perf. with a short penult (cf. § 45. 5); thus the old reading *λελόγγασι* λ. 304, *νενεύκασι* Antim

(e) In the nude Impf. and 2 Aor., and in the Aor. pass., the Ep. and Dor. often retain the older ending -ν (§ 181. γ); as, *ἔσταν* A. 535, Pind. P. 4. 240 (*ἔστησαν* N. 488), *ἔεν* M. 33, Pind. I. 1. 34, *τίθεν* Id. P. 3. 114, *ἔδιδεν* Hom. Cer. 437, *ἔγνω* Pind. P. 4. 214, and *ἔγνω* Ib. 9. 137, *ἔφυν* ε. 481, Pind. P. 1. 82, *ἤγερθεν* A. 57, *τράφεν* 251, *φάανθεν* 200, Mosch. 2. 33, *ἐφίλαθεν* Theoc. 7. 60, *φάνεν* Pind. O. 10. 101. So, in imitation of the Ep., *ἐκέρυσθεν* Ar. Pax, 1283, *ἐκρυφθεν* Eur. Hipp. 1247. We even find, as 3 Pers. pl., *ἡείδειν* Ap. Rh. 4. 1700, *ἡδεῖν* 2. 65.

(f) In the Ion., the endings -ᾶται and -ᾷτο, for -νται and -ντο (§ 213. ε), are the common forms in the Perf. and Plup., are very frequent in the Opt., and are also employed in the Impf., 2 Aor., and nude Pres. ind. Before these endings, a short vowel in the root is not lengthened (§ 218), except in the poets for the sake of the metre, the connective -ε- is used instead of -ο- (§ 203), α and sometimes ει become ε, and consonants are changed according to § 213. R. Thus, *οἰκιάται* Hdt. i. 142, for *ᾠκηνται*, *ἔαται* Γ. 134, Hdt. ii. 86, *εἴαται* (§ 47. N.) B. 137, *ἔατο* H. 414, *εἴατο* Γ. 149, for *ἦνται*, *ἦντο*, *περοβῆατο* Φ. 206; *ἐβουλίατο* Hdt. i. 4, for *ἐβούλοντο*, *ἀπικίατο* 152; *δυνίαται* Id. ii. 142, *ἐδύνιατο* iv. 114, *ἀναπεπτίαται* ix. 9, for *δύνανται*, &c.; *κίαται* Δ. 659, Hdt. i. 14, *κίαται* Ω. 527, *ἐκίατο* Hdt. i. 167, *κίατο* φ. 418, *ἀποκεκλίατο* Hdt. ix. 50, for *κεῖνται*, &c. (so, with an intervening consonant, *ἐρηρέδαται* Ψ. 284, *ἐρηρέδατο* η. 95, from *ἐρεῖδω*); *τετρίφαται* (r. *τριβ-*) Id. ii. 93, *δεδέχαται* (r. *δεικ-*, Ion. *δεκ-*) 65 (yet *ἀπικάται* vii. 209, cf. § 69. α), *κεχωρίδαται* i. 140, *ἰσκεινάδατο* vii. 67 (so, as if from verbs in -ζω, *ἰληλάδατο* η. 86, *ἀκηχίδαται* P. 637, *ἐρράδαται* υ. 354, -το M. 431, *ἰσταλάδατο* Hdt. vii. 89); *βουλοίατο* Hdt. i. 3, *πειρώατο* iv. 139, *γευσαίατο* ii. 47. The Opt forms in -ατο are likewise used by the Att. poets; as, *δεξαίατο* Soph. Œd. C 44, *πμφαίατο* 602, *πυθόατο* 921.

(g) In the Imperative, a third form is found in Dor. inscriptions, made by prefixing ν to the flex. ending of the Sing. (cf. § 172); as, *ποιούντω* (compare Lat. *faciunto*), (*διδόνσθω*, cf. § 177) *διδόσθω* Inscr. Coreyr.

d. For the Subj. forms in -μι and -σι, see § 181. β. For the Dor. Sing. 3 in -τι, see § 181. α. For the Dor. Sing. 1 in -μᾶν, and Du. 3 in -τᾶν, -εθᾶν (for -μην, -την, -σθην), cf. §§ 44. 1, 243. c. β.

§ 249. e. *Iterative Form.* The Ion., especially the Ep., to express with more emphasis the idea of repeated or continued action, often prolongs the flex. endings of the Impf. and Aor., in the sing. and the 3d Pers. pl., to -σκον, -σκες, -σκε(ν), -σκον in the subjective inflection, and to -σκόμην, -σκεο (-ευ, -ου), -σκετο, -σκοντο in the objective. This form, which is called the *iterative* (itero, to repeat) is likewise used by the Dor. poets, and sometimes in lyric portions by the tragic. It sometimes appears to be used for metrical effect, rather than for special emphasis. It commonly wants the augment. Thus, Impf. *ἔχεσκον*, I was in the habit of carrying, N. 257, *ἔχεσκες* E. 472, *ἔχεσκε* 126, Hdt. vi. 12, Pl. 3 *ἔχεσκον* δ. 627, for *εἶχον*, -ες, -ε, -ον, *ὕφαινεσκον*, she kept weaving, β. 104, *ἀλλύεσκον* 105, *πέμπεσκε*, *ἐπέμπεσκον* Hdt. i. 100,

φέρεισκε Theoc. 25. 138, παύεσκε Soph. Ant. 963, μαχέσκετο H. 140, πελίσκει X. 433, ἐμισγέσκοντο υ. 7, ζωννύσκετο E. 857; 2 Aor. ἴδεσκε Γ. 217, λάβεσκε Hdt. iv. 78, ἐλάβεσκον 130, δύσκεν Θ. 271, γενέσκετο λ. 208, ὀλέσκετο 586 1 Aor. (only poet.), στρέψασκον Σ. 546, ὤσασκε λ. 599, μνησάσκετο Λ. 566

NOTES. (a) That the connecting vowel before -σκ- is ε rather than ο, follows from § 203. (b) Before -σκ-, a short vowel remains, and ε takes the place of ει; as, στάσκειν Γ. 217, for ἔστη (r. στα-), δόσκον Ι. 331, ἀνίσκει Hes. Th. 157, for ἀνίη, φάνεσκεν Λ. 64, for ἐφάνη (§ 199), ἔσκον H. 153, for ἦν, κάλεσκε Ap. Rh. 4. 1514, for ἐκάλει (καλέεσκε ζ. 402, for ἐκάλει), καλέσκετο O. 338, for ἐκαλεῖτο, κέσκετο Φ. 41, for ἔκειτο. (c) Verbs in -άω have commonly the iterative Impf. in -ασκον, sometimes doubling the α for the sake of the metre (cf. 242. b); as, ἔασκες T. 295, for εἶας, ναιετάασκον B. 539; so Pl. 1 νικάσκομεν λ. 512, for ἐνικῶμεν. (d) There appears to be a blending of Impf. and Aor. forms (or formation as if from a theme in -άω), in κρύπτασκε Θ. 272, ῥίπτασκον O. 23, ῥοίζασκε Hes. Th. 835, ἀνασσεῖασκε Hom. Ap. 403, from κρύπτω, ῥίπτω, ῥοιζέω, and ἀνασεῖω.

§ 250. f. *Infinitive*. In the Inf., instead of -ναι, the Dor. and Æol. commonly retain the old ending -ν (§ 176), or, with the Ep., reduplicate this ending to -μεν (cf. §§ 174, 176), which may be still farther prolonged (chiefly by the poets) to -μεναι. (a) Thus the Æol. forms the Aor. pass. inf. in -ην, the Dor. in -ῆμεν, and the Ep. (which also employs the common form) in -ήμεναι. as, μεθύσθην Alc. 28(29), ὀμνάσθην (for ἀναμνησθῆναι) Theoc. 29. 26; διακρίθῆμεν Th. v. 79; ὁμοιωθήμεναι A. 187. (b) In other tenses, the nude Inf. has commonly in the Dor. the form -μεν, in the Æol. -ν and -μεναι, and in the Ep. -ναι, -μεν, and -μεναι; as, θέμεν Theoc. 5. 21, Pind. P. 4. 492, λ. 315, θέμεναι Inscr. Cum., B. 285, Pind. O. 14. 15, θεῖναι Δ. 26 (cf. 57), φάμεν Pind. O. 1. 55, δόμεν Th. v. 77, Δ. 379, δόμεναι A. 98, 116, α. 317, δοῦναι 316, γνώμεναι α. 411; νικάω (§ 251. 2) Alc. 86(15), ἀντλήν 11(3); τεθνάμεν O. 497, τεθνάμεναι Ω. 225, ἴδμεν Λ. 719, ἴδμεναι N. 273. So ἐστάμεναι Hdt. i. 17. Before -μεν and -μεναι, a short vowel in the 2 Aor. does not pass into a diphthong (§ 224. E.). (c) In like manner the non-Attic poets employ, for -ειν (originally -εν, § 176), the prolonged -έμεν and -έμεναι; as, (ἀκού-εν) ἀκούμεν A. 547, Pind. O. 3. 44, Theoc. 8. 83, ἀκούμεναι λ. 380, ἀξέμεν Ψ. 111, ἀξέμεναι 50, χολαστέμεν A. 78, ἐλθέμεναι 151. (d) So, in the Perf., πεπληγέμεν Π. 728. For the Perf. inf. in -ειν or -ην, see § 246. 2. The common form in -έναι first occurs in Hdt. (e) Verbs in -άω and -έω have a contract form in -ήμεναι; as, (γοά-εν) γοήμεναι Ξ. 512, πεινήμεναι υ. 137, καλήμεναι K. 125, πεινθήμεναι σ. 174, from γοάω, πεινάω, καλέω, πινέω. Yet (ἀέμεναι) ἄμεναι Φ. 70. In ἀγινέμεναι υ. 213, from ἀγινέω, and ἀρόμμεναι Hes. Op. 22, from ἀρώω, the connecting vowel is omitted.

g. *Participle*. For the Æol. contraction into αι and οι in the Part., see § 45. 5; thus, κίρναις Alc. 27, ῥίφαις Pind. P. 1. 86, θρέφαισα 8. 37, ξεύχαισα Sapph. 1. 9, ἔχουσα 77(76), Pind. P. 8. 4, Theoc. 1. 96. For the Fem. -ουσα, the Laconic uses -ωα: as, ἐκλιπῶα, κλεῖωα, θυρσαδδῶα (§ 70. V.), for ἐκλιποῦσα, κλείουσα, θυρσαζουσῶν, Ar. Lys. 1297, 1299, 1313. So Μῶα 1298 (§ 45. 5).

#### E. VERBS IN -μι.

§ 251. 1. The Ion. and Dor. employ more freely than the Att. the forms with a connecting vowel (§ 225), especially in the Pres. sing. of verbs whose characteristic is ε or ο; as, τιθεῖς Pind. P. 8. 14, τιθεῖ α. 192, Hdt. i.



133, διδοῖς I. 164, διδοῖ 519, Hdt. i. 107 ; ἰσπαῖ Ib. iv. 103, Imp. καθίστα I 202 ; προθέουσι (unredupl., for προτιθέασι) A. 291 ; 2 Aor. Opt. προσθείητο Hdt. i. 53 ; Inf. συνιῖν Theog. 565, διδῶν (§ 244. a) Theoc. 29. 9.

2. On the other hand, the Æol., Dor., and Ep. retain the form in -μι in some verbs, which in the Att. and in Ion. prose have only the form in -ω ; as κάλλημι Sapph. l. 16, ὄρημι 2. 11, φίλημι 79(23), αἶνημι Hes. Op. 681, νίκημι Theoc. 7. 40, for καλέω, ὀράω, &c. ; ἀνέχησι, φέρησι, βεβήθησι τ. 111, 112, for ἀνέχει, &c. (unless rather Subj. ἀνέχησι, &c.) ; φορῆναι B. 107.

3. The Ion. changes a characteristic before another α to ε (cf. 242. a), and sometimes inserts ε before α (§ 48. 1) ; as, (ἰσπαῖσι, § 58) ἰστιάσι Hdt. v. 71, δυνάεται (§ 248. f), ἰστίαιτο Hdt. iv. 166. So, in the nude Perf., ἰστιάσιν Hdt. i. 200, ἰστιάτε v. 49.

4. The Ep. sometimes differs from the common language in the length of the characteristic vowel (§ 224) ; as, Inf. τιθήμεναι Ψ. 247, διδοῦναι Ω. 425, ζευγνῦμεν Π. 145, for τιθῆναι, &c. ; Part. τιθήμενον K. 34 ; Imp. ἴλθθι, δίδωθι γ. 380 (so nude Perf. ἴστητε Δ. 243, 246, for ἴστατε) ; 2 Aor. βῆσαν M. 469, βᾶτην A. 327, for ἔβησαν, &c.

5. For the Impf. ἰτίθην and ἦν, the Ion. has ἰτίθαι Hdt. iii. 155, and ἦα β. 313, unaugmented ἦα Δ. 321, Hdt. ii. 19. So ἦας Hdt. i. 187, ἦεν A. 381, ἦατε Hdt. iv. 119, ἦασαν ix. 31. Cf. §§ 179, 201. N, 252. b.

§ 252. 6. *Dialectic forms of εἰμί, to be* (§ 55). (a) Those which arise from different modes of lengthening the radical syllable (§ 230. 3) : ἐμμί Theoc. 20. 32, Sapph. 2. 15, ἔσοι (ι assumed after the analogy of the other persons) A. 176, Theoc. 5. 75, S. 3 ἐντί (ν inserted instead of σ) Id. l. 17, εἰμέν E. 873, Hdt. i. 97 ; Inf. ἦμεν (for which some give the form ἦμεις, cf. § 70. 3) Theoc. 2. 41. (b) Uncontracted forms, and forms like those of verbs in -ω : ἔασιν B. 125, ἔω A. 119, Hdt. iv. 98, ἔησι B. 366, ἔωσι I. 140, Hdt. i. 155, ἔοις I. 284, ἔοι 142, Hdt. vii. 6, ἐών B. 27, Hdt. i. 86, ἐοῦσα Γ. 159, ἐοῖσα Pind. P. 4. 471, Theoc. 2. 64, εῦσα 76, (ἐ-ντσα, § 58) ἔασα or ἔασσα Tim. Locr. 96 a, ἔον A. 762, εἶντα Theoc. 2. 3. (c) Various protracted forms : ἔην (1 P.) A. 762, (3 P.) B. 642, Hdt. vii. 143, ἔης Theoc. 19. 8, ἔηθα X. 435, ἦην A. 808, εἴω Ψ. 47 ; Impf. iter. (§ 249. b), ἔσπον (1 P.) H. 153, (3 P.) Hdt. l. 196, ἔσκε Ib., E. 536, Æsch. Pers. 656. (d) Middle forms : ἔσο, commonly ἔσσο α. 302, Sapph. l. 28, εἶατο v. 106 (for ἦντο, cf. S. l. ἦμην - others read εἶατο, Ep. for ἦντο from ἦμαι). (e) Old short and unaugmented forms : ἐμέν Call. Fr. 294, ἔσαν A. 267, Pind. P. 4. 371, ἔσσαν Id. O. 9. 79. (f) For εἶς Π. 515, Hdt. vii. 9, see § 230. α ; for P. 3 ἐντί Pind. O. 9. 158, Th. v. 77, Theoc. 5. 109, § 181. α ; for ἦα, ἦα, ἦας, ἦε(ν), ἦατε, ἦασαν, § 251. 5 ; for ἦσι T. 202, and ἔησι, § 181. β ; for εἶηθα Theog. 715, ἔηθα, § 182 ; for εἶμεις, ὦμεις Theoc. 15. 9, ἦμεις 14. 29, § 247 b ; for Impf. S. 3 (ἦστ) ἦς Theoc. 2. 90, § 250. γ ; for Inf. ἔμεν Δ. 299, ἔμεναι Γ. 40, ἔμεν Pind. O. 5. 38, Theoc. 7. 28, Soph. Ant. 623, ἔμεναι A. 117, Sapph. 2. 2, ἦμεν Theoc. 2. 41, εἶμεν for which some write εἶμεις, cf. α above) Th. v. 79, Tim. Locr. 93 a, εἶμεναι or ἦμεναι Ar. Ach. 775, § 250. b ; for ἔσσομαι Δ. 267, ἔσσεται Δ. 164, Æsch. Pers. 121 (ἔσσεται A. 211), § 71 ; for ἔσαι A. 563, ἔσσει Σ. 95, § 243 ; for ἔσῃ Theoc. 10. 5, ἔσῃται Eur. Iph. A. 782, ἔσσειται B. 393, Theoc. 7. 67, ἔσούνται Th. v. 77, § 245. 2.

7. *Dialectic Forms of εἶμι, to go* (§ 56). (a) The protraction of εἶω α (§ 224) likewise appears in P. 3 εἶσι (or ἴσι, or perhaps εἰσί from εἰμί, to be)



Hes. Sc. 113, Theog. 116, εἶω only Sophr. 2 (23), εἶη (by some ascribed to εἰμί, to be) §. 496, Ω. 139, εἴσομαι Ξ. 8, εἴσατο Δ. 138, εἴσατο O. 415, εἴσασθην 544. (b) In the Impf., we find both nude forms and forms with a connecting vowel, from the root *i-*, both unaugmented, doubly augmented (§ 189), and doubly augmented with contraction; thus, (ῥιν, cf. 251. 5) ῥία (from which may be formed by contr. the Att. ῥα, § 231. b) δ. 427, Hdt. i. 42, ῥι A. 47, Hdt. i. 65, ῥι M. 371, ῥι B. 872, ῥομεν κ. 251, ῥαν A. 494, ῥισαν K. 197, Hdt. i. 62, ῥιον ψ. 370, ῥτην A. 347. (c) The Opt. εἴη (only T. 209) is formed, as if from the root *iε-* (cf. § 231. d). (d) The Inf. ἵναί Ath. 580 c, is the regular nude form. (e) For εἶς see § 230. α; for εἶσθα K. 450, ἴσθα K. 67, § 182; for ἴησι I. 701, § 181. β; for ἴομεν B. 440, § 246. 3; for ἴμεν A. 170, Pind. O. 6. 108, ἴμεναι Γ. 32, ἴμμεναι 365, § 250. δ.

#### F. PERFECT PARTICIPLE.

§ 253. 1. In Perf. Participles ending in -ώς pure, the Ep. more frequently lengthens the preceding vowel; and the Part. is then declined in -ίτος or -ῶτος, according to the metre. If the preceding vowel remains short, the form in -ῶτος is commonly required by the metre. Thus, βεβαρηότες γ 139, κεκμηότας Λ. 801, κεκμηῶτα κ. 31. See, also, §§ 237, 238.

2. In some fem. forms, the antepenult is shortened on account of the verse, as, λελακυῖα μ. 85 (λεληκώς X. 141), μεμᾶκυῖαι Δ. 435 (μεμηκώς K. 562) ἀράρυῖας Γ. 331, τεβᾶλυῖαν I. 208.

## CHAPTER X.

### ROOT OF THE VERB.

§ 254. The root of the Greek verb, although not properly varied by inflection, yet *received many changes* in the progress of the language. These changes affected the different tenses unequally, so that there are but few *primitive* verbs in which the root appears in only a single form.

NOTE. The earlier, intermediate, and later forms of the root may be termed, for the sake of brevity, *old*, *middle*, and *new* roots. The final syllable of the earliest form of the root is commonly short; and the oldest roots of the language are monosyllabic.

§ 255. The tenses may be arranged, with respect to the degree in which they exhibit the *departure of the root from its original form*, in the following order.

#### I. THE SECOND AORIST AND SECOND FUTURE.

REMARKS. α The 2d Aor. act. and mid. is simply the Impf. of an *old root*

(§ 178. 2); thus ἔλιπον and ἐλιπόμην (§ 37) are formed from the old root λιλ- in precisely the same way as ἔλειπον and ἐλειπόμην from the new root λειπ-.

β. The 2d Aor. and Fut. *pass.* are chiefly found in *impure* verbs which *want* the 2d Aor. *act.* and *mid.* They affix -ην and -ησονται (§ 180) to the simplest form of the root.

γ. These tenses (except the nude 2 Aor. *act.*, § 224. 2) have commonly a *short* syllable before the affix (§ 254. N.).

δ. In a few verbs, the original root appears to have received some change even in the 2 Aor.; chiefly, in accordance with the prevailing analogy of the tense, to render the root *monosyllabic*, or its *last syllable short* (§ 254. N.), or to enable it to receive the *nude form* (§ 227. β).

§ 256. II. THE PERFECT AND PLUPERFECT PASSIVE. These tenses have not only a more complete, uniform, and simple formation than the Perf. and Plup. *act.* (§§ 179, 186, 235), but are likewise more common, and are formed in some verbs (see τρέφω, § 263, φθείρω, § 268, &c.) from an earlier root.

III. THE PERFECT AND PLUPERFECT ACTIVE. For the various formations of these tenses, see §§ 179, 186, 234 – 238

IV. THE FIRST AORIST AND FUTURE.

V. THE PRESENT AND IMPERFECT. These tenses, with very few exceptions, exhibit the root in its latest and most protracted form.

§ 257. REMARKS. 1. The 2 Aor. and 2 Fut. are widely distinguished from the other tenses by their *attachment to the original form* of the root; while the Pres. and Impf. are distinguished no less widely by their *inclination to depart* from this form. The other tenses differ comparatively but little from each other in the form of the root. If the verb has *three roots*, they are commonly formed from the *middle root*. See, for example, λαμβάνω (§ 290).

2. Many verbs are DEFECTIVE, either from the *want of a complete formation*, or from the *disuse of some of their forms*. In both cases, the defect is often supplied by other verbs having the same signification (§ 301). In the poets, especially the older, we find many fragments of verbs belonging to the earlier language. These occur often in but a single tense, and sometimes in only a single form of that tense; as, 2 A. S. 3 ἔξαχε, rang, Δ. 420, δέατο (r. δει-), appeared, ζ. 242, 1 A. ἐκάπυσσεν, breathed, X. 467, λίγξε, twanged, Δ. 125, Pf. Pt. κεκαφήτωα, gasping, E. 698.

3. On the other hand, many verbs are REDUNDANT, either through a *double formation* from the same root, or the use of forms from *different roots*. It should be observed, however, that two or more forms of the same tense, with few exceptions, either,

(α.) Belong to *different periods, dialects, or styles of composition*; thus, πτείνω, and later πτίννυμι (§ 295); τάσσω (§ 274. γ), A. P. ἐτάχθην, and later ἐτάγην· καίω (§ 267. 3), A. P. ἐκαύθην, and Ion. ἐκάνη· συνθάνομαι and poet. πύθομαι (§ 290); πείθω (§ 39), A. ἔπεισα, and poet. ἐπίθον.

Or, (β.) *Differ in their use*; thus, 1 Pf. *πέπεικα*, transitive, *I have persuaded*, 2 Pf. *πίποιθα*, intransitive, *I trust* (§ 39); 1 A. *ἔστησα*, trans. *I placed*, 2 A. *ἔστην*, intrans. *I stood* (§ 48). The *second tenses* are more inclined than the *first* to an intransitive use. From the prevalence of this use in the 2d Perf. and Plup., these tenses were formerly called the *Perf.* and *Plup. middle*.

Or, (γ.) *Are supplementary to each other*. See §§ 201. N., 237. a.

NOTE. From the various changes which take place in the root, many verbs, together with their common themes, have others, either derived or collateral. In regard to some forms, it seems doubtful whether they should be rather viewed as redundant forms of the same verb, or as the forms of distinct but kindred verbs.

§ 258. The changes in the root of the Greek verb are of three kinds; EUPHONIC, EMPHATIC, and ANOMALOUS.

NOTE. The lists which follow are designed both to exemplify the various changes of the root, and likewise to present, in a classified arrangement, all those verbs upon whose inflection farther remark seemed to be required. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of change in the root.

## A. EUPHONIC CHANGES.

§ 259. 1. Radical vowels are sometimes changed by PRECESSION (§ 28), *α* becoming *ε*, and *ε* and *ο* becoming *ι*.

### a. Change of *α* to *ε*.

NOTE. If the *α* is preceded or followed by a *liquid*, it is sometimes retained in the *Perfect*, particularly the *Perfect passive*.

*δέρκομαι* (r. *δαρκ-*, *δερκ-*), and 2 Pf. *δέδορκα*, to see, poet., Γ. 342, Soph. Œd. T. 389, 2 A. *ἔδρακον* (§ 262) Eur. Or. 1456, 1 A. P. *ἰδέρχθην*, Æsch. Pr. 53, 2 A. P. *ἰδράκην*, Pind. N. 7. 4.

*δέρω* (r. *δαρ-*), to flay, F. *δεῖρῶ*, A. *ἔδειρα*, Pf. P. *δέδαρμαι*, 2 A. P. *ἰδάρην*, iii. 5. 9. Poet. and Ion. *δαίρω*, Ar. Nub. 442, *δείρω*, Hdt. ii. 39.

*δρέπω*, to pluck, poet. *δρέπτω* (§ 272), Mosch. 2. 69, F. *δρέψω*, A. *ἔδρεψα*. 2 A. *ἔδραπον*, Pind. P. 4. 231.

*πλίκω*, to wreath, F. *πλέξω*, A. *ἔπλεξα*, Pf. P. *πέπλεγμαi*, 1 A. P. *ἐπλέχθην*, 2 A. P. *ἐπλάκην*, A. M. *ἐπλεξάμην*. In Hipp., Pf. *ἐμ-πέπλεχα*, δια-*πέπλοχα*.

*στρέφω*, to twist, F. *στρέψω*, A. *ἔστρεψα*, Pf. P. *ἔστραμμαι*, 1. A. P. *ἰστρέφθην*, 2 A. P. *ἰστράφην*. Pf. *ἀν-ἰστροφα*, Ath. 104 c. 1 A. P. Ion. and Dor *ἰστράφθην*, Hdt. i. 130, Theoc. 7. 132. Extended forms, chiefly poet., *στρωφάω*, ζ. 53, *στρωφάομαι*, Eur. Alc. 1052, Hdt. ii. 85, F. *στρωφήσομαι* Theog. 837; *στροφείω*, Ar. Pax, 175.

*τρέπω* (Ion. *τράπω* Hdt. ii. 92), to turn, F. *τρέψω*, A. *ἔτρεψα*, Pf. *τέτροφα* (§ 286. a) and *πέτραφα*, Pf. P. *τέτραμμαι*, 1 A. P. *ἐτρέφθην*, 2 A. P. *ἐτρέπην*, 1 A. M. commonly trans. *ἐτρεψάμην*, 2 A. M. intrans. *ἐτραπόμην*. 2 A. Ep. *ἵτρεται*, E. 187, F. Pf. *τετράψομαι* Hesych.



## b. Change of ε and ο to ι.

The change of ε and ο to ι is almost wholly confined to syllables which become long in the Pres. and Impf., by the addition of one or more consonants as, *τίκτω* (§ 272. β), *κίρνημι* (§ 278. δ), *ἀμβλίσκω* (§ 280).

## § 260. 2. Some roots are CONTRACTED; as,

*ᾄδω*, to sing, F. *ᾄσομαι*, A. *ᾄσα*, Pf. P. *ᾄσμαι*, A. P. *ᾄσθην* · contr. from *ᾄείδω*, A. 1, *ᾄείσομαι*, χ. 352 (*ᾄείσω* Theoc. 22. 26, Eur. Herc. 681), &c For *ᾄείσο*, see § 185. ε.

*ᾀσσω* or *ᾀττω* (§ 70. 1), to rush, F. *ᾀζω*, A. *ᾀζα* · contr. from *ᾀείσω*, Θ. 88, &c. A. P. *ᾀχθην*, Γ. 368.

*λούω*, to wash, F. *λούσω*, A. *ἔλουσα*, Pf. P. *λέλουμαι*, A. P. *ἐλούσθην* · contr. from Ep. *λοέω*, δ. 252, F. *λοέσω*, &c. From the old r. *λο-*, we have the Ep Impf. or 2 A. *λόε* κ. 361, *λόον* Hom. Ap. 120, Mid. Inf. *λόεσθαι* or *λοέσθαι* Hes. Op. 747; and from the same root, or from *λου-* with the omission of the connecting vowels, are the common shorter forms of the Impf. act. 2nd Pres. and Impf. mid.; as, (for *ἐλόομεν* or *ἐλούομεν*) *ἐλοῦμεν* Ar. Pl. 657, *λοῦμε* ι, *λοῦται* Cyr. i. 3. 11, *λοῦσθαι* ζ. 216.

§ 261. 3. Some roots are SYNCOPATED in the *them* chiefly in cases of *reduplication*; as, (r. *γίγεν-*, *γίγν-*) *γίγνομο πίπτω*, *μῖμνω* (§ 286): others in the 2d Aor. (§ 255. δ); α (r. *ἐγερ-*, *ἐγρ-*) *ἠγρόμην* (§ 268), *ἦλθον* (§ 301. 3), Ep. defec (r. *εεμ-*) *ἔτετμον* (§ 194. 3), *found*: others in *other tenses*; as

*καλέω*, to call, F. *καλέσω*, *καλῶ* (§ 200. 2), A. *ἐκάλεσα*, Pf. (r. *καλε- κλε-*) *κέκληκα*, Pf. P. *κέκλημαι*, F. Pf. *κεκλήτομαι*, Ar. Av. 184, A. P. *ἐκλήθην* (*ἐκαλέσθην*, Hipp.). Poet., *κεκλήσκω* Æsch. Sup. 217, *προ-καλίζομαι* Γ. 19.

*μέλω*, to concern (§ 222. 2); Ep. Pf. P. *μέμβλεται*, -εσθε, T. 343, Plup *μέμβλετο* Φ. 516. See § 64. 2, 222. α.

NOTE. In regard to some forms, it seems doubtful whether they are best referred to syncope, or to metathesis with, in some cases, contraction; thus, (r. *καλε-*, *κλαε-*, *κλη-*) *κέκληκα*.

§ 262. 4. In some roots, METATHESIS takes place, chiefly by changing the place of a *liquid*. This occurs, (a) in the *theme*; as, *βλώσκω*, *θνήσκω*, *θρώσκω* (§ 281): (b) in the 2d Aor. (§ 255. δ); as, *ἔσκλην* (§ 227. β), *ἔτλην* (§ 301. 2), *ἔδρακον* (§ 259. α), *ἔπραθον* (§ 288): (c) in *other tenses*; as, *βέβληκα*, *ἐβλήθην*, *κέκμηκα* (§ 223).

§ 263. 5. A few roots are changed to avoid a DOUBLE ASPIRATION (§ 62); as,

*τρέφω* (r. *τραφ-*, *τρεφ-* § 259, *τραφ-*, *τρεφ-*), to nourish (Old *τρέφω*, Pind. P. 4. 205), F. *τρέψω*, A. *ἔθρεψα*, Pf. *τέτροφα*, Pf. P. *τέθραμμαι*, 1 A. P. *ἔθρέφθην*, commonly 2 A. P. *ἐτρέφην*. Ep. 2 Aor. intrans. or pass. *ἔτραφον* E. 555, Pf. *συν-έτροφε* Hipp.

NOTE. See, also, *ἔχω* (§ 300), *θάπτω*, *θρύπτω* (§ 272), *θύω* (§ 219),

τρέχω (§ 301), τύφω (§ 270). A few other roots have both aspirated and unaspirated forms; as, τυχ- and τυκ- (§§ 270. 9, 285, 290), χαδ- and καδ- (§ 275. ζ), ψύχω, *to cool*, F. ψύξω, &c., 2 A. P. ἐψύγην, Ar. Nub. 151, and ἰψύχην, Æsch. Fr. 95.

6. In a few cases, a consonant is DROPPED OR ADDED for the sake of euphony or the metre; as, λείβω, *to pour out*, Ep. εἶβω, II. 11; δουπέω, *to sound*, A. ἐδούπησα, i. 8. 18, Δ. 504, and ἐγδούπησα, Δ. 45; λείχω, *to lick*, Pf. P. λελειχμῶς Hes. Th. 826. So, in reduplicated forms, πίμπλημι, πίμπρομι (§ 284), and in the Att. Redupl., ἐγρήγορα (§ 268), ῥιμύω, *to bow down*, ἐμνήμιυκε X. 491 (for ἐμνήμιυκε, ἐμ- being prefixed according to analogy, § 191. 2, although the η is radical). With χολόομαι, -ώσομαι, *to be angry*, we have also the Ep. (χοόομαι, § 29. α) χῶομαι, χῶομαι, A. 80 (see Γ. 413, 414).

§ 264. 7. In some verbs, the omission of the DIGAMMA (§ 22. δ) has given rise to different forms of the root; as,

ἀλεύω (r. ἀλεF-, ἀλε-, ἀλευ-), *to avert*, poet. Æsch. Prom. 568, F. ἀλεύσω Soph. Fr. 825, A. ἤλευσα, Æsch. Sept. 87; Mid. ἀλέομαι and ἀλεύομαι, *to void*, Σ. 586, ω. 29, A. ἡλεάμην and ἡλευάμην (§ 201. 2). Deriv., ἀλειίνω, Δ. 794, ἀλύσκω (§ 273. α).

ἀνα-πνέω, Ep. ἀμ-πνύω (§ 48. 2; r. πνεF-, πνε-, πνευ-, πνυ-, πνυν- § 277), *to recover breath*, X. 222, A. P. ἀμπνύνθην, E. 697, nude 2 A. M. ἄμπνυτο Δ. 359. From the root πνυ- are formed the extended πινύσκω and πινύσσω, *to make wise*, Æsch. Pers. 830, Ξ. 249, and the Pf. P. πέπνυμαι, *to be wise*, Ω. 377, referred by some to πνέω, by others to πινύσκω.

ῥέω (r. ῥεF-, ῥυ-), *to flow*, F. ῥέυτομαι (§ 220), A. ῥῆρευτα, and better Att. F. M. (or 2 F. P.) ῥυήσομαι, 2 A. P. (or 2 A. Act. r. ῥυε-) ἐρῥύην, Pl. ἐρῥύηκα. Ion. Pres. Pt. ῥεούμενοι Hdt. vii. 140. Late F. ῥέυσα.

σεύομαι and σόομαι (r. σεF-, σευ-, συ-, σε-, whence σο- § 28), *to rush*, poet. Soph. Tr. 645 (§ 246. α), Æsch. Pers. 25, A. σευάμην (§ 201. 2) H. 208, Pf., as Pres., ἔσσυμαι, Z. 361, A. P. ἐσῥθην or ἐσσύθην, Eur. Hel. 1302, Soph. Aj. 294, 2 A. M. ἐσῥμην or ἐσσύμην, Eur. Hel. 1162, Ξ. 519. Ep. A. Act. ἔσσεια E. 208. Lacon. 2 A. P. ἀπ-εσσοῦα H. Gr. i. 1. 23, for ἀπ-εσσύη. Observe the augm. and redupl.

χέω (r. χεF-, χυ-), *to pour*, F. χέω (§ 200. 2), A. ἔχεα (§ 201. 2), rare and doubtful ἔχυσα, Pf. P. κέχυμαι, A. P. ἐχῦθην. Ep. F. χεύσω, χεύω β. 222, A. ἔχευσα, ἔχευα, Δ. 269, 2 A. M. ἐχῦμην, Δ. 526, Æsch. Cho. 401. Late Pf. κέχυκα, Anth. Late form, χύνω.

NOTE. See, also, θέω, νέω, πλέω (§ 220), δαίω, καίω, κλαίω (§ 267. 3). An Ep. and Ion. form of πλείω is πλώω, -ώσω, &c., ε. 240, Hdt. vi. 97, 2 A. ἱπλων, γ. 15; extended, πλωίζω, Th. i. 13.

## B. EMPHATIC CHANGES.

§ 265. Most impure roots and many pure roots are PROTRACTED in the *Present* and *Imper-*

*fect*, to express with more emphasis the idea of *continued action*. This protraction takes place,

§ 266. 1. By LENGTHENING A SHORT VOWEL as follows.

In *mute verbs*, *ă* becomes *η*; in *liquid verbs*, and in some *mute verbs*, *ι* and *υ* are *simply lengthened*; in other cases, the short vowel is usually changed to a *diphthong*.

In *mute verbs*, the change commonly extends to all the *regular tenses* (§ 215. 1).

#### 1. Change of *ă* to *η*.

οηπω (r. σαπ-, σηπ-), to rot, trans., F. σήψω, 2 Pf. intrans. (§ 257. β) σέσηπα, iv. 5. 12, 2 A. P. ἰσάπην.

τήκω, to melt (Dor. τᾱκω Theoc. 2. 28), F. τήζω, A. ἔτηξα, 2 Pf. intrans. τέτηκα, iv. 5. 15, 1 A. P. ἐτήχθην, commonly 2 A. P. ἐτάκην. Pf. P. τίτηγμαι Anth.

#### § 267. 2. Change of *ă* to *αι*.

δαίωμα (r. δα-, δαι-), to divide, chiefly poet. ο. 140, F. δᾶσσομαι, A. ἰδᾶσάμην. Ec. 7. 24, δίδασσαι, A. 125, δέδαιμαι, α. 23. Kindred, δαΐζω, -ίζω, to rend, Æsch. Ag. 207, δατέομαι, to divide, Σ. 264, Hdt. i. 216, A. δατέασθαι (§ 201. 2).

καθαίρω (r. καθαρ-), to purify, F. καθαρῶ, A. ἐκάθην (sometimes written ἰκάθην, cf. § 56. α), Pf. P. κεκάθαμαι, A. P. ἐκαθάρθην.

καίω, to kill, chiefly poet., F. κανῶ, 2 A. ἔκανον.

ναίω (r. να-), to dwell, poet., Soph. Tr. 40, F. νάσσομαι (§ 71) Ap. Rh. 2. 747, A. ἔνασσα, built, δ. 174, Pf. P. νένασμαι, Herod. Att., A. P. ἐνάσθην Eur. Med. 166. Ep. deriv. ναιετάω, Δ. 45.

ὑφαίνω, to weave, F. ὑφανῶ, A. ὕφηναι, Pf. P. ὕφασμαι (§ 217. β), A. P. ὕφάνθην. From the pure root ὕφα-, Ep. ὕφωσι (§ 242. b) η. 105.

φαίνω (§ 42), to show, F. φανῶ, &c. The Pf. πέφαγκα is late, first occurring in Dinarch., who employs it in composition with ἀπό. Kindred poet. verbs, φαείνω, to shine, μ. 383; from r. φα-, Impf. φάεζ. 502, F. πεφήσεται P. 155; from r. φαεθ-, Pt. φαίθων A. 735, Soph. El. 824.

χαίρω (r. χαρ-, χαιρ-), to rejoice, F. χαιρήσω (§ 222. 2), Pf. κεχάρηκα, Pf. P. κεχάρημαι and ἔχαρμαι, 2 A. P. ἐχάρην. Ep., redupl. F. κεχαρήσω, κεχαρήσομαι (§ 239. b), 2 A. M. κεχαρόμην (§ 194. 3), 1 A. M. ἐχηράμην Ξ. 270, 2 Pf. Pt. κεχαρήως (§ 253. 1), H. 512. Late, 1 Aor. ἐχαίρησα, 2 F. P. χαρήσομαι.

#### 3. Various Changes of *α*.

δαίω (r. δαF-, δα-, δαι-), to burn, poet. Æsch. Ag. 496, 2 Pf. as Pres. intrans., δέδῃα, Υ. 18, 2 A. M. ἰδαίμην, Υ. 316, Pf. P. δέδαιμαι, Call. Ep. 52.

καίω and κᾶω (r. κᾶF-, καυ-, κε- § 259, και-, κᾶ-), to burn, F. καύσω and καύσομαι, A. ἔκαυσα and poet. ἔκαα (§ 201. 2), Æsch. Ag. 849 (Ep. ἔκηα A. 40, ἔκεια, φ. 176), Pf. κέκαυκα, Pf. P. κέκαυμαι, A. P. ἐκαύθην. Ion. 2 A. P. ἐκᾶν, Hdt. ii. 180.



κλαίω and κλάω, to weep, F. κλαύσομαι or κλαυσούμαι (§ 200. 3), and κλαιήσω or κλαήσω (§ 222), A. ἔκλαυσα, Pf. P. κέκλαυμαι, 3 F. κεκλαύσομαι, Ar. Nub. 1436. F. κλαύσω, Theoc. 23. 34. Late, A. P. ἐκλαύσθην, Pf. P. κέκλαυσμαι, Anth.

NOTE. Κᾶω and κλάω are Att. forms, and are not contracted (§ 216. β). For καύσω, κλαύσομαι, δίδουμαι, from κάψω, κλάψομαι, δίδαμμαι, &c., see § 220.

τρώγω (r. τραγ-, τραγ- § 28. 1), to eat, F. τρώξομαι, 2 A. ἔτραγον, Pf. P. εἰτρώγμαι. Ion. 1 A. ἔτρωξα Hom. Batr. 126.

## § 268. 4. Change of ε to ι.

ἀγείρω (r. ἀγερ-, ἀγειρ-), to collect, F. ἀγεῖρῶ, A. ἡγεῖρα, A. P. ἡγέρεθην. Ep., Pf. P. ἀγήγερμαι, Δ. 111, 2 A. M. ἡγερόμην, B. 94, Pt. sync. ἀγρόμενος, H. 134. Ep. forms, ἡγερέθομαι, Γ. 231, ἡγερέομαι, K. 127; later Ep. ἀγέρομαι Ap. Rh. 3. 895.

αἰέρω (r. αἔρ-, αἰερ-), to raise, poet. and Ion., F. αἔρῶ, contr. ἄρῶ, Æsch. Pers. 795, A. ἡεῖρα, Pf. P. ἡεῖραι (for ἄωρτο, see § 236. d), A. P. ἡέρεθην. commonly αἶρω (r. ἄρ-, sync. from αἔρ- § 261, αἰρ- § 267), F. ἄρῶ, A. ἦρα, Subj. ἄρω (§ 56. α), Pf. ἦρα, Pf. P. ἦραι, A. P. ἦρεθην, 1 A. M. ἠράμην, ἄρωμαι, ἄραίμην, Eur. Or. 3, 2 A. M. poet. ἠρόμην, ἄρωμαι, ἄροίμην Soph. El. 34. Æol. ἀέρῶ, Sapph. 44(73). Poet. deriv., ἠερέθομαι, Γ. 108, αἔρετάζω, Ap. Rh. 1. 738, ἀρνύμαι Soph. Ant. 903, αἰνύμαι (§ 293. 3), ζ. 144.

ἐγείρω (r. ἐγερ-, ἐגר- § 261, ἐγειρ-), to rouse, F. ἐγεῖρῶ, 2 Pf., as Pres. intrans., (the sync. root prefixed, by a peculiar Att. redupl., § 263. 6) ἐγρήγορα, Pf. P. ἐγήγερμαι, A. P. ἡγέρεθην, 2 A. M. ἡγερόμην. For ἐγρήγορθε, ἐγρηγόρεθαι, see § 238. β. 2 Pf. Pl. 3 ἐγρηγόρεθαι (as from r. ἐγερεθ-) K. 419. Hipp. has ἐξ-ἡγερετο and ἐγείρατο. Deriv., Ep. ἐγρηγορεύω, υ. 6, ἐγρήσσω υ. 33; late γρηγορεύω.

εἰλω (r. ἄλ-, ἔλ- § 259), to roll up, press hard, Ep. E. 203, A. ἔλσα (§ 56. β) A. 409, Pf. P. ἔελμαι, Ω. 662, 2 A. P. ἐάλλην, N. 408. Att. forms, εἶλλω or εἰλλω, Ar. Nub. 761, Th. ii. 76, and ἴλλω Soph. Ant. 340. Deriv. εἰλέω or εἰλέω, -ήσω, εἰλύω, -ύσω (Ep., A. P. ἐλύσθην, Ψ. 393; Deriv. εἰλυφάω, A. 156, εἰλυφάζω, Υ. 492), ἐλίσσω, -ῖζω (poet. and Ion. ἐλίσσω or ἐλίσσω, Æsch. Pr. 1085, Hdt. ii. 38), ἐλελίζω, -ῖζω, Ep. A. 530.

θείνω, to smite, poet., F. θενῶ, 2 A. ἔθενον, Ar. Av. 54, 1 A. ἔθινα, Υ. 481

κείρω (r. καρ-, κερ- § 259), to shear, F. κερῶ, A. ἔκειρα, Pf. P. κέκαρμαι. F. κέρσω, Mosch. 2. 32, A. ἔκερσα, κ. 456, ἐκερσάμην, Æsch. Pers. 952 (§ 56. β), 1 A. P. ἐκέρην, Pind. P. 4. 146, 2 A. P. ἐκάρην, Anth.

μείρομαι (r. μαρ-), to obtain, chiefly poet., I. 616, 2 Pf. ἔμμορα, A. 278, Pf. P. εἰμαρται (191. 1), it has been fated, Pl. Rep. 566 a, Pt. εἰμαρμένος, later Ep. μεμόρηται Ap. Rh. 1. 646, Dor. μεμόρακται Tim. Locr. 95 a.

ὀφείλω, to owe, ought (Ep. ὀφείλλω Θ. 462), F. ὀφειλήσω (§ 222. 2), 1 A. ὠφείλησα, 2. A., used only in the expression of a wish, ὠφελον, Pf. ὠφείληκα. Kindred verbs, ὀφείλλω, to assist, poet. (for ὀφέλλει, see § 245. 5), ὀφλισκάνω, to incur (§ 289), ὠφελίω, to assist.

πείρω (r. παρ-), to pierce, F. περῶ, Pf. P. πέπαρμαι. A. ἔπειρα, A. 465, 2 A. P. ἐπάρην, Hdt. 4. 94, Ath. 349 c.

σπείρω, to sow, F. σπερῶ, A. ἔσπειρα, Pf. P. ἔσπαρμαι, 2 A. P. ἰσπάρην.

τείνω (r. ταν-), to stretch, F. τεινῶ, A. ἔτεινα, Pf. τέτακα (§ 217. α), Pf. P. τίτᾱμαι, A. P. ἐτάθην. Kindred Ep. forms, τιταίνω, B. 390, A. Pt. τιτήνα

N. 534; *τανύω* P. 390, F. *τανύσω*, &c.; *Imp.* *τῆ* (contr. from *τάει*, r. *τα-* Ξ. 219; 2 Aor. *Pt.* *τεταγών* (§ 194. 3; r. *ταγ-*) A. 591.

*φθείρω*, to destroy, F. *φθερῶ*, A. *ἔφθειρα*, 1 Pf. *ἔφθαρκα*, 2 Pf. *ἔφθορα*, Pf. P. *ἔφθαρμαι*, 2 A. P. *ἐφθάρην*. F. *φθέρσω*, N. 625, F. M. *φθαρέομαι* Hdt. vii. 108, *φθερέομαι* ix. 42, 2 A. M. *ἐφθαρέατο* (§ 248. f) Id. viii. 90.

### § 269. 5. Change of *ι* to *ι*.

*κλίνω*, to bend, F. *κλινῶ*, A. *ἔκλινα* (§ 56), Pf. P. *κέκλιμαι* (§ 217. α). 1 A. P. *ἐκλίθην* and *ἐκλίνθην*, 2 A. P. *ἐκλίην*.

*τρίβω*, to rub, to wear, F. *τρίψω*, A. *ἔτριψα*, Pf. *τέτριφα*, Pf. P. *τίτριμμαι*, 1 A. P. *ἐτρίφθην*, commonly 2 A. P. *ἐτρίβην*.

### 6. Change of *ι* into *ει*.

*ἀλείφω* (r. *ἀλιφ-*, *ἀλειφ-*), to anoint, F. *ἀλείψω*, A. *ἡλειψα*, Pf. *ἀλήλιφα* (§ 191. 2) and *ἡλειφα*, Pf. P. *ἀλήλιμμαι* and *ἡλειμμαι*, 1 A. P. *ἡλείφθην*, 2 A. P. *ἡλίφην*.

*ἐρείκω*, to break, F. *ἐρείξω*, 1 A. *ἡρείξα*, Ar. Vesp. 649, and *ἡρίξα*, Hipp., 2 A. *ἡρικον*, P. 295, Pf. P. *ἐρήριγμαι*, Hipp. Collat., Ep. *ἐρέχθω*, ε. 83.

*ἐρείπω*, to cast down, F. *ἐρείψω*, A. *ἡρείψα*, A. P. *ἡρείφθην*. 2 A., comm. intrans., *ἡριπον*, E. 47, Plup. P. *ἐρέριπτο* Ξ. 15, late Pf. P. *ἐρήρειμμαι*.

See, also, *λείπω* (§ 37) and *πείθω* (§ 39).

### 7. Change of *ο* into *ου*.

*ἀκούω* (r. *ἀκο-*, *ἀκου-*), to hear, F. *ἀκούσσομαι*, A. *ἤκουσα*, 2 Pf. *ἀκήκοα*, 2 Plup. *ἤκηκον* (§ 191. 2), A. P. *ἠκούσθην*. Late, F. *ἀκούσω*, Pf. P. *ἤκουσμαι*. Ep. *ἀκουάζω*, Hom. Merc. 423.

### § 270. 8. Change of *υ* into *υ*.

*ἀλγύνω*, to afflict, F. *ἀλγυνῶ*, A. *ἡλγυνα*, A. P. *ἡλγύνθην*.

*ὀδύρομαι* and *δύρομαι*, to lament, F. *ὀδύροῦμαι*, A. *ὠδυράμην*.

*πλύνω*, to wash, F. *πλυνῶ*, A. *ἔπλυνα*, Pf. P. *πέπλυμαι* (§ 217. α), A. P. *ἐπλύθην*.

*τύφω* (r. *θύφ-*, *τυφ-* § 263), to fumigate, to burn, F. *θύψω*, Pf. P. *τέθυμμαι*, 2 A. P. *ἐτύφην*.

### 9. Change of *υ* into *ευ*.

*κρύβω* (r. *κυθ-*, *κευθ-*), to hide, poet. Æsch. Pr. 571, F. *κρύσω*, 1 A. *ἔκρυσα*, α. 263, 2 A. *ἔκρυθον*, γ. 16 (*κέκρυθον*, § 194. 3), 2 Pf. *κέκρυθα*, Soph. El. 1120. Ep. *κευθάνω*, Γ. 453.

*τεύχω*, to prepare, poet., F. *τεύξω*, A. *ἔτευξα*, Pf. P. *τέτυγμαι*, A. P. *ἐτύχθην*. Pf. *Pt.* intrans. *τετευχώς* μ. 423, Pf. P. *τετευχάται* (§ 248. f) β. 63, Plup. *ἔτετευχάτο* Δ. 808, Pf. P. *Inf.* *τετευχῆσθαι* χ. 104, F. Pf. *τετεύξομαι*, M. 345, A. P. *ἐτεύχθην*, Hipp. Kindred verbs, *τυγχάνω* (§ 290), *τιτύσκομαι* (§ 285).

*φεύγω*, and sometimes *φυγγάνω* (§ 290), to flee, F. *φεύξομαι* and *φευξοῦμαι* (§ 200. 3), 1 A. *ἔφευξα*, commonly 2 A. *ἔφυγον*, 2 Pf. *πέφευγα*. Ep. Pf. *Pt.* *πιφυζότες* (cf. 274. δ) Φ. 6, *πεφυγμένος* α. 18.

## 10. Change of ε, in the diphthong ει, to η.

κλείω and κλήω, to shut, F. κλείσω and κλήσω, A. ἔκλεισα and ἔκλησα, Pf. P. κέκλεισμαι, κέκλειμαι, and κέκλημαι, F. Pf. κεκλείσομαι, Ar. Lys. 1072, A. P. ἐκλείσθην. Ion. κληῖω, -ίσω, Hdt. iii. 117; Dor. F. κλαῖζω or κλαῖζω Theoc. 6. 32, A. ἔκλαξα, &c., as from κλάζω or κλάζω (§ 245. 1).

§ 271. II. By the ADDITION OF CONSONANTS, usually either τ, σ, ν, σκ, or ζ.

Of these consonants, τ is chiefly added to *labial* roots; σ, to *palatal* and *lingual* roots; ν (without further addition, § 289. 2), to *liquid* and *pure* roots; σκ, ζ, &c., to *pure* roots. In a few instances, the *close terminations* are affixed to the protracted root.

## § 272. 1. ADDITION OF τ (see § 52).

## a. To Labial Roots.

ἄπτω (r. ἄφ-, ἄπτ-), to fasten to, to set on fire, F. ἄψω, A. ἤψα, Pf. P. ἤμμαι, A. P. ἤφθην (ἄφθην, Hdt. i. 19, ἐάφθην, v. 543). Kindred, ἀφάω, to handle, Ion. ἀφάσσω, A. ἤφασα, Hdt. iii. 69, ἀπαρίσκω (§ 296).

βάπτω (r. βαφ-, βαπτ-), to dip, F. βάψω, A. ἔβαψα, Pf. P. βέβαμμαι, 1 A. P. ἐβάφθην, commonly 2 A. P. ἐβάφην.

βλάπτω (r. βλαβ-,), to hurt, F. βλάψω, A. ἔβλαψα, Pf. βέβλαφα, Pf. P. βέβλαμμαι, 1 A. P. ἐβλάφθην, 2 A. P. ἐβλάβην. F. Pf. βεβλάφομαι, Hipp. Ep. βλάβομαι, T. 82.

δρύπτω (r. δρυφ-,), to tear the flesh, poet. Eur. El. 150, F. δρύψω, 1 A. ἔδρυψα, Π. 324, 2 A. Opt. ἀποδρύφει Ψ. 187, A. P. ἔδρύφθην, ε. 435.

θάπτω (r. θαφ-,), to bury, F. θάψω, A. ἔθαψα, Pf. P. τέθαμμαι, 3 F. τεθάψμαι, Soph. Aj. 577, 2 A. P. ἐτάφην (§ 263). 1 A. P. ἐθάφθην, Hdt. ii. 81. From the r. θαφ- in another sense, come the Ep. and Ion. 2 Pf., as Pres., τίθηται, to be amazed, Δ. 243, Hdt. ii. 156, 2 A. ἔταφον, I. 193; and the late 1 Pf. trans. τέθαφα, Ath. 258 c.

θρύπτω (r. θρυφ-,), to break in pieces, F. θρύψω, Pf. P. τίθρυμμαι. A. ἔθρυψα, Hipp., 1 A. P. ἐθρύφθην, Anth., 2 A. P. ἐτρύφην (§ 263), Γ. 363.

κάμπτω (r. καμπ-,), to bend, F. κάμψω, A. ἔκαμψα, Pf. P. κέκαμμαι (§ 217. γ), A. P. ἐκάμφθην. Kindred, γνάμπτω.

κλέπτω (r. κλαπ-, κλεπ- § 259), to steal, F. κλέψω, A. ἔκλεψα, Pf. κέκλοφα (§ 236. α), Pf. P. κέκλεμμαι, 1 A. P. ἐκλέφθην, commonly 2 A. P. ἐκλάπην. Late 2 A. ἔκλαπον.

κόπτω (r. κοπ-,), to cut, to strike, F. κόψω, A. ἔκοψα, Pf. κέκοφα, Pf. P. κέκομαι, 3 F. κεικόφομαι, Ar. Ran. 1223, 2 A. P. ἐκόπην. 2 Pf. Pt. κεικοπά; N. 60.

κρύπτω (r. κρυβ-,), to hide, F. κρύψω, A. ἔκρυψα, Pf. P. κέκρυμμαι, 1 A. P. ἐκρύφθην, sometimes 2 A. P. ἐκρύβην. In Hipp., Pf. κέκρυφα, F. Pf. κεικρύφομαι. For κρύπτασκει, see § 249. d.

ράπτω (r. ραφ-,), to stitch, F. ράψω, A. ἔρραψα, Pf. P. ἔρραμμαι, 2 A. P. ἔρραφην.

μάρπτω (r. μαρπ-,), to seize, poet., F. μάρψω, O. 137, 1 A. ἔμαρψα, Ar. Ea



197, Ep. 2 A. μέμαρπον, shortened μέμαπον (§§ 194. 3, 255. δ, 263. 6), and ἔμαπον, Hes. Sc. 231, 2 Pf. μέμαρπα, Id. Op. 202.

τύπτω (r. τυπ-, τυπτ-), F. τυπτήσω (§ 222. 1), 2 A. ἔτυπον, Pf. P. τετύπτημαι and τέτυμμαι, 2 A. P. ἐτύπην. Ion. 1 A. ἔτυψα, Δ. 531, ἐτυψάμην Hdt. ii. 40. For τετυπόντες, see § 194. 3.

### β. To Other Roots.

ἀνύω, ἀνύτω (r. ἀνυ-, ἀνυτ-), to accomplish, F. ἀνύσω, A. ἥνυσα, Pf. ἥνυκα Pf. P. ἥνυσμαι. A. P. ἥνυσθην, Hes. Sc. 311. The simpler form ἄνω likewise occurs in the Pres. and Impf. For ἥνυστο, &c., see § 246. α

τίκτω (r. τεκ-, τικτ- § 259), to beget, to bring forth, F. τέξω, commonly τέξομαι, 1 A. ἔτεξα, commonly 2 A. ἔτεκον, 2 Pf. τέτοκα, A. P. ἐτέχθην. Late Pf. P. τέτεγμαi. For τεκῖσθαι, see § 200. γ.

## § 273. 2. ADDITION OF σ.

This letter is sometimes *simply prefixed* or *affixed* to the characteristic, but commonly *unites* with it, if a *palatal*, to form σσ (τιτ, § 70. 1), or less frequently ζ, and, if a *lingual*, to form ζ (§ 51. N.), or less frequently σσ (ττ).

NOTES. (1.) Palatals in -ζω are mostly onomatopes. (2.) Linguals in -ζω are mostly derivatives, wanting the second tenses, and, by reason of euphonic changes, nowhere exhibiting the root in its simple form. The characteristic may, however, be often determined from another word. It is most frequently δ, and may be assumed to be this letter, if not known to be another. (3.) In a few instances, σ unites with γγ to form ζ, and even with a labial to form ζ or σσ.

### α. Prefixed.

ἀλύσκω (r. ἀλυκ-, ἀλυσκ-), to avoid, poet., F. ἀλύξω, A. ἥλυξα. Extended Ep. forms, ἀλυσκάζω Z. 443, ἀλύσκᾶνε χ. 330.

εἶσκω (r. εἶκ-, εἶκ- § 260, εἶσκ-), to liken, Ep. Γ. 19<sup>5</sup> (also ἴσκω δ. 279), Pf. P., as Pres., ἥϊγμαi, to be like, Eur. Alc. 1063, Plup. P. ἥϊγμην, δ. 796. The common trans. form is εἰκάζω, -άσω, &c., and the common intrans., the pret. ἔοικα (§ 238. β), for which are also used the simpler εἶκα (having in the 3d Pers. pl. the irregular form εἴξᾱσι Ar. Av. 96; cf. ἴσᾱι, § 237. οἶδα), and Ion. οἶκα, Hdt. i. 155; Plup., as Impf., ἐφύκειν (§ 189. 5), F. εἴξω, Ar. Nub. 1001. Ep. Impf. intrans. (or Pf.) εἶκεi Σ. 520.

ἐνέπω and ἐννέπω (r. ἐνεπ-, ἐνιπ- § 259, ἐνισπ-), to speak, ἐν, poet. A. 643, B. 761, Soph. Œd. T. 350, F. ἐνίψω, H. 447, and ἐνισπίντω (§ 222) ε. 98 2 A. ἐνισπον, Eur. Sup. 435. Kindred, ἐνίπτω and ἐνίσσω (§ 276. θ), to reproach, Ep. Γ. 438, O. 198, 2 A. ἡνίπᾱπον and ἐνένιπον (§ 191. 3). Related to εἶπον (§ 301. 7).

λάσκω (r. λακ-, λακτ-), to sound, to utter, poet., F. λακήσομαι (§ 222), A. ἐλάκησα, commonly 2 A. ἔλακον, 2 Pf. ἐλάκα (§ 236. E.). 2 A. M. λελάκοντε (§ 194. 3). For λελάκνυα, see § 253. 2. Deriv. forms, Ep. ληκίω, θ. 379 Dor. λακίω, Theoc. 2. 24, Att. λακάζω, Æsch. Sup. 872.

### β. Affixed.

ἀλέξω (r. ἀλεκ-, ἀλέξ-), to ward off, poet. in the Act., F. ἐλεξήσω, Z. 109 1 A. ἡλέξησα, γ. 346, and ἡλέξα, Æsch. Sup. 1052, 2 A. ἄλλακον (§§ 194. 3,

261), ἡλκαβον (§ 299) Æsch. Fr. 417; Mid. to *repel*, F. ἀλεξήσομαι, vii. 7. 3 A. ἡλεξέμεν, i. 3. 6.

ὀδάζομαι, to *bite*, Ion. and Poet., F. ὀδαζήσομαι, Hipp., A. ὠδαζάμεν, Anth., Pf. P. ὠδαγμαί. Act. ὀδάξω, to *smart from a bite*, Symp. 4. 27.

### § 274. γ. Uniting with a Palatal to form σσ (ττ).

ἀλλάσσω or ἀλλάττω (γ. ἀλλαγ-), to *change*, F. ἀλλάξω, A. ἡλλαξα, Pf. ἥλλαχα, Pf. P. ἥλλαγμαί, 1 A. P. ἡλλάχθην, 2 A. P. ἡλλάγην.

πλήσσω (γ. πληγ-), to *strike*, in composition with ἐκ or κατά, to *strike with* terror, F. πλῆξω, A. ἐπληξα, 2 Pf. πέπληγα, Pf. P. πέπληγμαί, 3 F. πεπλήξομαι, Ar. Eq. 272, 1 A. P. ἐπλήχθην, commonly 2 A. P. ἐπλήγην, but ἐξεπλήγην, κατεπλήγην (-ήγην, Γ. 31, Σ. 225). For πέπληγον, &c., see § 194. 3 The form πλήγνυμαι (§ 293) occurs Th. iv. 125. In the simple sense to *strike*, the Att. writers associate the Act. of πατάσσω with the Pass. of πλήσσω (§ 301).

πτῆσσω (γ. πτακ-, πτηκ- § 266), to *crouch from fear*, F. πτήξω, 1 A. ἔπτηξα, poet. 2 A. ἔπτακον, Æsch. Eum. 252, Pf. ἔπτηχα. Ep., from γ. πτα-, 2 A. D. 3 πτήτην H. 136, Pf. Pt. πεπτηώς (§ 253. 1), B. 312 (cf. § 238. α). Kindred, πτώσσω, Δ. 371, πτωσκάζω, Δ. 372.

ταράσσω (γ. ταραχ-), to *disturb*, F. ταράξω, A. ἐτάραξα, Pf. P. τετάραγμαί, A. P. ἐταράχθην. From ταράσσω is formed, by metathesis, contraction, and the aspiration of τ before ρ (§ 65. N.), θράσσω (ταρασσ-, τραασσ-, θραασσ-), F. θράξω, A. ἐθραξα, A. P. ἐθράχθην. Ep. Pf., as Pr. intrans., τέτρηχα (§ 62), H. 346.

τάσσω (γ. ταγ-), to *arrange*, F. τάξω, A. ἔταξα, Pf. τέταχα, Pf. P. τέταγμαί, F. Pf. τετάξομαι, Th. v. 71, 1 A. P. ἐτάχθην, rare 2 A. P. ἐτάγην.

φρίσσω (γ. φρικ-), to *shudder*, F. φρίξω, A. ἐφρίξα, 2 Pf. πέφρικα. For πρίφροντας, see § 246. 2.

### δ. Uniting with a Palatal to form ζ.

κράζω and 2 Pf. κέκραγα (§ 238. β), to *cry*, F. Pf. κεικράξομαι (§ 239. c), 2 A. ἐκραγον. Kindred, κλάζω (§ 277. α), κρώζω, -ώζω, κλώζω.

οἰμώζω (γ. οἰμωγ-), to *bewail*, F. οἰμώξομαι, A. ὤμωξα, Pf. P. οἴμωγμαί (§ 189. 4). A. P. Pt. οἰμωχθείς Theog. 1204, late F. οἰμώξω, Anth.

ὀλολύζω (γ. ὀλολυγ-), to *shout, to shriek*, F. ὀλολύξομαι, A. ὠλόλυξα.

στενάζω, and poet. στενάχω, to *groan*, F. στενάξω, A. ἐστενάξα. Poet. forms, σποναχέω, Soph. El. 133, σποναχίζω or στεναχίζω, B. 781, A. ἐστονάχησα, Σ. 124.

σφάζω and σφάττω (γ. σφαγ-), to *slay*, F. σφάξω, A. ἔσφαξα, 1 A. P. ἐσφάχθην, commonly 2 A. P. ἐσφάγην. Pf. P. ἔσφαγμαί, κ. 532. The shorter root φα- appears in the Ep. Pf. P. πέφᾶμαι, E. 531, F. Pf. πεφῆσομαι, N. 829. Hence (γ. φα-, φεν- §§ 259, 277), the poet. 2 A. ἔπιφνον (§§ 194. 3, 261).

### ε. Uniting with γγ to form ζζ.

πλάζω (γ. πλαγγ-), to *cause to wander*, poet. (= πλανάω), B. 132, A. ἐπλαγγξα, ω. 307; Mid. πλάζομαι, to *wander*, Soph. Aj. 886, F. πλάγξομαι ο. 312, A. P. ἐπλάγχθην Eur. Hipp. 240.

σαλπίζω (γ. σαλπιγγ-), to *sound a trumpet*, F. σαλπίζω, A. ἐσάλπιγα. Late F. σαλπίσω, &c.

See, also, κλάζω (§ 277. α).

### § 275. ζ. Uniting with a Lingual to form ζ.

καθίζω (r. *ι-*, *ιδ-* § 282, *ιζ-*, *ιζ-* § 259), to seat, to place, F. καθίσω, καθίσαι (§ 200. β), A. ἐκάθισα and καθίσα (§ 192. 3), Ar. Ran. 911. Mid. καθίζομαι, and rarely καθέζομαι, Pl. Ax. 371 c, to sit, F. καθεζήσομαι (§ 222), Pl. Phædr. 229 a, and καθεδούμαι (§ 200. γ), Pl. Theat. 146 a, 1 A. commonly trans. ἐκαθίσαμην, Dem. 897. 3, and καθεισάμην (§ 189. 3), Eur. Hipp. 312 A. intrans. ἐκαθεζόμην, i. 5. 9. Late, A. P. ἐκαθέσθην, Anth., F. M. καθεδήσομαι, Diog. Laert. ii. 72. The simple forms are chiefly poet. and dialectic ἴζω, to seat, sit, B. 53, Æsch. Eum. 18 (extended ἴζάνω, Th. ii. 76), A. εἶσα, B. 549, Pt. ἴσας, κ. 361 (Ion. ὑπ-εἶσας Hdt. iii. 126); Mid. ἴζομαι, Γ. 162, and rarely ἴζομαι, Soph. CEd. T. 32, F. ἐφ-εἰσσεσθαι I. 455, later εἴσομαι Ap. Rh. 2. 807, 1 A. εἰσάμην, Theog. 12, ἐσσάμην, Pind. P. 4. 363, ἐσσάμην, ξ. 295, 2 A. ἐζόμην, Æsch. Eum. 3; Pf. P. ἤμαι, to sit (§ 59), A. 134, Eur. Alc. 604, of which the comp. κάθημαι is also common in Att. prose. Deriv. ἰδρύω, -ύσω, &c., A. P. ἰδρύθην and ἰδρύνθην (§ 278. γ).

ὀνομάζω (r. *ονοματ-*), to name, F. ὀνομάσω, A. ὀνόμασα, Pf. ὀνόμακα, Pf. P. ὀνόμασμαι, A. P. ὀνόμασθην. Ion. οὐνομάζω (§ 44. 4), Hdt. iv. 6, Æol. ὀνυμάζω (§ 44. 5), Pind. P. 2. 82, chiefly Ep. ὀνομαίνω, B. 488.

φράζω (r. *φραδ-*), to tell, F. φράσω, A. ἔφρασα, Pf. πέφρακα, Pf. P. πέφρασμαι, A. P. ἐφράσθην. Pf. P. Pt. προ-πεφραδμένος, Hes. Op. 653. For πέφραδον, &c., see § 194. 3. Extended, 1 A. φράδασσε Pind. Nem. 3. 45.

χάζω (r. *χαδ-*, *καδ-* § 263. N.), to drive back, retire (ἀνα-χάζω iv. 1. 16), more frequently, but chiefly Ep., Mid. χάζομαι, to retire, F. χάσομαι, 1 A. ἡχαστάμην, Δ. 535. Ep. 2 A. Pt. κεκαδών, 2 A. M. κεκαδόντο (§ 194. 3). F. κεκαδήσω (§ 239. b).

### η. Uniting with a Lingual to form σσ (ττ).

ἀνηέσσω, to be unused, Ep. K. 493, A. ἀήθεσα, Ap. Rh. 1. 1171.

ἄρμόζω, and Att. ἄρμόττω (r. *ἀρμοδ-*), F. ἄρμόσω, ἤρμοσμαι, Dor. A. P. ἄρμόχθην, Diog. Laert. viii. 85.

βλίσσω or βλίττω (r. *μελιτ-*, *μλιτ-* § 261, *βλιτ-* § 64. N.), to take honey from the hive, F. βλίσω, A. ἔβλισα.

κορύσσω (r. *κορυθ-*), to arm, poet., Pf. P. Pt. κεκορυβμένος (§ 53), Γ. 18 Eur. Andr. 279. A. M. Pt. κορυσσάμενος (§ 71) T. 397, Dor. A. ἐκόρυξα (§ 245. 1), Theoc. 3. 5.

πάσσω, to sprinkle, F. πάσω, A. ἔπασα, A. P. ἐπάσθην.

πλάσσω, to fashion, F. πλάσω, A. ἔπλασα, Pf. P. πέπλασμαι, A. P. ἐπλάσθην.

### θ. Uniting with a Labial to form ζ or σσ.

νίζω (r. *νιφ-*), to wash, F. νίψω, A. ἔνιψα, Pf. P. νένιμμαι, A. P. ἐνίφθην, Hipp. Late νίπτω, Plut., but ἀπο-νίπτεσθαι σ. 178.

πίσσω or πίττω (r. *πιπ-*), to cook, F. πέψω, A. ἔπιψα, Pf. P. πέπεμμαι A. P. ἐπέφθην. Late πίπτω.

See, also, ἐνίσσω (§ 273. α), λάζομαι (§ 290).

§ 276. REMARK. As verbs in -ζω and -σσω are formed from both palatal and lingual roots, and as pure verbs often pass into verbs in -ζω, it is not strange that in some verbs there should be an intermingling of forms. Thus,



ἀρπάζω, to snatch, F. ἀρπάσω, A. ἤρπασα, Pf. ἤρπακα, Pf. P. ἤρπασμαι, A. P. ἤρπασθην. Non-Att. F. ἀρπάξω, X. 310, A. P. ἤρπάχθην, Hdt. ii. 90, &c. Late 2 A. M. Pt. (r. ἀρπα-, § 227) ἀρπάμενος, Anth.

ἐναρίζω, to slay, strip, poet., F. ἐναρίζω, A. 191, A. ἐνάριζα P. 187, and ἠνάρισα, Anacr., Pf. P. ἠνάρισμαι, Soph. Aj. 26, ἠναρίσθην, Æsch. Cho. 347. Primitive, ἐναίρω Θ. 296, 2 A. ἠναρον, Soph. Ant. 871, 1 A. M. ἐνηράμην, E. 43.

ἔρδω (or ἔρδω) and ῥέζω (r. ἐργ-, ῥεγ- § 262, ἐρδ-), to do, poet. and Ion Æsch. Sept. 231, Φ. 214, F. ἔρξω ε. 360, and ῥέζω, Eur. Alc. 262, A. ἔρξα Æsch. Sept. 924, and ἔρρεξα or ἔρεξα, I. 536, Soph. Œd. C. 539 (observe the augment), 2 Pf. ἔοργα, B. 272, 2 Plup. ἐώργειν (§ 189. 5), δ. 693, ἐόργα, Hdt. i. 127, A. P. Pt. ῥεχθείς, I. 250.

μερμηρίζω, to ponder, poet., F. μερμηρίζω π. 261, A. ἰμερμήριζα, A. 189, and ἰμερμήρισα, Ar. Vesp. 5.

παίζω, to play, F. παίζομαι, παίζομαι (§ 200. 3), A. ἔπαισα, Pf. πέπαικα, Pf. P. πεπαισμαι. Later, παίζω, ἔπαιζα, πέπαιχα, πέπαιγμαι, ἐπαίχθην.

NOTE. See § 245. 1. The Dorics sometimes extend the palatal forms to other tenses, besides the Fut. and Aor. act. and mid.; as, ἰλυγίχθης (for -ίσθης) Theoc. 1. 98, τίθλαγμαi (Θιάω) Id. 22. 45, ἀρμόχθην (§ 275. η).

### § 277. 3. ADDITION OF ν.

In *impure* roots, ν is commonly *prefixed* to the characteristic, but in *pure* roots, *affixed*.

NOTE. In a few poetic forms, ν is prefixed to α characteristic. For the changes of ν before a consonant, see § 54. A short vowel is sometimes lengthened before ν.

#### α. Prefixed to a Consonant.

ἄλλομαι (r. ἄλ-, ἀνλ-, ἄλλ-,), to leap, F. ἄλομαι, A. ἠλάμην, Subj. ἄλωμαι (§ 56. α), &c., 2 A. ἠλόμην, Subj. ἄλωμαι, &c. Ep. nude 2 A. S. 2 ἄλσο π. 754, 3 ἄλτο 755, Pt. ἄλμενος A. 421 (§ 13. 4, 185. δ).

βάλλω (r. βαλ-, βλα- § 262, βολε- § 28, 288), F. βαλῶ, &c., see § 223. Ep., F. βλήσομαι, Υ. 335, 2 A. ἔβλην (§ 227. β), φ. 15, ἐβλήμην, Ξ. 39, commonly pass. A. 673, Opt. S. 2 βλήσο or (r. βλε- 259, cf. χρεῖν, πλείμην, § 284) βλεῖν N. 288, Inf. βλήσθαι Δ. 115, &c.; Pf. P. βεβόλημαι, I. α

κλάζω (r. κλαγ-, κλαγγ-, κλαζ- § 274. ε), to clang, to scream, F. κλάγξω, 1 A. ἔκλαγξα, 2 A. ἔκλαγον, Pf., as Pres., κέκλαγγα or κέκλαγχα, Ar. Vesp. 929 (κέκληγα, B. 222, see § 246. 2), F. Pf. κέκλάγγομαι (§ 239. c). Extended forms, κλαγγέω, Theoc. Ep. 6. 5, κλαγγαίνω, Æsch. Eum. 151, κλαγγάνω Soph. Fr. 782.

σφάλλω (r. σφαλ-,), to deceive, F. σφαλῶ, A. ἔσφηλα, Pf. P. ἔσφαλμαι, 2 A. P. ἔσφάλην.

στέλλω (r. σταλ-, στείλ- § 259), to send, F. στείλῶ, A. ἔστειλα, Pf. ἔσταλκα, Pf. P. ἔσταλμαι, 2 A. P. ἰστάλην, rarely 1 A. P. ἰστάλθην. For ἰσταλάδατο, see § 248. f.

#### β. Affixed to a Consonant.

δάκνω (r. δακ-, δηκ- § 266), to bite, F. δήξομαι, 2 A. ἔδακον, Pf. P. δίδημαι A. P. ἐδήχθην. Poet. Mid. δακνάζομαι, Æsch. Pers. 571.

τέμνω (r. ταμ-, τεμ- § 259), to cut, F. τεμῶ, 2 A. ἔταμον and ἔτεμον, Pf. τέτμηκα (§ 261), Pf. P. τέτμημαι, 3 F. τετμήσομαι, A. P. ἐτμήθην. Ion. τάμνω, Γ. 105. For τετμήσθον, see § 234. β. Kindred Ep. τμήγω, Π. 390 (τμήσσω, Mosch. 2. 81), F. τμήξω, 1 A. ἔτμηξα, 2 A. ἔτμαγον, 2 A. P. ἐτμάγην, later ἐτμήγην. Some read τέμει, as Pres., N. 707.

See, also, κάμνω (§ 223).

### § 278. γ. Affixed to a Vowel.

βαίνω, and poet. βάσκω (§ 279; r. βα-), to go, F. βήσομαι, 2 A. ἔβη (¶ 57; see § 227, 242. b, 251. 4), Pf. βέβηκα (see § 238. α). Poet. and Ion., F. βήσω, *I will cause to go*, Eur. Iph. T. 742, 1 A. ἔβησα, Hdt. i. 46. In composition, Pf. P. βέβημαι and βέβησμαι (§ 221. α), A. P. ἐβέβηθην. For βήσεο, &c., see § 185. ε. Kindred forms, βάω in Dor. ἐκβῶντας Th. v. 77. Ep. βιβάω, Γ. 22, βίβημι, H. 213, βιβάσθω N. 809; Ion. βιβάσκω, Hipp.; the common causative βιβάζω; and apparently the Ep. Pres. used as Fut. (§ 200. b) βέομαι, *I shall walk, live*, O. 194, X. 431, Pl. βεόμεσθα (or βιόμεσθα) Hom. Ap. 528.

δύνω (r. δϋ-), to enter, F. δύσομαι, 2 A. ἔδϋν (¶ 57; see §§ 227, 226. 4), Pf. δέδϋκα. For δυνέουσι, see § 243. 4. The primitive δύνω is commonly causative, to make to enter (yet = δύνω, ε. 272), F. δύσω, A. ἔδϋσα, Pf. ἀποδέδϋκα v. 8. 23, Pf. P. δέδϋμαι, A. P. ἐδϋθην. Chiefly Ep. and Ion., Pres. M. δύομαι, E. 140, A. M. ἐδυσάμην, B. 578, 2 A. P. ἐδύην, Hipp. For δύσετο, &c., see § 185. ε. Later Ep. form, δύπτω, Ap. Rh. i. 1008, A. Pt. δύψας 1326.

ἐλάω, commonly ἐλαύνω, to drive, F. ἐλάσω, ἐλῶ (§ 200. 2), A. ἤλασα, Pf. ἐλήλακα (§ 191), Pf. P. ἐλήλαμαι, A. P. ἤλάθην. Ion., Pf. P. ἐλήλασμαι Hipp., A. P. ἤλάσθην, Hdt. iii. 54. For ἐληλάδατο, see § 248. f. Ion. and Poet. ἐλαστρεύω, Σ. 543.

μάομαι and μαίομαι (r. μα-, μαι- § 267, μιν- § 259), to seek after, poet. Soph. CEd. C. 836, v. 367, Ep. F. μάσσομαι (§ 71) Δ. 190, A. ἐμασσάμην, v. 429, 2 Pf. μέμονα (§ 238. α). Pres. Imp. μάέο (§ 242. b) Mem. ii. 1. 20 (Epich.), Inf. (as from r. μαο-) μῶσθαι Theog. 769. Extended, μαιμάω, -ήσω, Soph. Aj. 50.

πίνω (r. πο-, πι- § 259), to drink, F. πίομαι (§ 200. b), later πιούμαι (§ 200. 3), 2 A. ἐπίον (§ 227. α), Imp. πίε, commonly πῖθι, Pf. πέπωκα, Pf. P. πέπόμαι, A. P. ἐπύθην.

τίνω (r. τι-), to pay, to expiate, F. τίσω, A. ἔτισα, Pf. τέτικα, Pf. P. τετίτμαι, A. P. ἐτίσθην. Mid. τίνομαι, and τινῶμαι or τίννῶμαι (§ 293), to avenge, to punish, chiefly poet. Γ. 279, 366, Eur. Or. 323, 1172, Hdt. v. 77. Poet. τῖω, to pay honor to, F. τίσω I. 142, ἔτισα, Soph. Ant. 22, Pf. P. Pt. τετιμένος, Γ. 426.

φθάνω (r. φθα-), to anticipate, F. φθάσω, commonly φθήσομαι (§ 219), 1 A. ἐφθῆσα, 2 A. ἐφθην (§ 227), Pf. ἐφθάκα. Ep. 2 A. M. Pt. φθάμενος E. 119.

φθίνω (r. φθι-), to perish, to destroy, F. trans. φθίσω, φθιῶ, Soph. Aj. 1027 intrans. φθίσομαι, A. trans. ἐφθισα, Pf. P. ἐφθίμαι, Plup. P. and 2 A. M (§§ 227, 226. 4) ἐφθίμην. Ep., φθίω, Σ. 446, β. 368, A. P. ἐφθίθην, ψ. 331, 2 A. Act. ἐφθίθον (cf. § 299) E. 110. Extended poet. form, φθινύθω, A. 491, α. 250.

### δ. Prefixed to α.

See δάμναμαι (§ 298), κίρνημι, κρήναμαι, πίτνημι, σκίδνημι (§ 293), πέρνημι (§ 285), πιλνάω, πίλναμαι (§ 282).

## § 279. 4. ADDITION ON . .

The addition of these letters is commonly attended with the *precession* or *protraction* of the preceding vowel, with *metathesis*, or with the *loss of a consonant*.

## α. Without further Change.

ἀρέσκω (r. ἀρε-), to please, F. ἀρέσω, A. ἤρεσα, A. P. ἤρεσθην. See ἀραρίσκω (§ 285).

γηράω and γηράσκω, to grow old, F. γῆράσω and γηράσσομαι, 1 A. ἐγήρεσα, 2 A. ἐγήραν (§ 227), Pf. γεγήρακα.

ἰλάσκομαι (r. ἰλα-), to propitiate, F. ἰλάσσομαι, A. ἰλάσάμην, A. P. ἰλάσθην. Kindred Att. forms, ἰλέομαι Æsch. Sup. 117, ἰλέομαι, Pl. Leg. 804 b. Ep., ἰλάομαι, B. 550, Pf. Subj. ἰλήκω, φ. 365, Opt. ἰλήκοιμι, Hom. Ap. 165; forms as from ἴλημι, Imp. ἴλῃθι Ap. Rh. 4. 1014, ἴληθι (§ 251. 4), Mid. ἴλᾱμαι Hom. Hym. 20. 5; later Ep., F. ἰλάζομαι Ap. Rh. 2. 808, A. ἰλαζάμην, 1. 1093.

μεθύσκω (r. μεθυ-), to intoxicate, F. μεθύσω, A. ἐμέθυσα, A. P. ἐμεθύσθην. The intrans. μεθύω, to be drunk, occurs in the Pres. and Impf.

## § 280. β. Vowel changed by Precession.

ἀμβλῶ, commonly ἀμβλίσκω (r. ἀμβλο-, ἀμβλισκ- § 259), to miscarry, F. ἀμβλώσω, A. ἤμβλωσα, Pf. ἤμβλωκα, Pf. P. ἤμβλωμαι. 2 A. ἤμβλων in Suid. Ion. ἐξ-αμβλίσσεται Hipp. —

ἀναλῶ, commonly ἀναλίσκω (r. ἀλο-, ἀλίσκ-), to expend, F. ἀναλῶσω, A. ἀνήλωσα, Pf. ἀνήλωκα, Pf. P. ἀνήλωμαι, A. P. ἀνηλώσθην. This verb often retains α in the augment (§ 189. 4), especially in the older Att.; and sometimes, in double composition, augments the second preposition (§ 192. 3); thus, A. ἀνάλωσα, Soph. Aj. 1049, κατηνάλωσα, Isoc. 201 b.

## γ. Vowel Lengthened.

βιώσκομαι (r. βιο-, βιωσκ-), chiefly in the comp. ἀνα-βιώσκομαι, to revive, both trans. and intrans., F. βιώσομαι, 1 A. trans. ἐβίωσάμην, 2 A. intrans. ἐβίων (§ 227), βιώ, βιών (§ 226. 2), βιώθι, βιώναι, βιούε. Primitive, βιώω, to live, Fut. βιώσω, commonly βιώτομαι, 1 A. ἐβίωσα, commonly 2 A. ἐβίων, Pf. βεβίωκα, Pf. P. βεβίωμαι. Shorter Ep. forms, βίόμεσθα (βεόμεσθα Wolf, § 278) Hom. Ap. 523, F. βώσεσθε Ap. Rh. 1. 685. For βιώω, we commonly find, in the Pres. and Impf., ζάω, which again in the other tenses (F. ζήσω or ζήσομαι, A. ἔζησα, &c.) is rare or late. For the contraction of ζάω, see § 33. α. From the contr. forms of the Impf. (ἐζαιε) ἐζης, ἐζη, appears to have arisen a 1st Pers. ἐζην Eur. Alc. 295, and a late Imp. ζῆθι Anth. The prolonged ζώω and ζίω (§ 242. b) have given rise to A. ἐπ-έζωσε Hdt. i. 120, Inf. ζόειν Simon. Fr. 231. 17.

## § 281. δ. Metathesis.

βλάσκω (r. μολ-, μλο-, βλο- § 64. N.), to go, to come (in the Pres., Ep. and found only in composition, π. 466), F. μολοῦμαι, 2 A. ἔμολον, Pf. μέμολωκα (§ 223)

θνήσκω (r. θαν-, θνα-), to die, F. θανοῦμαι, 2 A. ἔθανον, Pf. τέθνηκα (§ 237), F. Pf. τεθνήξω and τεθνήξομαι (§ 239. α). See κτείνω (§ 295).



θρόσκω (r. θορ-, θρο-), to leap, F. θοροῦμαι, 2 A. ἔθορον. Collat. θόρνυμαι. Hdt. iii. 109.

### α. Consonant Dropped.

χάσκω (r. χαν-, § 55), to gape, F. χανοῦμαι, 2 A. ἔχανον, 2 Pf. κέχηναι. Late χαίνω. Extended χασκάζω, Ar. Vesp. 695.

πάσχω (r. παθ-, πενθ- §§ 259, 277, παθσκ-, πασχ-, the aspiration of the θ, which is dropped before σ, being transferred to the κ, which thus becomes χ), to suffer, F. πείσομαι (§ 58), 2 A. ἔπαθον, 2 Pf. πέπονθα. Poet. 1 A. Pt. πήσας (but πταιίσας Dind.) Æsch. Ag. 1624, Ep. Pf. Pt. πεπᾶθυή (§ 253. 2) ε. 555, Dor. Pf. πέποσχα, Epich. 7(2). For πέποσθε, see § 238. β.

## § 282. 5. ADDITION OF δ, ζ, θ, AND χ.

ἀμείρω and ἀμέρδω (r. ἀμερ-), to deprive, poet. Pind. P. 6. 27, τ. 18, F. ἀμέρσω, A. ἡμερσα, θ. 64, A. P. ἡμέρην, X. 58.

δίω and δίδω (r. δι-, δειδ- § 269. 6) both Ep. I. 433, A. 470, commonly δίδια or δίδουκα (§ 58, § 237), to fear, F. Ep. δίσσομαι, O. 299, A. ἔδισα, Cyr. i. 4. 22; Mid. δίσσαι, to frighten, poet. E. 763, Æsch. Eum. 357. Deriv. διδίσκομαι or δεδίττομαι, to frighten, διώκω (§ 299), and Ep. δίνημι, to chase.

νήθω (r. νε-, νηθ- § 266), to spin, F. νήσω, A. P. ἐνήθην. Ep. νέω, Hes. Op. 775, A. ἔνησα, γ. 128, ἐνησάμην, η. 198. Late Pf. P. νένησμαι.

οὐτάζω (r. οὐτα-), to wound, F. οὐτάσω, &c. Ep. οὐτάω, χ. 356, F. οὐτήσω, 1 A. οὐτσησα, 2 A. S. 3 οὐτᾶ (§ 224. E.), Inf. οὐτάμεν, -άμεναι, E. 132, 2 A. M. Pt., as Pass., οὐτάμενος, A. 659.

πελάζω, and poet. πελάθω, Eur. Rh. 555, or πλάθω, Soph. El. 220 (r. πελα-, πελαζ-, πελαθ-, πλαῖθ-, §§ 260, 262), to approach, F. πελάσω, πελῶ (§ 200. 2), A. ἐπέλασσα, A. P. ἐπελάσθην and poet. ἐπλάθην (§ 261. N.), Æsch. Pr. 896. Ep., πελάω, Hom. Bac. 44, Pf. P. πέπλημαι μ. 108, 2 A. M. ἐπλήμην, Δ. 449; πιλνάω, to bring near, Hes. Op. 508, πίλναμαι, to approach, T. 93.

πρίω and πρίζω, to saw, F. πρίσω, A. ἔπρισα, Pf. P. πέπρισμαι, A. P. ἐπρίσθην.

σώζω (r. σοο-, σω- § 261), to save, F. σώσω, A. ἔσωσα, Pf. σέσωκα, Pf. P. σέσωμαι and σέσωσμαι, A. P. ἐσώθην. Ep., σαώω, Call. Del. 22, σαώω, A. 83, &c.; Pres. Imp. (σάοι, σάου, σῶ, § 242. b) σάω ν. 230, Impf. S. 3 (ἰσάοι) ἰσάω or σάω Π. 363, Φ. 238; contr. σώω, Ap. Rh. 4. 197; σώω, in the Subj. σόης I. 681, σόη 424.

τρώω, to afflict, F. τρέσω, Pf. P. τέτρῡμαι and τρέχω (r. τρυ-, τρυχ-, τρυχο- § 298), F. τρέζω, Pf. P. τετρέχωμαι, Th. iv. 60. So νέω (§ 220), to swim, poet. νήχω, ε. 375; ψάω and ψήχω, to rub.

## § 283. III. By INCREASING THE NUMBER OF SYLLABLES, either, 1. by reduplication, or 2. by syllabic affixes, or 3. by exchange of letters.

### 1. REDUPLICATION.

Reduplication in the root is most frequent in verbs in -μι and -σχω. It is of three kinds:

a. *Proper*, which belongs to roots beginning with a *single consonant*, with a *mute and liquid*, or with *μν*, and which prefixes the *initial consonant* with *ι*, or rarely with *ε*. See *διδωμι*, *κίχρημι* (§ 284); *βιβρώσκω*, *μιμνήσκω* (§ 285).

b. *Attic*, which belongs to roots beginning with a *short vowel followed by a single consonant*, and which prefixes the *two first letters*. See *ἀγαγίσκω* (§ 285).

Instead of repeating the initial vowel, *ι* is sometimes inserted, in imitation of the proper reduplication. See *ὀνίνημι* (§ 284).

c. *Improper*, which belongs to roots not included above, and which simply prefixes *ι* with the *rough breathing*.

Compare §§ 190, 191. 2. 4.

### § 284. α. Verbs in -μι.

*δέω*, to bind, rarely *δίδημι* (r. *δε-*, *διδε-*), v. 8. 24 (Impf. *δίδη* A. 105), F. *δήσω*. See §§ 219, 216. β.

*δίδωμι* (r. *δο-*, *διδο-*), to give, F. *δώσω*, Ep. *διδάσω*, v. 358. See ¶ 51.

*ἵημι* (r. *ι-*, *ιε-*), to send, F. *ἥσω*. See ¶ 54, § 229.

*ἵστημι* (r. *στα-*, *ιστα-*), to place, F. *στήσω*. See ¶ 48. Poet. 1 A. *ἑστάσα*, M. 56. Late Pf. trans. *ἑστᾶκα* Anth., Dor. 1 A. P. *ἑστάβην* Call. Lav. 83. Kindred forms, *ιστάνω* in composition only, Dem. 807. 6; rare *ἑστήκω* (§ 246. N.) Ath. 412 e; late *στήκω*, Rom. 14. 4; *στεῦμα* (§ 246. α).

*κίχρημι* (r. *χρα-*, *κίχρα-* § 62), to lend, F. *χρήσω*, A. *ἔχρησα*, Pf. P. *κίχρημαι*. Mid. *κίχραμαι*, to borrow. The primitive sense of the root *χρα-* appears to be to supply need. Hence we have,

1. *κίχρημι*, to supply the need of another, by lending him what he requires. Mid. *κίχραμαι*, to supply one's own need by borrowing.

2. *χράω* (§ 218. α), to supply the need of one who consults an oracle, by answering his inquiries, F. *χρήσω*, A. *ἔχρησα*, Pf. P. *κίχρημαι* and *κίχρησμαι*, A. P. *ἑχρήσθην*. Mid. *χράομαι*, to consult an oracle. Poet. *χρήζω* or *χρήζω*, Eur. Hel. 516.

3. *χράομαι*, to supply one's own need by making use of a thing, F. *χρήσομαι*, Pf. *κίχρημαι*, A. P. *ἑχρήσθην*, A. M. *ἑχρησάμην*. In the Att. contract forms of *χράω* and *χράομαι*, *η* takes the place of *α* (§ 23. α), which, on the other hand, is commonly retained by the Ion.; as *χρεῖ* Hdt. i. 55.

4. *χρή* (3 Pers. sing., for *χράει* or *χρεῖσι*), it supplies need, i. e. it is useful or necessary, it must or ought to be, impers.; Subj. *χρεῖ*, Opt. (*χρα-*, *χρε-* § 259) *χρεῖν*, Inf. *χρεῖναι*, and poet. (*χράειν*) *χρεῖν*, Part. Neut. (*χράων*, *ε* inserted after contraction, § 35) *χρεῖων*. Impf. *ἑχρεῖν* (with *ν* paragoric, for *ἑχραε*, or *ἑχρε*, cf. § 211. N.) or unaugm. (§ 194. 1) *χρεῖν*. Fut. *χρήσει*. The participle *χρεῖων* is sometimes used as an indeclinable noun; thus, *τοῦ χρεῖων*. Personally, S. 2 *χρεῖσθα* (§ 182), you must, Ar. Ach. 778 (Meg.) Pf. P., as Pres., *κίχρημαι*, to need, want, Eur. Iph. A. 382, α. 13, F. Pf. *κίχρησμαι*, Theoc. 16. 73. Kindred, *χρήζω*, to want, desire, Ion. *χρηῖζω* Hdt. i. 41, Dor. *χρήδω* Theoc. 8. 12, and *χρηῖδω*, Ar. Ach. 734 (§ 70. V.); Ion. depon. *χρηῖσκομαι*, Hdt. iii. 117.

5. ἀπό-χρη, it fully supplies need, i. e. it suffices, it is enough; *Inf.* ἀποχρεῖν. *Impf.* ἀπέχρη, *F.* ἀποχρήσει, *A.* ἀπέχρησε. *Ion.* ἀποχρεῖ, -χρεῖν, &c. (see 3 above), *Hdt.* ix. 79. So ἀπεχρέετο (§ 242. 2) *Id.* viii. 14, κατα-χρεῖ i. 164, ἐκ-χρήσει iii. 137. These verbs are also used personally.

ὀνίημι (r. ὀνα-, ὀνινα-), to benefit, *F.* ὀνήσω, *A.* ὠνησα, *A. P.* ὠνήθην, 2 *A. M.* ὠνήμην and ὠνάμην (§ 224. 3), *Opt.* ὀναίμην, *Inf.* ὀνασθαι, *Ep.* and *Ion.* *Imp.* ὀνησο τ. 68, *Inf.* ὀνησθαι *Hipp.*, *Pt.* ὀνήμενος β. 33. Doubtful 2 *A. Act Inf.* ὀνήναι *Pl. Rep.* 600 d; late 1 *A. M.* ὠνάσάμην, *Anth.*

πίμπλημι (r. πλα-, πι-μ-πλα- § 263. 6), to fill, *F.* πλήσω, *A.* ἔπλησα, *Pf.* πέπληκα, *Pf. P.* πέπλησμαι (*Plup.* ἐν-επέπληντο *Lys.* 180. 4), *A. P.* ἐπλήσθην, 2 *A. M.* ἐπλήμην (§ 224. 3), *Opt.* (πλη-ί-μην) πλήμην or (πλα-, πλε- § 259) πλείμην (cf. χρεῖν, 4 above, βλεῖν, § 277. α), *Imp.* πλησσε, *Part.* πλήμενος. *Imp.* ἐμ-πίπληθι (§ 251. 4) *Φ.* 311, *Pt.* (r. πλε-) ἐμπ-πλείς, *Hipp.* *Collat.* *Ion.* forms, πιμπλάω, -έω, *Hes. Th.* 880, πίπλω, *Hes. Sc.* 291 *Gaisf.*, πιμπλόνομαι *I.* 679. Kindred, πληρόω, and the intrans. πλήθω (2 *Pf.* πέπληθα, *Theoc.* 22. 38), whence πληθύω and πληθύνω.

πίμπρημι (r. πρα-, πιμπρα-), to burn, *F.* πρήσω, *A.* ἔπρησα, *Pf. P.* πέπρημαι or πέπρησμαι, *A. P.* ἐπρήσθην. *Pf.* ὑπο-πέπρηκα, *Hipp.*, *F. Pf.* πεπρήσσομαι, *Hdt.* vi. 9, *A.* ἔπρησε *Hes. Th.* 856, *Ep. Subj.* (as from πίμπρω) πίμπρησι (§ 181. β) *Ar. Lys.* 248. Rare *Ep.* form, πρήθω, *I.* 589.

NOTE. The epenthetic μ of πίμπλημι and πίμπρημι is commonly omitted, when these verbs, in composition, are preceded by μ; thus, ἐμπίπλημι, but ἐνεπίμπλην.

τίθημι (r. θε-, τιθε-, § 62), to put, *F.* θήσω. See ¶ 50.

REMARK. Φημί (¶ 53) is the only verb in -μι having a monosyllabic root, and beginning with a consonant, which is not reduplicated.

## § 285. β. Verbs in -σκω.

ἀραρίσκω (r. ἀρ-, ἀρε-, ἀραρισκ- § 296), to fit, *Ep.* ζ. 23, 1 *A.* ἤρσα, *Ξ.* 167, α. 280, 2 *A.* ἤραρον *Δ.* 110, *Soph. El.* 147 (§ 194. 3), 2 *Pf.* intrans., as *Pres.*, ἄρῃρα, *N.* 800, also *Att.* ἄρᾶρα, *Æsch. Prom.* 60, *H. Gr.* iv. 7. 6, *A. P.* ἤρσθην *Π.* 211. *Pf. P.* ἀρήρεμαι, *Hes. Op.* 429, *Ap. Rh.* 1. 787. For ἀρῆρευτα, see § 253. 2. *Deriv.*, ἀρέσκω (§ 279), ἀρτύνω and ἀρτύνω, &c.

βιβρώσκω (r. βρο-, βιβρωσκ-, § 280. γ), to eat (the *Pres.* rare), *Pf.* βέβρωκα (see § 238. α), *Pf. P.* βέβρωμαι. *Ep.*, 2 *A.* ἔβρων, *Hom. Ap.* 127, 2 *Pf.* *Opt.* (r. βρωθ-; or from new *Pres.* βεβρώθω) βεβρώθοις *Δ.* 35, *F. Pf.* βεβρώσομαι, *β.* 203; *Ion. A. P.* ἐβρώθην *Hdt.* iii. 16; late *Ep.* 1 *A.* ἔβρωξα, *Ap. Rh.* 2. 271; late *F.* βρώξομαι. The deficiencies of this verb are supplied by ἐσθία (§ 298) and τρώγω (§ 267. 3).

γινώσκω (r. γνο-), to know, *F.* γνώσομαι, 2 *A.* ἔγνων (¶ 57), *Pf.* ἔγνωνκα, *Pf. P.* ἔγνωνσμαι, *A. P.* ἐγνώσθην. 2 *A. M.* *Opt.* συγ-γνοῖτο *Æsch. Sup.* 216, *Ion.* 1 *A.* ἀν-έγνωσα, persuaded, *Hdt.* i. 68.

NOTE. The *Ion.* (not *Hom.*) and the later Greek softened γ γνώσκω and γίγνομαι (§ 286) to γινώσκω and γίνομαι.

διδάσκω (r. δα-, διδαχ-, διδασκ-), to teach, *F.* διδάξω, *A.* ἐδίδαξα, *Pf.* διδίδαχα, *Pf. P.* διδίδαγμαι, *A. P.* ἐδιδάχθην. *Ep.*, 1 *A.* ἐδιδάσκησα, *Hom. Cer.* 144, 2 *A.* ἔδασον, *Ap. Rh.* 3. 529, δέδασον (§ 194. 3). From the r. δα- are also formed, with the sense to learn, the poet. *F.* δαήσομαι (§ 222), γ. 187, *Pf.* δεδάηκα, β. 61, δεδάημαι, *Theoc.* 8. 4, δέδωα, γ. 519 (hence δεδάσθαι π. 316



§ 246. 2), 2 A. P. ἰδάνη, Soph. El. 169. Hence, likewise, the Ep. F. contr. (δαίτω, δαίω, § 200. 2) δήω, I. 418.

διδράσκω (r. δρα-), to run, used only in composition with ἀπό, διά, or ἐξ, F. δρᾶσομαι, 1 A. ἔδρασα, 2 A. ἔδραν (¶ 57), Pf. δέδρακα. Kindred, δρασκάζω, Lys. 117. 35, δρηστεύω, Hdt. iv. 79.

μιμνήσκω (r. μνα-), to remind, F. μνήσω, A. ἔμνησα, Pf. P. μέμνημαι (see § 234. β), 3 F. μεμνήσομαι, Cyt. iii. 1. 27, A. P. ἐμνήσθην. As from μέμνομαι and μέμναμαι, Imp. μέμνεο Hdt. v. 105, Pt. μεμνόμενος Archil. Fr. 1, Opt. Pl. 3 μεμναίαιο Pind. Fr. 277. Prim. Mid. μνάομαι, to remember (Ep. δ. 106), to woo, vii. 3. 18. Collat. forms, μνήσκω, Orph. Hym. 77 δ, μνήτομαι, Anacr. Fr. 69.

πιπράσκω, and poet. πέρνημι (r. περα-, πεῤ- § 261, περνα- § 278. δ), to sell, 1 f. πέπρεᾶκα, Pf. P. πέπρεᾶμαι, 3 F. πεπεῤτομαι, vii. 1. 36, commonly used for the rare πρᾶθίσομαι (Ath. 160 f), A. P. ἐπρέσθην. Ep., Fut. Inf. (περάτειν) περάαν (§ 245. 3) Φ. 454, A. ἐπέρᾶσα O. 428, Pf. P. Pt. πεπερημένος Φ. 58. The Fut. and Aor. of this verb are supplied by ἀποδώσομαι and ἀπιδόμην, mid. tenses of ἀποδίδωμι.

τιτράσκω (r. τρο-), to wound, F. τρώσω, A. ἔτρωσα, Pf. P. τέτρωμαι, A. P. ἐτρώσθην. Kindred, τρώω, Ep. φ. 293, τορέω, to pierce, Ep. Hom. Merc. 283 F. τορήσω, Ib. 178, 1 A. ἐτόρησα, E. 337, 2 A. ἔτορον, A. 236 (for τέτορον and τετορήσω, see §§ 194. 3, 239. b), τορεύω, Ar. Thesm. 986, τετραίνω (§ 286).

τιτύσκομαι (r. τυκ-, §§ 263. N., 273. α), to prepare, Ep. Φ. 342, 2 A. τιτυκεῖν (§ 194. 3) ο. 77, τετυκόμεν, A. 467.

## § 286. γ. Other Verbs.

ἀκαχίζω (r. ἀχ-, ἀκαχ-, ἀκαχιζ- § 297), to afflict, Ep. π. 432, F. ἀκαχησω, 1 A. ἀκάχησα, commonly 2 A. ἥκαχον, Pf. P. ἀκάχημαι and ἀκήχημαι (P. 3 ἀκηχέδαται § 248. f). Collat., ἄχομαι τ. 129, and ἄχυνμαι, Soph. Ant. 627, to sorrow; Pres. Pt. ἀχέων B. 691, ἀχέων E. 869.

γίγνομαι (r. γα-, γεν- §§ 259, 277, γιγεν-, γιγν- § 261), to become, F. γένήσομαι (§ 222), 2 A. ἐγενόμην, Pf. γεγένημαι, 2 Pf. γέγονα (see § 238. α), F. P. γυνήθσομαι, 1 A. trans. ἐγενάμην, I begat or bore. Ion. and late A. P. ἐγενήθην, Hipp. For γέντο, see § 185. δ; for 1 Pf. Dor. γεγάκειν, § 246. 2; for ἐγγεγάονται, § 245. 3; for γίνομαι, § 285. N. Kindred, γείνομαι, Ep. X. 477, γεννάω, -ήσω, to beget.

λιλαίομαι (r. λα-, λιλα-, § 267), to desire earnestly, Ep. N. 253, Pf. P. (one λ dropped, § 263. 6) λελίημαι, Δ. 465. The prim. λάω is used by the Dorics; Theoc. I. 12.

μίνω, and poet. μίνω, Æsch. Ag. 74, F. μινῶ. See § 222. 2. Ep. deriv. μιμνάζω, B. 392.

πίπτω (r. πετ-, πεσ- § 273. β, πιπτ-), to fall, F. πεσοῦμαι (§ 200. 3), 1 A. ἔπεσα, commonly 2 A. ἔπεσον, Pf. (πετ-, πτε- § 262, πτο- § 236. α) πέπτωκα (see § 238. α). Dor. 2 A. ἔπεπον, Pind. O. 7. 126; late Pf. πέπιττω, Anth. Poet. forms, πίντω, Soph. Œd. C. 1754, and perhaps πιτνέα (Eur. Ph. 293) and πιτνάω (Pind. I. 2. 39), with which some connect ἔπιττω as 2 Aor.

τετραίνω (r. τρα-, τετραιν- § 277), to bore, F. τρήσω, A. ἔτρησα, Pf. P. τέτρημαι. A. P. ἐτρήθην, A. M. ἐτετρηνάμην. F. τετρανέω, Hdt. iii. 12, A. ἐτέτρηνα ε. 247, A. P. ἐτετρανέθην, Anth. Late or doubtful, τιτράω, τιτρίαινα, τετρήνω.

## 2. SYLLABIC AFFIXES.

§ 287. The syllables which are most frequently affixed to protract the root are α, ε, ἄν, νε, νν, ισκ, and ιζ.

## a. ADDITION OF α AND ε.

REMARKS. (1.) When α is affixed, ε in the preceding syllable usually becomes ω; but, when ε is affixed, ο. See σπρωφάω and σπρωφέω (§ 259. a). (2.) The vowel which is added is more frequently retained before the close terminations.

## α. Addition of α.

βρυχάομαι (r. βρυχ-), to roar, F. βρυχήσομαι, A. ἐβρυχησάμην, A. P. ἐβρυχήθην, 2 Pf., as Pres., βέβρυχα. Kindred, βρύκω, later βρύχω (Hipp.), to gnash the teeth. Similar onomatopoes are βληχάομαι and μηκάομαι, to bleat, and μυκάομαι, to low, F. -ήσομαι, Ep. 2 Pf. μέμνηκα, K. 362, μέμνηκα, Σ. 580, 2 A. ἔμακον, Π. 469, ἔμυκον, E. 749.

γοάω (r. γο-), to bewail, Ep. Ω. 664, F. γοήσομαι, 2 A. ἔγοον, Z. 500. Mid. γοάομαι also Att., Soph. CEd. T. 1249.

ναμάω, F. ναμήσω, poet. for νέμω (§ 222. 2), to distribute. Also Ep. Impf. νεμέθοντο A. 635.

πίτομαι, poet. πῖτάμαι, Pind. P. 8. 128, and ποτάομαι, B. 462, Æsch. Sept. 84, later ἵπτάμαι, Eur. Iph. A. 1608 (r. πετ-, πιτα-, ποτα-, πτα- § 261, ἵπτα- § 283. c), to fly, F. πετήσομαι, commonly πτήσομαι, 2 A. ἔπτην, 2 A. M. ἔπτάμην, commonly ἐπτόμην (§ 261), Pf. P. πεπότημαι, A. P. ἐποτήθην. F. ποτήσομαι, Mosch. 2. 141. Other collat. forms, ποτέομαι, T. 357, πατάομαι, M. 287, πετάομαι, Hdt. iii. 111.

## § 288. β. Addition of ε.

αἰδεομαι, and poet. αἰδομαι, Æsch. Eum. 549 (r. αἰδ-, αἰδε-), to respect, F. αἰδέσομαι, A. M. ἡδέσάμην, Pf. ἡδεσμαι (P. 3 προ-ηδέατο, § 248. f, Hdt. i. 61), A. P. ἡδέσθην.

ἄω, ε. 478, and ἄναι, I. 5 (r. ἄ-, ἄε-), to breathe, blow, Ep.; Imp. ἄήτω, Inf. ἄῆναι, Pt. αἰς. Pass. ἄνημαι, ζ. 131. Deriv., ἀΐω, O. 252, and ἀΐστω, Π. 468, to breathe out, expire. Kindred, A. ἄισα, to breathe in sleep, to sleep, γ. 151, contr. ἄσα, π. 367.

γαμέω (r. γαμ-), to marry, said of the man, F. γαμῶ, A. ἔγημα, Pf. γεγάμηκα, Pf. P. γεγάμημαι. Mid. γαμέομαι, to marry, said of the woman, F. γαμοῦμαι, A. ἐγημάμην. Late F. γαμήσω, A. ἐγάμησα, A. P. ἐγαμήθην (γαμεθεῖσα Theoc. 8. 91). Ep. F. M. γαμέεσσομαι, will provide a wife for, I. 394.

δίζω, to doubt, consider, poet. and Ion. Π. 713, Mid. δίζομαι, commonly δίζημαι (§ 224. 3; r. διζ-, διζε-), to seek, Theoc. 25. 37, λ. 100, Hdt. i. 95, F. διζήσομαι, A. ἐδιζήσάμην.

δοκέω (r. δοκ-), to seem, to think, F. δόξω, A. ἔδοξα, Pf. P. δέδογμαι, A. P. ἐδόχθην. Poet. and Ion., F. δοκήσω, A. ἐδόκησα, Pf. δεδόκηκα, Pf. P. δεδόκημαι, A. P. ἐδοκήθην. Impers. δοκεῖ, it seems; F. δόξει, &c.

ἐπιμέλομαι and ἐπιμελέομαι (r. μελ-, μελε-), to take care of, F. ἐπιμελήσομαι, Pf. P. ἐπιμεμέλημαι, A. P. ἐπεμελήθην.

κτυπέω, *to sound, to crash*, poet., F. κτυπήσω, 1 A. ἐκτύπησα, 2 A. ἔκτυτον.

κυλίνδω and κυλινδέω, *to roll*, F. (κυλίνδ-σω, § 58) κυλίσω, A. ἐκύλισα Pf. P. κεκύλισμαι, A. P. ἐκυλίσθην. Late F. κυλινδήσω. Rare Pres. κυλίω, Ar. Vesp. 202. Kindred, καλινδέομαι, *to be busied in*, Cyt. i. 4. 5, ἀλινδέω or ἀλίνδω, A. ἤλιστα, Ar. Nub. 32, Pf. ἤλιστα, Ib. 33.

κῦρῶ and κῦρέω, *to meet with, to chance*, chiefly poet. and Ion. Eur. Hipp. 746, Med. 23, F. κύρω (§ 56. β), Soph. Œd. C. 225, and κυρήσω, Eur. Heracl. 252, A. ἔκυρσα, Γ. 23, and ἐκύρησα, Hdt. i. 31, Pf. κεκύρηκα, Pf. P. κεκύρημαι.

πατέομαι (γ. πατ-), *to taste*, Ion. and Poet. Hdt. ii. 37, F. πᾶσομαι, A. ἰπάσάμην, A. 464, Soph. Ant. 202, Plup. πεπάσμεν Ω. 642.

πορθέω (γ. παρθ-, περθ- § 259, πορθε-), *to lay waste*, F. πορθήσω, Pf. πεπόρθηκα, &c. Poet. πέρθω, F. πέρσω, Soph. Ph. 114, 1 A. ἔπερσα, α. 2, Ep. 2 A. ἔπραθον (§ 262), A. 367. For πέρθαι, see § 246. β.

ρίπτω and ριπτέω (γ. ριφ-, ριπτ- § 272), *to throw*, F. ρίψω, A. ἔρριψα, Pf. ἔρριφα, Pf. P. ἔρριμμαι, 1 A. P. ἔρριφθην, 2 A. P. ἔρριφην. For ρίπτασκον, see § 249. d. Deriv. ριπτάζω.

σκοπέομαι, commonly σκοπέω or σκοπέομαι (γ. σκεπ-), F. σκέφομαι, A. ἐσκεψάμην, Pf. ἔσκεμμαι, F. Pf. ἐσκεφόμαι, Pl. Rep. 392 c.

ώθῃω (γ. ώθ-), *to push*, F. ὤσω, and poet. ὠθήσω, A. ἔωσα (§ 189. 2), Pf. P. ἔωσμαι, A. P. ἐώσθην. Late Pf. ἔωκα, Plut.; Ep. and Ion., A. ὤσα, A. 220 (πρώσας, for προ-ώσας, Anth.), Pf. P. ὤσμαι, Hdt. v. 69; ἀπ-εώθην Hipp. Deriv. ὠστίζομαι, *to jostle*, Ar. Ach. 42.

## § 289. b. ADDITION OF *αν*.

REMARKS. (1.) Roots which receive *αν* without further change are mostly *double consonant*. (2.) *Mute roots receiving αν commonly insert ν before the characteristic*. (3.) *Roots which do not insert ν sometimes prolong αν to αιν or αν̄*.

### α. Without further Change.

αἰσθάνομαι, and rarely αἰσθομαι (γ. αἰσθ-, αἰσθαν-, *to perceive*, F. αἰσθήσομαι (§ 222. 1), 2 A. ἤσθόμην, Pf. P. ἤσθημαι.

ἀλφάνω (γ. ἀλφ-), *to find*, poet. Eur. Med. 298, 2 A. ἤλφον Φ. 79.

ἀμαρτάνω (γ. ἀμαρτ-), *to err, to miss*, F. ἀμαρτήσομαι, 2 A. ἤμαρτον, Pf. ἡμάρτηκα, Pf. P. ἡμάρτημαι, A. P. ἡμαρτήθην. F. ἀμαρτήσω, Hipp., 1 A. ἡμάρτησα, Orph. Arg. 646, Ep. 2 A. (ἀμαρτ-, ἀμαρτ- § 162, ἀμβροτ-, § § 13. 4 28, 64. 2) ἡμβροτον, E. 287 (ἀμαρθ' Δ. 491). Hence (μ dropped, cf. ἀπλάκων, § 296) ἀβροτάζω, only in A. Subj. ἀβροτάζομεν K. 65.

ἀπεχθάνομαι, and sometimes ἀπέχθομαι (γ. ἐχθ-), *to be hated*, F. ἀπεχθήσομαι, 2 A. ἀπηχθόμην, Pf. ἀπήχθημαι.

αὐξῶ and αὐξάνω, poet. and Ion. αἰξῶ (γ. αἰFεγ-, αὐγ-, αἰγ-, § 22. δ, αὐξ-, αἰξ-, § 273), Z. 261, *to increase*, F. αὐξήσω, &c. See ¶ 43, and cf. Lat. *augeo*.

βλαστάνω, and poet. βλαστέω (γ. βλαστ-), *to sprout, to bud*, F. βλαστήσω, 2 A. ἔβλαστον, Pf. ἐβλάστηκα (§ 190; Plup. ἐβέβλαστήκει Th. iii. 26). 1 A. ἐβλάστησα, Ap. Rh. l. 1131.



δαρθάνω (r. δαρθ-), to sleep, usually in composition with κατά, 2 A. ἔδαρθον Pf. δεδάρθηκα, 2 A. P. poet. ἰδάρθην. Ep. 2 A. ἔδραθον 9. 296, 2 A. P. ἰδράθην, ε. 471 (§ 262).

ὀφλισκάνω (r. ὀφλ-, ὀφλισκ- § 296), to incur, F. ὀφλήσω, 1 A. ὠφλησα commonly 2 A. ὠφλον, Pf. ὠφληκα. Ion. Impf. or 2 A. ὠφλε: (§ 243. 4) Hdt. viii. 26. See ὀφείλω (§ 268).

### § 290. β. With the Insertion of ν (see § 54).

ἀνδάνω (r. ἀδ, ἀ-ν-δαν-), to please, poet. and Ion. B. 114, Soph. Ant. 504 F. ἀδήσω, Hdt. v. 39, 2 A. ἔαδον, Id. i. 151, Subj. ἄδω, &c., 2 Pf. ἔαδα, I. 173 (ἔαδα, Theoc. 27. 22; 1 Pf. ἄδηκα, Hippon.). For the augm., see § 189. 2. Kindred, ἡδω, to please, commonly ἡδομαι, to be pleased, F. ἡσθήσομαι, A. ἡσθην (A. M. ἡσατο i. 353).

ἐρυγάνω (r. ἐρυγ-), to disgorge, 2 A. ἤρυγον. Ion. ἐρεύγομαι, O. 621, F. ἐρεύζομαι, Pf. ἔρυγμαι, Hipp.

θιγγάνω (r. θιγγ-), to touch, F. θίζομαι, 2 A. ἔθιγον. Lat. tango.

κίχᾶνω or κίγᾶνω (r. κίχ-), to find, poet. Eur. Alc. 477, F. κίχῆσομαι, Soph. Œd. C. 1487, 2 A. ἐκίχον, Eur. Alc. 22. Ep. κίχᾶνω, P. 672, and κίχῶ ω. 284 (Mid. Pt. κίχήμενος, E. 187), F. κίχῆσω, Ap. Rh. 4. 1482, 2 A. (from r. κίχε-, or Pass. with sense of Act.) ἐκίχην, π. 379, Subj. (κίχῶ) κίχῶ (§ 243. b), A. 26, &c. 1 A. M. ἐκίχηςάμην, Δ. 385.

λαγχάνω (r. λαχ-, ληχ- § 266, λεγχ- §§ 259, 277, λαγχαν-), to obtain by lot, F. λήζομαι, 2 A. ἔλαχον, Pf. ἔληχα (§ 191. 1) and λέλογχα, Pf. P. ἔληγμαι, A. P. ἐλήχθην. Ion. F. λάζομαι, Hdt. vii. 144. For 2 Aor. Subj. λελάχω, causative, see § 194. 3.

λαμβάνω (r. λαβ-, ληβ-, λαμβ-), to take, F. λήφομαι, 2 A. ἔλαβον, Pf. ἔληφα (§ 191. 1), Pf. P. ἔλημμαι, and poet. λέλημμαι, Eur. Iph. A. 363, A. P. ἐλήφθην. Ion., F. λάμφομαι, Hdt. i. 199, Pf. P. λέλαμμαι, iii. 117, A. P. ἐλάμφθην, ii. 89, Pf. A. λελάβηκα (§ 222), iv. 79. For λελαβέσθαι, see § 194. 3. Poet. forms, λάζομαι and λάζῶμαι, Δ. 357, Ar. Lys. 209.

λανθάνω, and sometimes λήθω (r. λαθ-, ληθ-), to lie hid, to escape notice, F. λήσω, 1 A. ἔλησα, commonly 2 A. ἔλαθον, 2 Pf. ἔλελθα. Mid. λανθάνομαι and λήθομαι, to forget, F. λήσομαι, 2 A. ἐλαθόμην, Pf. λέλησμαι, F. Pf. λελήσσαι, Eur. Alc. 198. Ep. Pf. P. ἐλασμαι, E. 834, late 1 A. M. ἐλησάμην, Quint. 3. 99, Dor. A. P. ἐλάσθην, Theoc. 2. 46. For ἐλαθον, &c., see § 194. 3 Collat. ἐκ-ληθάνω, η. 221.

λείπω (r. λιπ-, λειπ-), to leave, and sometimes in composition: λειπᾶνω, Th viii. 17, F. λείψω, &c. (§ 37). Late 1 A. ἔλειψα.

μανθάνω (r. μαθ-), to learn, F. μαθήσομαι (§ 222), 2 A. ἔμαθον, Pf. μεμάθηκα. For μαθεῖμαι, see § 200. γ.

πυνθάνομαι, and poet. πύθομαι Æsch. Ag. 988 (r. πυθ-, πευθ- § 270), to inquire, F. πεύσομαι (πευσεῖσθαι Æsch. Pr. 988, § 200. 3), 2 A. ἐπυθόμην. Pf. πέπυσμαι. Ep. 2 A. Opt. πεπύθοιτο (§ 194. 3), Z. 50.

τυγχάνω (r. τυχ-, τευχ-), to happen, to obtain, to hit, F. τεύζομαι, 2 A. ἔτυχον, Pf. τετύχηκα (§ 222), rarely τέτευχα, Ath. 581 e. Ep. 1 A. ἐτύχησα, Δ. 106. See τεύχω (§ 270).

χανδάνω (r. χαδ-, χανδ-, χενδ- § 259), to contain, poet. Ar. Ran. 260, F. (χένδομαι, § 58) χείσομαι, σ. 17, 2 A. ἔχαδον, Δ. 24, 2 Pf. κέχανδα, Ψ. 268.

§ 291. γ. With *αν* prolonged.

ἀλδαίνω (r. ἀλδ-), to nourish, poet. Æsch. Pr. 540, 2 A. ἡλδανον, σ. 70. Also ἀλδήσκω, to nourish, to grow, Ψ. 599, late A. iter. ἀλδήσασκεν Orph. Lith. 364

ἀλιταίνω or ἀλιτράινω (r. ἀλιτ-), to sin, poet., Hes. Op. 239, 328, 1 A. ἑλίτησα, Orph. Arg. 647, 2 A. ἡλιτον, I. 375, Pf. P. Pt. ἀλιτήμενος δ. 807.

οἰδέω and οἰδαίνω (r. οἰδ-, οἰδε- § 288), to swell, F. οἰδήσω, A. ᾤδησα, Pf. ᾤδηκα. Also οἰδάνω, trans., I. 554.

ὀλισθάνω and ὀλισθαίνω (r. ὀλισθ-), to slide, to slip, F. ὀλισθήσω, 2 A. ὀλισθον. 1 A. ὀλίσθησα and Pf. ὀλίσθηκα, Hipp. Also ὀλισθάζω, Ath. 236 a.

ὀσφραίνομαι, rarely ὀσφράομαι, Ath. 299 e (r. ὀσφρ-, ὀσφρα- § 287), to smell, F. ὀσφρήσομαι, 2 A. ὠσφρόμην, A. P. ὠσφράνθην. Ion. 2 A. ὠσφράμην, Hdt. i. 80, late 1 A. ὠσφρησάμην.

See, also, *ικάνω* (§ 292), *κιχάνω* (§ 290).

§ 292. α. ADDITION OF *υς*.

βύνέω (or βύέω), to stop up (r. βυ-), F. βύσω, A. ἔβυσα, Pf. P. βέβυσμαι. Also Pass. βύνομαι, Hdt. ii. 96.

ἰκνέομαι, and poet. ἰκάνω (r. ἰκ-, ἰκάν- § 291), to come, F. ἴξομαι, 2 A. ἰκόμην, Pf. ἴγμαι. Ep. ἰκω, K. 142. For ἰκτο and ἴξον, see § 185. δ, ε.

κυνέω (r. κυ-), to kiss, F. κυνήσομαι, A. ἔκυσσα. The comp. προσκυνέω, to worship, is regular: F. προσκυνήσω, A. προσεκύνησα, and poet. προσέκυστα, Ar. Eq. 156.

ὑπισχνέομαι (r. σχ-, ἰσχ-), to promise, F. ὑποσχήσομαι (§ 222), 2 A. ὑπέσχόμην, Pf. ὑπέσχημαι, rare A. P. ὑπεσχήθην, Pl. Phædr. 235 d. Poet. and Ion. ὑπίσχομαι Æsch. Eum. 804, Hdt. vii. 104. See ἔχω (§ 300).

§ 293. d. ADDITION OF *νυ*.

(1.) If α, ε, or ο precede, the ν is doubled, ο becoming ω.  
(2.) If λ precede, the ν becomes λ. (3.) A *lingual* or *liquid* preceded by a *diphthong* is dropped before νυ.

## α. To Pure Roots.

ἔννομι (r. *Fe-*, *i-* § 22. δ), to clothe, poet., chiefly Ep., F. ἔσσω (§ 71), σ. 337, A. ἔσσα, E. 905, Pf. P. εἶμαι and ἔσμαι, τ. 72, Hdt. i. 47. Prose form, ἀμφιέννυμι, F. ἀμφιέσω, ἀμφιῶ (§ 200. 2), ἡμφίεσα (§ 192. 3), Pf. P. ἡμφίεσμαι. Ion., κατα-είνυον Ψ. 135, ἐπ-είνυσθαι Hdt. iv. 64.

ζώννυμι (r. *Zo-*), to gird, F. ζώσω, A. ἔζωσα, Pf. P. ἔζωσμαι. Late Pf. ἔζωκα, Anth.

κεράννυμι (r. *κερα-*, *κρα-* § 261, *κιρνα-* §§ 259, 278. δ), to mix, F. κερᾶσω, κερῶ, A. ἐκέρᾶσα (κρῆσαι η. 164), Pf. P. κεκέρασμαι, Ath. 576 a, commonly κέρκασμαι, A. P. ἐκεράσθην and ἐκράθην. Ep. κερᾶω, Ω. 363 (κέραιε, § 242. b), Subj. κέρωνται Δ. 260, as from κέραμαι. Poet. and Ion., κίρνημι, Ar. Eccl. 841, and κερνάω, Hdt. iv. 52.

κορίννυμι (r. *κορι-*), to satiate, F. κορέσω, A. ἐκόρεσα, Pf. P. κεκόρεσμαι, A. P. ἐκορέσθην. Ep., F. κορέω (§ 245. 3), Θ. 379, 2 Pf. intrans. κεκορήως (§ 253. 1), σ. 372; Ion. Pf. P. κεκόρημαι Σ. 287. The verb κορέω, to sweep, is regular.

κρεμάννυμι (r. *κρεμα-*), to suspend, F. κρεμάσω, κρεμῶ (§ 200. 2), A. ἐκρέ-

μάσα, A. P. ἐκρεμάσθην, Mid. κρέμαμαι (Act. Pt. κρεμάντις; Ath. 25 d), and poet. κρήνῃμαι (§ 278, δ), Ar. Nub. 377, to hang, F. κρεμήσομαι. Also κρημνάομαι, Hom. Bac. 39, Pt. κρημνάς, Pind. P. 4. 43, late κρεμάω.

πετάννυμι (r. πιτα-), to spread, to expand, F. πιτάσω, πιτῶ, A. ἐπιτάσσα Pf. P. πίπτᾶμαι (§ 261), A. P. ἐπιτάσθην. Ion. Pf. P. πεπίτασμαι, Hdt. i. 62. Ep., πίτνημι, λ. 392, πίτνω, Hes. Sc. 291 Göttil.; late πετάω.

ρῶννυμι (r. ῥο-), to strengthen, F. ῥώσω, A. ῥῥώσα, Pf. P. ῥῥώμαι, A. P. ῥῥώσθην (§ 221. α).

σβέννυμι (r. σβε-), to extinguish, F. σβίσω, 1 A. ἔσβισα, A. P. ἐσβίσθην. Mid. σβέννυμαι, to be extinguished, to go out, F. σβήσομαι, 2 A. Act. ἐσβην (§ 227), Pf. Act. ἔσβηκα.

σκειδάννυμι (r. σκεδα-), to scatter, F. σκεδάσω, σκεδῶ, A. ἐσκέδασα, Pf. P. ἐσκέδασμαι, A. P. ἐσκεδάσθην. Collat. forms, chiefly poet., κεδάω, Ap. Rh. 4. 500, κεδάιομαι, Id. 2. 626, κεδάννυμι, Anth., A. ἐκέδασσα, E. 88; σκίδνημι (§§ 259, 278. δ), Hes. Th. 875, Th. vi. 98, κίδνημι, Hdt. vii. 140, Eur. Hec. 916.

## § 294. β. To Palatal Roots.

ἄγνυμι (r. αγ-), to break, F. ἄξω, A. ἄξα (§ 189. 2), 2 Pf. intrans. ἔαγα, to be broken, 2 A. P. ἰάγην (Att. ᾶ, Ep. comm. ᾶ). Ion., A. ἥξα, Ψ. 392, 2 Pf. ἔηγα, Hdt. vii. 224, ἥγα, Hipp.; Ep. A. Opt. (κατα-ἑάξαις, κατ᾽ ἑάξαις, §§ 22. δ, 48. 2) καυάξαις Hes. Op. 664. In the comp. κατάγνυμι the ε of the augm. is sometimes found out of the Ind.; as, A. Part. κατεάξας Lys. 100. 5.

ἀνείγω and ἀνείγνυμι (r. οἰγ-), to open, Impf. ἀνέωγον (§ 189. 2), II. 221, v. 5. 20, and later ἥνοιγον, H. Gr. i. 1. 2 (Ion. ἀνῶγον, Ξ. 168), F. ἀνείξω, A. ἀνέωξα, and later ἥνοιξα, Pf. ἀνέωχα, Pf. P. ἀνέωγμαι, A. P. ἀνέωχθην, and later ἥνοιχθην, Acts, 12. 10. 2 Pf. ἀνέωγα, to stand open, Hipp. The simple οἶγω and οἶγνυμι are poet., Æsch. Pr. 611, F. οἶξω, A. ῥῆξα Ω. 457, ῥῆξα, Ω. 446.

δείκνυμι (r. δεικ-), to show, F. δείξω. See ¶ 52. Ion. (r. δεκ-) δέξω, ἔδεξα, &c., Hdt. iii. 122. Mid. δεικνύμαι, Ep. to greet, I. 196, Pf. δειδεγμαι (§ 47. N.), n. 72. The primary sense of δεικνύμι is to stretch out the hand, and kindred verbs are δέχομαι (Ion. δέκομαι, Hdt. vii. 177, § 69. I.), to receive F. δέξομαι, A. ἐδέξαμην, Pf. δειδεγμαι, F. Pf. δεδέξομαι (for ἐδέγμην, &c., see § 185. δ), and the poet. δειδίσκομαι, δειδίσκομαι, δεικανάω, δέχυνται.

εἰργνυμι (r. εἰργ-, εἰργ- § 268), to shut in, to confine, F. εἰρῶ and ἔρῶ. A. εἰρῶ, Part. εἰρῶς and ἔρῶς, Pf. P. εἰργμαι, A. P. εἰρχθην. This verb appears to have been originally the same with εἶργω, to shut out, and the distinction which afterwards arose, and which was marked by the difference of breathing, appears not to have been always observed. Ion., in both senses, ἔργω, -ξω, Hdt. iii. 48, Θ. 325 (Ep. ἐέργω, B. 617), and ἔργνυμι or εἰργνυμι, Hdt. ii. 86, iv. 69.

ζεύγνυμι (r. ζυγ-, ζευγ- § 270), to yoke, F. ζεύξω, A. ἔζευξα, Pf. P. ἔζευγμαι, 1 A. P. ἐζεύχθην, 2 A. P. ἐζύγην.

μίγνυμι (r. μιγ-), to mingle, to mix, F. μίξω, A. ἔμιξα, Pf. P. μέμιγμαι, 3 F. μεμίχομαι, Æsch. Pers. 1052, 1 A. P. ἐμίχθην, 2 A. P. ἐμίγην. The older form μίσγω (§ 273) is always used in the Pres. and Impf. by Hom. and Hdt. For ἔμικτο, &c., see § 185. δ.

πήγνυμι (r. παγ-, πηγ- § 266), to fasten, to fix, F. πήξω, A. ἔπηξα, 2 Pf.



intrans., as Pres., *πέπηγα*, 1 A. P. *ἐπήχθην*, commonly 2 A. P. *ἐπάγην*. Ep 2 A. M. S. 3 *ἐπηκτο* (§ 185. δ) A. 378. For *πήγνυτο*, see § 226. 4. Late *πίσσω*, Pf. P. *τίπηγμαι*.

*ρήγνυμι* (r. *ραγ-*, *ρηγ-*), to break, F. *ρήζω*, A. *ῥρήξα*, 2 Pf. intrans. *ῥήρωγα* (§ 236. b), 2 A. P. *ῥῥάγην*. Ep., *ρήσσω*, Σ. 571, Pf. P. *ῥῥήγμαι*, 9. 137; Ion. 1 A. P. *ῥῥήχθην*, Hipp. Kindred, *ράσσω* and *αράσσω*, -ζω, to smite.

*φράσσω*, and rarely *φράγνυμι*, Th. vii. 74 (r. *φραγ-*, *φρασσ-* § 274), to fence, F. *φράζω*, A. *ἑφραζα*, Pf. P. *πῑφραγμαι*, A. P. *ἑφράχθην*. Late 2 A. P. *ἑφράγην*.

## § 295. γ. To Lingual and Liquid Roots.

*δαίνυμι* (r. *δαιτ-*, *δαινυ-*), to entertain, to feast, poet. Ψ. 29, F. *δαίσω*, *Æsch.* Eum. 305, A. *ἑδαισα*, A. P. *ἑδαισθην*. For Opt. *δαινύτο*, see § 226. 4.

*καίνυμαι* (r. *καδ-*, *καιδ-* § 267), to excel, poet. γ. 282, Pf. *κίεασμαι*, Eur. El. 616, Pt. *κεκασμένος* Δ. 339, and *κεκαδμένος*, Pind. O. 1. 42.

*κτείνω*, and later *κτίννυμι* or *κτείννυμι* (r. *κτα-*, *κταν-* § 278, *κτεν-* § 259, *κτειν-* § 268, *κτιννυ-* § 259. b, *κτεινυ-*), to slay, usually in composition with *ἀπό* or *κατά*, F. *κτεινῶ*, 1 A. *ἑκτεινα*, poet. 2 A. *ἑκτανον* Soph. Ant. 1340 (also in Xen., who was partial to poet. forms, iv. 8, 25), and poet. *ἑκτᾶν* (§ 224. E.), Soph. Tr. 38, 2 Pf. *ἑκτονα*, 1 Pf., less classic, *ἑκτακα* or *ἑκταγκα* and *ἐκτόνηκα*, 2 A. M. poet. *ἐκτάμην*, *Æsch.* Pers. 923. Ep., F. *κτανέω*, Z. 409, 1 A. P. *ἐκτάθην*, δ. 537; late *ἐκτάνθην*, Anth. For the passive of *κτείνω*, the Attic writers employ *θνήσκω* (§ 281).

*δλλυμι* (r. *δλ-*, *δλ-νυ-*), to destroy, F. *δλέσω* (§ 222. α), commonly *δλῶ*, A. *ῶλεσα*, 1 Pf. *δλώλεκα*, 2 Pf. intrans. *ῶλωλα*, 2 A. M. *ῶλόμην*. Poet. *δλέκω*, A. 10, Soph. Ant. 1286; Impf. iter. *δλέκεσκεν* (or *δλέισκεν*, as from *δλέω*) T. 135.

*ὀμνυμι* (r. *ὀμ-*), to swear, F. *ὀμοῦμαι*, A. *ῶμοσα* (§ 222. β), Pf. *ὀμώμοκα* (§ 191. 2), Pf. P. *ὀμώμοσμαι* and *ὀμώμομαι* (§ 221. α), A. P. *ὀμόςθην* and *ὀμόθην*. Pres. Pt. *ὀμοῦντες* Hdt. i. 153; late F. *ὀμόσω*, Anth.

*ὀμόργνυμι* (*ὀμοργ-*), to wipe off, poet. E. 416, F. *ὀμόρξω*, A. *ῶμορξα*, Eur. Or. 219, A. P. *ὀμόρχθην*, Ar. Vesp. 560, A. M. *ὀμορξάμην*, Σ. 124. Collat. *ὀμοργάζω*, Hom. Merc. 361, late *μόργνυμι*.

*ὀρέγω*, to stretch out, and Ep. *ὀρέγνυμι*, A. 351, F. *ὀρέζω*, A. *ῶρεξα*, A. P. *ὀρέχθην*, Pf. P. *ῶρεγμαι*, Hipp., *ὀρώρεγμαι*, Π. 834.

*ὀρνυμι* (r. *ὀρ-*), to rouse, F. *ὀρσω* (§ 56. β), A. *ῶρσα*, 2 Pf. intrans., as Pres., *ῶρσα*. Ep., F. M. *ὀροῦμαι*, Υ. 140, 2 A. *ῶρορον* (§ 194. 3), 2 A. M. *ῶρόμην*, M. 279 (see § 185. δ, ε); from r. *ὀρε-*, Impf. *ὀρέόμην*, B. 398, Pf. P. *ὀρώρεμαι* (§ 191. 2), τ. 377, Subj. *ὀρώρεται* M. 271. Kindred, chiefly poet., *ὀρομαι*, *ὀρένω*, *ὀροθύνω*, *ὀρούω*. Lat. *orior*.

*πτάρνυμαι* (r. *πταρ-*), to sneeze, 2 A. *ἑπταρον*. 2 A. P. Pt. *πταρείς*, Hipp. *στόρνυμι*, *στορέννυμι*, and *στρώννυμι* (r. *στορ-*, *στορι-* § 288, *στρο-* § 262), to strew, F. *στορῶ* and *στρώσω*, A. *ἱστόρεσα* and *ἱστρώσω*, Pf. P. *ἱστρωμαι*, A. P. *ἱστρώθην* (*ἱστορέσθην*, Hipp.).

## § 296. e. ADDITION OF *ισκ*.

*ἀμπλακίσκω* (r. *ἀμπλακ-*), to err, poet. 2 A. *ἡμπλακον* Soph. Ant. 91C Pt. *ἀμπλακῶν* and, to shorten the initial α (§ 263. 6), *ἀπλακῶν* Eur. Alc 241.

ἀπαφίσκω (r. ἀφ-, ἀπαφ-), to deceive, Ep. λ. 217, F. ἀπαφήσω, A. ἀπάφισα, Hom. Ap. 376, commonly 2 A. ἡπαφον, ξ. 379.

γεγανέω and γεγωνίσκω (r. γαν-, γεγαν- § 283, γεγανε- § 288, γεγωνισκ-) to call aloud, F. γεγανήσω, A. ἐγεγώνησα, 2 Pf., as Pres., γέγωνα, Subj. γεγώω, Imp. γέγωνε (§ 235), &c. Ep. Imp. or 2 A. ἐγέγωνεν (or Pf. γέγωνεν) Z. 469. See § 246. N.

ἐπαυρίσκομαι (r. αὐρ-, to get), to get at, to reach, to enjoy, poet. and Ion. N. 733, F. ἐπαυρήσομαι, 2 A. ἐπηῦρον, A. 572, 2 A. M. ἐπηυρόμην Eur. Hel. 469, 1 A. M. ἐπαυράμην, Hipp. Also ἐπαυρίσκω, Theog. 111, and ἐπαυρέω, Hes. Op. 417. From the same root, ἀπαυράω (§ 287. α), to get from, to take away, poet. A. 430, 1 A. M. ἀπηυράμην, Æsch. Pr. 28; and from the kindred οὐρ- (§ 28), Ep. Aor. Pt. ἀπούρας A. 356, ἀπουράμενος, Hes. Sc. 173.

εὐρίσκω (r. εὐρ-, to find, F. εὐρήσω (§ 222. 2), 2 A. εὔρον or ηὔρον (§ 188. N.), Pf. εὔρηκα, Pf. P. εὔρημαι, A. P. εὐρέθην (§ 219), 2 A. M. εὐρόμην, and less Att. 1 A. M. εὐράμην.

στερέω and στερίσκω (r. στερ-, to deprive, F. στερήσω, A. ἐστέρησα, Pf. ἐστέρηκα, Pf. P. ἐστέρημαι, 1 A. P. ἐστερήθην, poet. 2 A. P. Pt. στερεῖς Eur. Hel. 95. Mid. στέρομαι, to want, F., often as Pass., στερήσομαι (ἀπο-στερεῖσθαι Andoc. 19. 25). Ep. 1 A. ἐστέρεσα, v. 262.

### § 297. f. ADDITION OF ιζ.

ἐθίζω (r. ἐθ-, to accustom, F. ἐθίσω, -ιῶ (§ 200. β), Pf. ἐθίκα (§ 189. 3) &c.; 2 Pf., as Pres. intrans., ἐθάθα (§ 236. c). Ep. Pres. Pt. intrans. ἔθων I. 540.

ἐλπίζω (r. Fελπ-, to hope, F. ἐλπίσω, -ιῶ, &c.; Ep. ἔλπω, to give hope, β. 91, ἔλπομαι or ἐέλπομαι, and 2 Pf. ἔολπα (§ 191. 3), to hope, H. 199, K. 105, T. 186, 2 Plup. ἐώλπειν (§ 189. 5), T. 328.

κοναρίζω (r. κοναε-, to ring, Ep. B. 466, A. ἐκονάεησα, B. 354.

πορίζω (r. πορ-, to furnish, F. πορίσω, -ιῶ, Pf. πεπόρικα, &c. Poet., 2 A. ἔπορον, Soph. Œd. T. 921 (see § 194. 3), Pf. P. πέπτρωται (§ 223), it is fated, Σ. 329, Pt. πεπτρωμένος, Soph. Ant. 1337, Mem. ii. 1. 33.

### § 298. g. ADDITION OF OTHER SYLLABLES.

ἄω (r. ἀ-, ἀδε-, to be sated, to satiate, Ep., F. ᾠσω, A. 818, A. ᾠσα, E. 289, and ᾠδησα (Opt. ἀδδήσειεν or ᾠδήσειεν α. 134), Pf. Pt. ἀδδηνκώς, K. 98, F. M. ᾠσομαι, Ω. 717, A. M. ᾠσασθαι T. 307. The F. ᾠσω and commonly the A. ᾠσα are trans., the other forms intrans. For Pres. Subj. (ᾠωμεν, ᾠμεν) ᾠωμεν (also written ἰῶμεν, as if from ἰάω) T. 402, see § 242. a; for Inf. ᾠμεναι, see § 250. e; for Pres. Mid. ᾠαται, see § 242. 1. Deriv. ᾠσάομαι, Theoc. 25. 240, A. P. ἡσέθην Hdt. iii. 41.

δαμάζω (r. δαμ-, to subdue, F. δαμάσω, A. ἐδάμασα, 1 A. P. ἰδαμάσθην, and poet. ἰδμήθην (§ 223), Δ. 99, Eur. Alc. 127, 2 A. P. poet. ἰδάμην, Eur. Med. 647. Ep. Pres. and perhaps Fut. (§ 200. a) δαμάω, A. 61, Z. 368, Pf. P. δέδμημαι, E. 878, F. Pf. δεδμήσομαι Hom. Ap. 543. Collat. poet. forms, δαμνάω, λ. 221, δάμνημι E. 893, Æsch. Pr. 164, δαμαλίζω, Pind. P. 5. 163. Lat. domo.

ἔλκω (r. ἐλκ-, ἐλκυ-, to draw, F. ἔλξω (ἐλκύσω, Hipp.), A. εἴλκυσα (§ 189. 3; εἴλξα, Orph. Arg. 260), Pf. εἴλκυκα, Pf. P. εἴλκυσαι, A. P. εἴλκυσθην. Ep. ἐλκέω, P. 395, ἐλκήσω, ἤλκησα, λ. 580.

ἰωτάω (r. ἐρ-, to ash, F. ἐρωτήσω and ἐρήσομαι (§ 222), A. ἠρώτησα,

Pf. ἡρώτηκα, Pf. P. ἡρώτημαι, A. P. ἡρώτηθην, 2 A. M. ἡρόμην. Ep. and Ion., εἶρωμαι A. 553, Hdt. iii. 64 (εἰρόμενος Ib., § 243. 4), F. εἰρήσομαι δ. 61; εἰρωτάω. -έω, δ. 347, Hdt. iv. 145; ἐρέω, H. 128; ἐρείνω Z. 145.

ἔσθω, and poet. ἔσθω, Ω. 415, Æsch. Ag. 1597, or ἔδω, ε. 341, Eur. Cycl. 245 (r. ἔδ-, ἔσθ- §§ 282, 52, ἔσθι-), to eat, F. ἔδομαι (§ 200. b), Pf. ἐδήδοκα (§ 236. c), Pf. P. ἐδήδεσμαι (§ 222. α), Pl. Phædo, 110 e, A. P. ἠδέσθην. 2 A. ἔφαγον (r. φαγ-, § 301). Late F. φάγομαι (§ 247. d). Ep. 2 Pf. ἔδηδα, P. 542, Pf. P. ἐδήδομαι (§ 236. c).

ἔχθω, Soph. Aj. 459, ἐχθαίρω Eur. Alc. 179, and ἐχθραίνω, Ages. 11. 5 (r. ἐχθ-), to hate, chiefly poet., F. ἐχθαῖω, A. ἤχθηρα.

ὄνομαι (ὄν-, ὄνο-), to scorn, Ion. and poet., ὄνεται, &c. (see ¶ 51), ε. 378 F. ὀνότομαι, A. ὀνοσάμην P. 173, and ὀνάμην, P. 25, A. P. ὀνόσθην, Hdt. ii 136. Deriv., ὀνειδίζω, and poet. ὀνοτάζω, Æsch. Sup 11.

πιετίω, Ep. πείκω r. πιε-), to comb, shear, poet., Ar. Av. 714, σ. 316, F. πιζῶ (§ 245. 2) Theoc. 5. 98, A. ἔπιξα, ἐπιξάμην, Ξ. 176, A. P. ἐπέχθην, Ar. Nub. 1356.

φλέγω. and poet. φλέγῃω, Soph. Tr. 99, to burn, F. φλέξω, A. ἔφλεξα, A. P. ἐφλέχθην. Late 2 A. P. ἐφλέγην, Anth.

§ 299. REMARK. A few verbs obtain a 2 Aor. with a short penult (§ 255. δ), through an extension of the root: as, διώκω, to pursue, ἐδιώκῃθον, Ar. Vesp. 1203, Pl. Gorg. 483 a; εἶκω, to yield, εἶκῃθον. Soph. Œd. T. 651; εἶργω, to exclude, εἶργῃθον, Soph. Œd. C. 862 (ἐργῃθον, Λ. 437, ἐεργῃθον, E. 147), εἶργῃθόμην, Æsch. Eum. 566; ἀμύνω, to ward off, ἠμύνῃθον, Ar. Nub. 1328, ἠμύνῃθόμην, Æsch. Eum. 438; κίω, to go, μετ-εκίῃθον Λ. 52; ἡλκῃθον § 273. β). ἔσχεθον (§ 300). Cf. ἔφθιθον (§ 278). These extended Aorists, which are chiefly poet., are regarded by some as Imperfects, and are commonly so accented.

### § 300. 3. EXCHANGE OF LETTERS.

In the two following verbs, σ passes into ε aspirated (§ 50).

ἔπω (r. σπ-, ἐπ-), to be occupied with, Impf. εἶπον (§ 189. 3), F. ἔψω, 2 A. ἔσπην, Subj. σπῶ, &c. Mid. ἔπομαι, to follow, Impf. ἐπόμεν, F. ἔφομαι, 2 A. ἐσπόμεν, Subj. σπῶμαι, &c. Poet. ἔσπομαι, δ. 826, Impf. (considered by some 2 A. ἐσπόμεν, Γ. 239. A. P. περι-έφθην, Hdt. vi. 15. The act. ἔπω scarcely occurs except in composition.

ἔχω and ἴσχω r. σχ-, ἐχ-, ἔχ- § 263, ἴσχ- §§ 283. c, 283), to have, to hold (in the sense to have, the forms ἔχω and ἔξω are preferred; in the sense to hold, ἴσχω and σχήτω), Impf. εἶχον and ἴσχον, F. ἔξω and σχήσω (§ 222); 2 A. ἔσχω. Subj. σχῶ (comp. διάσχω or διασχῶ, r. σχ- or σχε-), Opt. σχοίην (§ 205. α), Imp. σχέις σχε- § 283; compare θίς, τίς, § 210. 2), and rarely, in composition, σχέι, Inf. σχεῖν, Pt. σχών. 2 A. poet. ἔσχεθον (§ 299), Æsch. Pr. 16; Pf. ἔσχηκα, Pf. P. ἔσχημαι, A. P. ἐσχέθην, 2 A. M. ἐσχόμην. Ep. Pf. Πι. συν-σχυνάτε (§§ 236. 1, 191. 2, 62) B. 218. For ἐπ-ώχαστο, see § 236. d; for ἐν-εἴχει, see § 243. 4. Ep. deriv. forms, ἰσχνάω, Ξ. 387, ἰσχνάω, E. 89. For the compound ὑπισχνέομαι, see § 292, for ἀνέχομαι, § 301. 2. For the π in ἀμπίχω (ἀμφί, ἔχω), see § 62; and for the various forms of the augm. (Impf. ἡμπι-εσχόμεν, 2 A. ἡμπι-σχόμην, ἡμπι-σχόμην, &c.), § 192. 3.

### C. ANOMALOUS CHANGES.

§ 301. Forms are sometimes associated, which must be



referred to roots *originally distinct*, or *widely removed* from each other (§ 257. 2); as,

1. αἰρέω (r. αἶρε-), to take, F. αἰρήσω, Pf. ἤρηνκα, Pf. P. ἤρηνμαι, A. P. ἤρεθην (§ 219); 2 A. εἶλον (r. εἰλ-, § 189. 3), 2 A. M. εἰλόμην. Poet. 1 A. M. ἐξ-ηρήσατο Ar. Thesm. 761. Doubtful or late F. εἰλῶ, εἰλοῦμαι · Ion. Pf. ἀραι-ρηκα, Hdt. v. 102, ἀραιρηνμαι, iv. 66; Ep. 2 A. M. S. 3 γέντο for Fἔλτο (§§ 69. III., 185. δ) Θ. 43. In the sense to capture, the Pass. is commonly supplied by ἀλίσκομαι (r. ἀλ-, whence εἰλ- § 259, ἀλο-, ἀλισκ- § 280), Impf. ἡλίσκομην, F. ἀλώσομαι, 2 A. ἐάλων (§ 189. 2) and ἤλων, Subj. ἄλῶ, &c., Pf. ἐάλωκα and ἤλωκα.

2. ἀνέχομαι, to endure, a compound of ἔχω (§ 300), F. ἀνέξομαι and ἀνα-σχέσομαι, 2 A. ἠνεσχόμην (§ 192. 3); F. τλήσομαι (r. ταλα-, τλα- § 261), 2 A. ἔτλην (§ 227), Pf. τέτληκα (see § 238. α). Ep. 1 A. ἐτάλασσα, P. 166. Later Ep., ὀτλέω, Ap. Rh. 3. 769, ὀτλεύω, 2. 1008.

3. ἔρχομαι (r. ἐρχ-), to go, to come, Imp. ἤρχομην · F. ἐλεύσομαι (r. ἐλυθ-, ἐλυθ- § 270), 2 A. ἤλυθον, commonly ἤλθον (§ 261), 2 Pf. ἐλήλυθα (§ 191. 2). Ep. 2 Pf. ἤλυθα, Hes. Th. 660, ἐλήλουθα (§ 47. N.), Dor. 2 A. ἦλθον (§ 69. III.), Theoc. 1. 77, Lacon. ἤλσον (§ 70. 4), Ar. Lys. 105. The Pres. (except in the Ind.), the Impf., and the Fut. are commonly supplied in the Att. by the verb εἶμι (§ 231).

4. ὁράω (r. ὄρα-), to see, Impf. ὥρων (§ 189. 2), Pf. ὥρᾱκα (ὄρᾱκα Ar. Pl. 98), Pf. P. ὥρᾱμαι · F. ὄψομαι r. ὄπ-), Pf. P. ὤμμαι, A. P. ὤφθην (ὄρα-θῆναι Pl. Def. 411 a), 2 Pf. poet. and Ion. ὄπωπα Soph. Ant. 6, Hdt. iii. 63; 2 A. εἶδον (r. ἰδ-, the augm. uniting with the ι to form ει), Subj. ἴδω, &c., 2 A. M. εἰδόμην, Subj. ἰδωμαι, &c.; 2 Pf. οἶδα, (I have seen; I know (§ 233); Mid., poet., εἶδομαι (r. εἰδ- § 268), to seem, to resemble, Æsch. Cho. 178, 1 A. εἰδάμην, β. 791.

NOTE. In the preteritive οἶδα (§ 58, § 237), the root has four forms (1.) ἰδ-; ἴσμεν (Ion. ἴδμεν A. 124), ἴσσι, ἴστω (Bæot. ἴπτω Ar. Ach. 911), &c.; and Ep., Inf. ἴδμεν A. 719, ἴδμεναι N. 273, Pt. ἴδνῖα, A. 608, Plup. Pl. 3 (ἴδ-σαν) ἴσαν Σ. 405: (2.) εἰδ-; εἰδῖναι, εἰδῶς, ἥδιν, εἴσομαι · and the Ep. Subj. εἴδομεν, εἴδετε (§ 246. 3): (3.) οἰδ- (§ 236. 1); οἶδα, οἶσθα, &c.: (4.) εἶδε- (§ 288); (εἶδω) εἰδῶ, εἰδείην, εἰδήσω (rare, A. 546, Isoc. 5 b), εἶδησα (late). The Plup. is sometimes doubly augmented (§ 189); thus, Ep. ἠεῖδεις or ἠεῖδης X. 2. 0, ἠεῖδει or ἠεῖδῃ ι. 206, Ion. ἠεῖδε Hdt. i. 45 (for ἠεῖδεις, one ε dropped, cf. § 243. 2). In the Dor., we find the verb ἴσαμι, perhaps suggested by ἴσασι (§ 237, οἶδα), Pind. P. 4. 441, ἴσης Theoc. 13. 34, ἴσατι 15. 146, ἴσαμεν Pind. N. 7. 21, Pt. ἴσας, Pind. P. 3. 52. The deficiencies of οἶδα are supplied by γινώσκω (§ 285).

5. τρέχω (r. τρεχ-, τρεχ- § 263), to run, F. τρέξομαι, commonly δραμῶμαι (r. δραμ-), 1 A. ἐθρέξα, commonly 2 A. ἔδραμον, Pf. δεδράμηκα (§ 222), Pf. P. δεδράμημαι. Ep. 2 Pf. δέδρομα, ε. 412. Late and rare F. δραμῶ Ath. 416 f, δράμομαι (§ 200. b), Anth. Deriv., τροχάζω, vii. 3. 46, Ep. τροχάω, ε. 451, τροχάω, X. 163, δρομάω, Hes. Fr. 2. 2.

6. φέρω (r. φερ-), to bear, F. οἶσω (r. οἰ-), F. M. οἴσομαι, F. P. οἰσθήσομαι · 1 A. ἠνεγκα (r. ἐνεκ-, ἐνεγκ- § 277), 2 A. ἠνεγκον, A. M. ἠνεγκάμην, Pf. ἐνήνοχα (§ 191. 2, 236. α), Pf. P. ἐνήνεγμαι, A. P. ἠνέχθην, F. P. ἐνεχθήσομαι. Ion. (r. ἐνεκ- § 268; συν-ενεῖκεται Hes. Sc. 440) 1 A. ἠνεικα, E. 885 Hdt. iii. 30, 2 A. Opt. ἐνείκοι Σ. 147, Inf. ἐνεκίμεν T. 194, Pf. P. ἐνήνεγμα Hdt. ii. 12, A. P. ἠνείχθην, i. 66; 1 A. Inf. (ἀνα-οῖσαι) ἀνῆσαι Ib. 157 Late Pf. P. προ-οῖσται Luc. Paras. 2. For οἶσε, &c., see § 185. ε; for φέρτε

§ 246. β; for φέρεισι, § 251. 2. Deriv., φέρω, to carry, -ήσω, &c. (φέρῃνα § 251. 2), δια-, εἰσ-, ἐκ-φέρω (φέρω, Ar. Vesp. 125), to let pass, -φέρω, -έφερα, -εφέρεσθην. Lat. *fero*.—The Aorists ἤνεγκα and ἤνεγκον are both common in the 1st Pers. sing. of the *Ind.*, and in the *Opt.*; but in the 2d Pers. sing. of the *Imp.*, in the *Inf.*, and in the *Part.*, the forms of ἤνεγκον are preferred; and, elsewhere, those of ἤνεγκα.

7. φημί and φάσκω (§ 53, § 228; r. φα-, φασκ- § 279), to say, to affirm, F. ἐφῶ (r. ἐφ-, ῥε- § 262), Pf. εἶρηκα (§ 191. 1), Pf. P. εἶρημαι, F. Pf. εἰρήσομαι, Cyt. vii. 1. 9, A. P. ἐρρήην or ἐρρέην (Ion. εἰρήην or εἰρήην, Hdt. iv 77); 1 A. εἶπα (r. ἐπ-, εἰπ- § 268), 2 A. εἶπον. Non-Att., Pres. εἶρω β. 162, εἰρώ, Hes. Th. 38; Ion. 1 A. M. ἀπ-εἰπάμην, refused, Hdt. i. 205; Poet. 1 Aor. (ἔφειπα) εἶπα Pind. N. 9. 78, 2 A. εἶπον K. 445; Ep. 2 A. (r. ἐπ-, εἰσ- § 273, cf. ἐνέπω) ἔσπον, B. 484. Redupl. forms, πιφάσκω Æsch Eum. 620, πιφάσκω, Hes. Th. 655.—The forms of φάσκω, with the F. φήσω, the A. ἔφρα, and the Mid. voice, have commonly the strengthened sense, to affirm. The 1st Aor. inf. εἶπαι and part. εἶπας are not used by the Attics.

8. ἀνέμαι (r. ἄνε-), to buy, Impf. ἠνούμην (§ 189. 2), F. ἀνήσομαι, Pf. ἰώνημαι, A. P. ἰωνήην. 2 A. M. ἐπριάμην (§ 49; r. πρια-). Ion. and late 1 A. M. ἰωνησάμην, Hipp.

## CHAPTER XI.

### FORMATION OF WORDS.

§ 302. The Greek, like all other original languages, is the development, according to certain natural laws, of a *small number of germs*, or *primary roots*. These primary roots (which may be termed *radicals*, to distinguish them from the mere roots of inflection) have a significance which is not arbitrary, but founded upon instinctive principles of the human constitution.

NOTE. The much agitated question, whether the radicals of language are *nouns* or *verbs*, has no propriety, inasmuch as the origin of these radicals was prior to grammatical distinctions, and the same radical was used as *noun*, *adjective*, *verb*, &c., as the case might require.

§ 303. Those words in which the radicals appear in their simplest forms are termed *primitive*; and all others are termed *derivative*; while, at the same time, a distinction must be made between simple derivatives, and those words which are formed by the union of other words, and which are termed *compound*.

NOTES. α. Of those words which are commonly distinguished as *primitive* and *derivative*, some are directly related to each other as parent and child, while others are merely formations from the same radical, which, however

commonly appears in a simpler form in the one than in the other. It is important to observe this distinction, though the same language is commonly for the sake of convenience, employed in both cases.

β. In tracing derivations, it is sometimes convenient to assume a theme, either as a primitive, or as a link of connection. We must, however, be cautious in pronouncing that to have been essential in the actual formation of the language, which we find convenient in explaining that formation.

## I. FORMATION OF SIMPLE WORDS.

§ 304. Simple Words are divided in respect to their formation into three classes.

(I.) Those which consist of the mere radical, without change, except for euphony or emphasis.

(II.) Those which have, in addition, merely the affixes of inflection.

(III.) Those which receive farther modifications.

The Rules and Remarks which follow have respect chiefly to the third class.

### A. NOUNS.

§ 305. I. FROM VERBS. Nouns formed from verbs (or from common radicals, § 303. α) denote,

1.) The ACTION of the verb. These are formed by adding to the root of the verb,

a. -σις (Gen. -σεως, fem.), or -σιᾶ (G. -σιᾶς, f.); as, μιμί-ομαι, to imitate, μίμη-σις, imitation; πράσσω (r. πράγ-), to act, (πράγ-σις) πράξις, action; θύω, to sacrifice, θυσία, sacrifice; δοκιμάζω, to try, δοκιμασία, trial.

b. -η, -α (G. -ης, -ᾶς, f.); as, φεύγω (r. φυγ-), to flee, φυγ-ή, flight, τρέφω, to nourish, τροφή, nourishment; χαίρω (r. χαρ-), to rejoice, χαρ-ᾶ, joy, φθείρω, to corrupt, φθορά, corruption. Some verbs in -έω have abstracts in -είᾶ (§ 92. β. α); as, παιδεύω, to instruct, παιδείᾶ, instruction.

c. -ος (G. -ου, m.); as, λέγω, to speak, λόγ-ος, speech; σπείρω, to sow, σπóρος, sowing.

d. -τος (G. -του, m.); as, κωκύω, to wail, κωκυ-τός, wailing.

e. -ος (G. -εος, n.); as, κηδ-ομαι, to care, κηδ-ος, care.

f. -μός (G. -μοῦ, m.), or -μη (G. -μης, f.); as, ὀδύρ-ομαι, to lament, ὀδυρ-μός, lamentation; μέμνη-μαι, to remember, μνήμη, remembrance.

REMARK. From the tendency of abstracts to pass into concretes, verbals of Class 1 often express not so much the action itself, as the effect or object of the action, and thus blend with Class 2; as, γραμμή, line.

§ 306. 2.) The EFFECT, or OBJECT of the action. These are formed by adding to the root of the verb,

-μα (G. -ματος, n.); as, ποιέ-ω, to make, compose, ποίη-μα, thing made,



poem; σπείρω, to sow, σπέρμα, thing sown, seed; γράφω, to write, (γράφ-μα) γράμμα, letter. See also § 305. R.

3.) The DOER. These are formed by adding to the root of the verb,

a. -της (G. -του, m.); as, θεά-ομαι, to behold, θεᾶ-τής, beholder; ποιέω, to compose, ποιητής, poet; κτίζω, to found, κτίστης, founder.

b. -της (G. -τηρος, m.), or -τωρ (G. -τορος, m.); as, δίδωμι (r. δο-), to give, δο-τής, giver; σώζω, to save, σωτήρ, saviour; r. ῥέ-, to speak, ῥή-τωρ, speaker orator.

NOTE. The feminines corresponding to the above (a. and b.) end in -τρια or -τριά (proparoxytone, G. -ᾱς), or in -τρεις or -τις (G. -ιδος); as, ποιήτρια, poetess, σώτριά, female deliverer; αὐλητής and -τήρ, flute-player, αὐλητρίς and -τρια, flute-girl; προφήτης, prophet, προφῆτις, prophetess.

c. -εύς (G. -έως, m.); as, γράφ-ω, to paint, γραφ-εύς, painter; φθείρω, to corrupt, φθορεύς, corrupter; κείρω, to shave, κουρεύς, barber.

d -ος (G. -ου, m. f.); τρέφ-ω, to nourish, τροφ-ός, nurse; αἰδω, to sing, αἰιδός, minstrel.

REMARK. Some verbals of Class 3 are applied to things; as, ραίω, to beat, ραιστήρ, beater, hammer, ζωστήρ, girdle, ἀήτης, wind (blower), ἑμβολεύς, stopper.

§ 307. 4.) The PLACE, INSTRUMENT, or other means of the action. These are formed by adding to the root of the verb,

a. -τήριον (G. -ου, n.), more frequently expressing place; as, ἀκροά-ομαι, to hear, ἀκροα-τήριον, place of hearing, auditory; δικαστήριον (δικάζω), court of justice; ποτήριον (πίνω), drinking-cup. Cf. §§ 314. b, 315. a.

b. -τρον (G. -ου, n.), or -τρά (G. -ᾱς, f.), more frequently expressing means; as, ξύω, to curry, ξύστρον and ξύστρα, currycomb, λύτρον (λύω), ransom (means of releasing), ὀρχήστρα (ὀρχέομαι), orchestra.

REMARK. Terminations of verbals are affixed, in general, with the same euphonic changes as the similar affixes of inflection; i. e. those beginning with σ follow the analogy of -σω of the Fut. or -σαι of the Perf. pass.; those beginning with μ and τ, of -μαι and -ται of the Perf. pass.; and those beginning with a vowel, of the 2d Perf. It is convenient to remember, that verbal nouns following the 1st Pers. of the Perf. pass. more frequently denote the thing done; the 2d, the doing; and the 3d, the doer. Thus,

πρ-ποιή-μαι,	πρ-ποιή-σαι,	πρ-ποιή-ται,
ποίη-μα, poem,	ποίη-σις, poesy,	ποιη-τής, poet.

§ 308. II. FROM ADJECTIVES. Nouns formed from adjectives (or from common radicals, § 303. α) usually express the ABSTRACT of the adjective, and are formed in,

a. -ιά (G. -ιάς, f.), or, if the root ends in ε or ο, -ιά forming, with the final vowel of the root, -ειᾶ or -οιᾶ; as, σοφ-ός, wise, σοφ-ιά, wisdom; εὐδαίμων, -ον-ος, happy, εὐδαιμων-ιά, happiness; ἀληθής, -έ-ος, true, ἀλήθειᾶ, truth; εὖνο-ος, contr. εὖνους, kind, εὖνοιᾶ, kindness. See §§ 92. β, γ, 315. a.

b. -της (G. -τητος, f.), from adjectives in -ος and -υς; as, ἴσος, *equal*, ἰσότης, *equality*; ταχύς, *swift*, ταχυτής, *swiftness*.

c. -σύνη (G. -ης, f.), from adjectives in -ος and -ων; as, δίκαιος, *just*, δικαιοσύνη, *justice*; σώφρων, *discreet*, σωφροσύνη, *discretion*.

d. -ος (G. -εος, n.), chiefly from adjectives in -υς; as, βαθύς, *deep*, βάθος, *depth*; εὐρύς, *broad*, εὐρος, *breadth*.

e. -άς (G. -άδος, f.), from numerals; as, δύο, *two*, δυάς, *duad*. See ¶ 25. III.

§ 309. III. FROM OTHER NOUNS. Nouns derived from other nouns are,

1.) PATRIALS (*patria, native land*), and similar words denoting *persons related to some object*. These end in,

a. -της (G. -του) masc., and -τις (¶ 134. α; G. -τιδος) fem. (with the preceding vowel long in patrials; thus, -ίτης, -ήτης, -ᾶτης, -ᾷτης, -ιώτης; and also in other nouns in -ιτης); as, Σύβαρις, *Sybaris*, Συβαρίτης, *a man of Sybaris, a Sybarite*, Συβαρίτις, *a woman of Sybaris*; Αἰγινήτης, Πισάτης, Σπαρτιάτης, Σικελιώτης, *a man of Ægina, &c.*; πόλις, *city*, πολίτης, *citizen*, πολίτις, *female citizen*; τόξον, *bow*, τοξότης, *archer*, τοξότης, *archeress*.

b. -εύς (G. -έως) masc., and -ις (G. -ιδος) fem. (¶ 118. 3); as, Μέγαρα, *Megara*, Μεγαρεύς, *Megarian man*, Μεγαρίς, *M. woman*; φάρμακον, *drug*, φαρμακεύς, *dealer in drugs, sorcerer*, φαρμακίς, *sorceress*; ἵππος, *horse*, ἵππεύς, *horseman, knight*.

§ 310. 2.) PATRONYMICS (so called from containing the father's or ancestor's name, πατὴρ ὄνομα). These end in,

a. -ίδης (G. -ου) masc. (uniting with ε or ο preceding), and -ίς (G. -ίδος) fem.; -ᾶδης (G. -ου) masc., and -ᾶς (G. -ᾶδος) fem., from names of Dec. I.; and -ιαδης (G. -ου) masc., and -ιάς (G. -ιάδος) fem., from names in -ιος, and (especially in hexameter verse for the sake of the measure) from many which have the last syllable of the root long; as, Πριάμος, *Priam*, Πριαμίδης, *son of P.*, Πριαμίς, *daughter of P.*; Κέκροψ, Κεκροπίδης, Κεκροπίς, Πηλεεύς, -έως, Πηλείδης, -έους, Ἡρακλῆς, Ἡρακλειδης, Δητώ, -όος, Λητοίδης, Βορέας, Βορεάδης, *son of B.*, Βορέας, -δος, *daughter of B.*; Θέστιος, Θεστιάδης, Θεστιάς, Φίξης, -ητος, Φερητιάδης, Πηλεύς, Ep. G. -ῆος, Ep. Πηληιάδης, A. I.

b. -ίων (G. -ίωνος, rarely -ιονος) masc., and -ιώνη or -ίνη (G. -ης) fem., only poetic; as, Κρόνος, *Saturn*, Κρονίων, Ἴωνος or ἴονος, *son of S.*, A. 397; Πηλεύς, Πηλείων, A. 188; Ἀκρίσιος, Ἀκρισιώνη, *daughter of A.*, Ξ. 319; Ἀδρηστος, Ἀδρηστίνη E. 412.

REMARK. Patronymics appear to have been, in their origin, *diminutives* thus, Πριαμίδης, *little Priam*. See ¶ 312. Akin to the above are a few words in -ιδεος, contr. -ιδούς, — *son*, -ιδέα, contr. -ιδῆ, — *daughter*; as, θυγατριδούς, -ιδῆ, *daughter's son*, — *daughter*, ἀδελφιδούς, -ιδῆ, *nephew, niece*.

§ 311. 3.) FEMALE APPELLATIVES. These end in,

a. -ις (G. -ιδος), chiefly from masculines of Dec. I., and from those in -εύς as, δεσπότης, *master* δεσπότης, *mistress* (also δέσποινα, cf. b). See ¶ 134. α.

b. -αινᾶ (G. -ης'), chiefly from masculines in -ων; as, λέων, -ον'ος, lion, λείαινα, lioness; τέκτων, -ονος, artisan, τέκταινα · Λάκων, -ωνος, Spartan, Λάκαινα. Also from some in -ος; as, θεός, god, θείαινα, goddess (§ 74. ε), λύκος, wolf, λύκαινα.

c. -ειᾶ (G. -είας), from βασιλεύς, king, and ἱερεύς, priest; thus, βασίλεια, queen, ἱερεία, priestess.

d. -σσι (G. -ης), from several endings of Dec. III.; as, Κίλιξ, -ικος, Cilician, Κίλισσα (cf. § 273), ἄναξ, -κτος, sovereign, ἄνασσα, θής, τός, hireling, Θῆσσα, Λίβυς, -υος, Lybian, Λίβυσσα.

NOTE. See, also, §§ 306. N., 309, 310.

§ 312. 4.) DIMINUTIVES (sometimes expressing affection often contempt). These end in,

a. -ιον (G. -ιου, n.), with a syllable often prefixed (-ίδιον, -άριον, -ύλλιον, -ύδριον, -ύφιον, &c.). — b. -ίσκος (G. -ου, m.), -ίση (G. -ης, f.). Thus, παῖς, child, Diminutives, παιδίον, little child, παιδίσκος, young boy, παιδίσκη, young girl, παιδάριον, παιδαρίδιον, παιδαρύλλιον, παιδαρίσκος, παιδισκάριον · μεῖραξ, youth, μειράκιον, μειρακίδιον, μειρακύλλιον, μειρακυλλίδιον, μειρακίσκος, μειρακίσκη · κόρη, girl, κόριον, κορίσκη, κορίσκιον, κορίδιον, κοράσιον (for -άριον, on account of the preceding ρ), κορασίδιον · νῆτος, island, νησύδριον · ζῶον, animal, (ζωίδιον) ζώδιον, ζωδάριον, ζωῦφιον. ὦ Σώκρατες, ὦ Σωκρατίδιον, O Socrates! dear Socky! Ar. Nub. 222.

c. -ίς (G. -ίδος and -ῖδος, f.); as, κρήνη, fountain, κρηνίς, -ῖδος · πίναξ, table, πινακίς, -ίδος, tablet.

d. -ιδεύς (G. -έως, m., only of the young of animals); as, αἰτός, eagle, αἰτιδεύς, eaglet; λαγώς, hare, λαγυδεύς.

e. -ίχνη, -άκνη, -υλλίς, -ύλος (Dor.), &c.; as, πόλις, city, πολίχνη · πίθος, wine-jar, πιθάκνη · ἀκανθίς, finch, ἀκανθυλλίς · ἔρως, -ωτος, love, ἐρατύλος, darling, Theoc. 3. 7.

NOTE. Some diminutives (especially in -ιον) have lost their peculiar force thus, θῆρ, commonly in prose θηρίον, wild beast. Some proper names have diminutive forms, sometimes made by abbreviation; as, Μέγιστος (μειγας great), Ἀμαρυλλίς (ἀμάρα, channel), Διονῦς, Μηνᾶς (§ 126. 2).

§ 313. 5.) AUGMENTATIVES, words implying increase either of number, size, or degree. They end in,

a. -ων (G. -ωνος, m.). This ending may express either a place, an animal, or a person, in which any thing exists in numbers, or in large size or degree; as, ἀμπελος, vine, ἀμπελόν, vineyard, ἵππων (ἵππος), horse-stable, ἀνδρών, γυναικῶν (ἀνὴρ, γυνή), apartments for men, women, οἰνών (οἶνος), wine-cellar; χεῖλος, lip, χειλῶν, a fish with a long snout; γνάθος, jaw, γνάθων, glutton; πλάτος, breadth, Πλάτων. As a designation of place, -ωνία is also used; as, ῥοδωνία (ῥόδον), rose-bed.

b. -αξ (G. -ακος, m.), applied, like the preceding, to persons and animals, but harsher in its expression; as, πλοῦτος, wealth, πλούταξ, a rich churl. So λάερος, greedy, λάεραξ, sea-wolf.

REMARK. Many derivative nouns are properly adjectives used substantively.



## B. ADJECTIVES.

## § 314. I. FROM VERBS. 'These end in,

a. -ικός, -ή, -όν, *active*; as, *ἄρχω*, to rule, *ἀρχικός*, able to rule; *γράφω*, to describe, *γραφικός*, descriptive, graphic. This ending is more frequently preceded by *τ* (cf. § 306. a, b); as, *ποιητικός* (*ποιέω*), poetic. But see § 315. b.

b. -τήριος, -ᾶ, -ον, *active*; as, *σώζω*, to save, *σωτήριος*, saving (cf. § 306. b).

c. -ιμος, -ον (and -ος, -η, -ον), implying *fitness*, both *active* and *passive*, and annexed after the analogy of different verbal nouns; as, *τρέφω*, *τροφή* (§ 305. b), *τρόφιμος*, fitted to impart or to receive nourishment, nutritious, vigorous, *χρήσιμος* (*χρᾶσμαι*, *χρῆσις*), fit for use.

d. -μων, -μον (G. -μινος), *active*; as, *ἐλεέω*, to pity, *ἐλεήμων*, compassionate, *μνήμων* (*μέμνημαι*), mindful.

e. -τός, -ή, -όν, *passive*, signifying *that which is done*, either as a matter of fact (like the Lat. Part. pass. in -tus), or more commonly as a matter of habit or possibility; thus, *ὁράω*, to see, *ὁρατός*, seen, visible.

f. -τέος, -ᾶ, -ον, *passive*, expressing *necessity* or *obligation* (like the Lat. Part. in -ndus); as, *ποιέω*, to make, *ποιητέος*, that which is to be made.

NOTE. Verbals in -τός and -τέος commonly follow, in respect to the form of the root, the analogy of the 1 Aor. pass.; as, *αἰρέω*, to take, Pf. P. *ἤρημαι*, A. P. *ἤρεθην*, *αἰρετός*, *αἰρετέος* · *παύω*, to stop, Pf. P. *πέπαυμαι*, A. P. *ἐπαύσθην*, *παυστός*, *παυστέος*.

g. -νός, -ή, -όν, *passive* (compare the Part. in -μινος); as, *σέβω*, to revere, (*σεβ-νός*) *σεμνός*, revered, *ποθινός* (*ποθέω*), longed for.

h. -ᾶρός (-ᾶ, -όν), -ᾶς (G. -ᾶδος), &c.; as, *χαλάω*, to slacken, *χαλᾶρός*, slack; *φέρω*, to bear, *φοράς*, fruitful; *λέγω*, to choose, *λογάς*, chosen; *λοιπῶς* (*λείπω*), remaining.

## § 315. II. FROM NOUNS. These have the following endings, with, in general, the significations that are annexed:

a. -ιος, *belonging to*; if a vowel precedes, commonly uniting with it in a diphthong (-αιος, -ειος, -οιος, -φος, -υιος), and often, without respect to this, assuming the form -ειος (Ion. -ήιος, § 46. B.), especially from names of persons and animals. Many *patrials* (properly adjectives, but often used substantively) belong to this class. Thus, *οὐρανός*, heaven, *οὐράνιος*, belonging to heaven, heavenly, *φόνιος* (*φόνος*), of murder, murderous; *ἀγοραίος* (*ἀγορά*), pertaining to the forum, *Ἀθηναῖος* (*Ἀθῆναι*), Athenian, *θεῖος* (*θεός*), divine, *Ἀργεῖος* (*Ἀργος*, -ε-ος), Argive, *ἑῷος* (*ἑως*), Ion. *ἡῷος* (*ἡώς*, -ό-ος), of the morning, *πῆχυιος* (*πῆχυς*), of a cubit's length; *ἀνθρώπειος* (*ἄνθρωπος*), human, *Ὀμήρειος* (*Ὀμηρος*), Homeric, *θήρειος* (*θήρ*), of wild beasts.

NOTES. α. From the neuter of these adjectives has come a class of substantives denoting an appropriated building or other place, instrument, &c.; as, *Ἀθήναιον* (*Ἀθῆνᾶ*), *Θησεῖον*, *Μουσεῖον*, temple of Minerva, of Theseus, of the Muses, *κουρεῖον* (*κουρεύς*), barber's shop, *γραμματεῖον* (*γραμματεὺς*), writing-tablet, cf. § 307.

β. Before -ιος and -ια (§ 308. a), *τ* often passes into *σ*; as, *ἐνιαυτός*, year, *ἐνιαυσίος*, of a year, *Μιλήσιος* (*Μίλητος*), Milesian, *ἀθανασία* (*ἀθάνατος*), immortality.

b. -ῥός, -ή, -όν (if *υ* precede, -ρός : if simple *ι* or *ει*, -ῥός ; while -αίος commonly makes -αῖός), relating to. These adjectives in *ρός* are often formed from words that are themselves derivative. They apply to *things* rather than to *persons*. When used of the latter, they commonly signify *related to in quality*, or *fit for*, and are mostly derived from personal appellations. Thus, τέχνη, art, τεχνικός, relating to art, artistic ; δούλος, slave, δουλικός, servile ; Λίβυς, Libyan, Λιβυκός, pertaining to the Libyans or Libya ; Κορινθίος, Corinthian, Κορινθιακός · σπονδειός, spondee, σπονδειακός, spondaic ; Ἀχαιός, Achæan, Ἀχαιικός, and less Att. Ἀχαιϊκός · ποιητής, poet, ποιητικός, poetic, ῥητορικός, (ῥήτωρ), rhetorical, στρατηγικός (στρατηγός), fit for a general. See 314 a.

c. -εος, -ᾶ, -ον, and -ῖνος, -η, -ον (proparoxytone), denoting *material*, -en, as, χρυσός, gold, χρύσεος (§ 18), golden, ξύλινος (ξύλον), wooden.

d. -ῖνός, seldom -ινός, expressing *time* or *prevalence* ; as, ἡμερινός (ἡμέρα), by day, πεδινός (πίδον), level, ὄρεινός (ὄρος, -ε-ος), mountainous.

e. -ῖνος, -νός, -ᾶνός, *patrials*, from names of cities and countries out of Greece ; as, Ταραντῖνος (Τάρας, -αντος), Tarentine, Κυζικηνός (Κύζικος), Cyzicene, Σαρδιανός (Σάρδεϊς), Sardinian.

f. -ρός, -ερός, -ηρός, -αλέος, -ηλός, -ωλός, -εις (-εσσᾶ, -εν, G. -εντος), -ώδης (-εις, G. -εος ; contr. from -ο-ειδής, from εἶδος, form), expressing *fulness* or *quality* ; as, αἰσχρός (αἶσχος), shameful, φοβερός (φόβος), fearful, πονηρός πίνος), painful, θαρσαλέος (θάρσος), courageous, ἀπατηλός (ἀπάτη), deceitful, φειδωλός (φειδώ), parsimonious, ὕλης (ὕλη), woody, πυρρός (πῦρ, -υρός), fiery, χαρῖεις (χάρις), graceful, σφηκώδης (σφήξ), wasp-like, ψαμμώδης (ψάμμος), sandy.

§ 316. III. FROM ADJECTIVES AND ADVERBS 1. From some adjectives and adverbs, derivatives are formed in the same manner as from nouns ; thus, καθάρός, clean, καθάριος, cleanly, ἐλευθέριος (ἐλεύθερος), liberal, θηλυκός (θήλυς), feminine, χθесινός (χθής), of yesterday.

2. The adjective has in Greek, as in other languages, two strengthened forms, of which the one may be termed *dual*, denoting choice between *two* objects, and the other *plural*, denoting choice among a *number* of objects.

The most obvious examples of these strengthened forms are the *comparative* and *superlative degrees*, commonly so called. Other examples of the *comparative* or *dual strengthened form* are, (a) the *correlatives* πότερος ; whether of the two ? ποτερός, ἕτερος (formed from the 3d Pers. pron. as the positive, § 18, § 141, or, as some think, from the numeral εἷς), one of the two, οὐδέτερος, ὁπότερος, ἐκάτερος, ἀμφοτέρους (see § 6), and compare the Lat. *uter, neuter, alter*, and the Eng. *whether, either, neither, other*) ; (b) the following implying a consideration of *two objects* or *properties* ; δεξιτερός (poet.), Lat. *dexter, right* (rather than left), ἀριστερός, sinister, left, δεύτερος, second, ἡμέτερος, noster, our (rather than yours, or any one's else), ὑμέτερος, vester, your, σφέτερος, their, &c. (§ 24). Other examples of the *superlative* or *plural strengthened form* are, (c) the *correlatives* πῶστος ; which in order ? or, one of how many ? ἰπῶστος, ἑκαστος (§ 63) ; (d) all *ordinals* except δεύτερος (see § 25).

### C. PRONOUNS.

§ 317. For the formation of the most common pronouns,

see §§ 141 – 154. The Greek abounds in correlative pronouns and adverbs (see ¶ 63), in respect to many of which it will be observed that, when they begin with π-, they are *indefinite*, or *interrogative* (with a change of accent); with τ-, *definite* or *demonstrative*; with the rough breathing, *relative definite*, and with ὁπ-, *relative indefinite*. Thus, πόσος; *how much?* ποσός, *of a certain quantity*, τόσος, τοσοῦτος and τοσόσδε (§ 150. α), *so much*, ὅσος, *as much*, ὅπόσος, *how much soever*; πότε; *when?* ποτε, *at some time*, τότε, *then*, ὅτε, *when*, ὅποτε, *whensoever*.

#### D. VERBS.

§ 318. I. FROM NOUNS AND ADJECTIVES. Of these the chief endings and the prevailing significations are as follows.

a. -έω, -εύω, and (mostly from nouns of Dec. I.) -άω, *to be or do that which is pointed out by the primitive*; as, φίλος, *friend*, φιλέω, *to be a friend, to love*, εὐδαιμονέω (εὐδαίμων, -ονος), *to be prosperous*, ἀτυχέω (ἀτυχής), *to be unfortunate*, πολεμέω (πόλεμος), *to wage war*; δουλεύω (δοῦλος), *to be a slave, to serve*, βασιλεύω (βασιλεύς), *to reign*, χορεύω (χορός), *to dance*; τολμάω (τόλμα), *to be bold, to dare*, τιμάω (τιμή), *to honor*.

b. -όω (mostly from words of Dec. II.), -αίνω and -ύνω (mostly from adjectives), *to make that which is pointed out by the primitive*; as, δήλος, *evident*, δηλόω, *to make evident*, δουλόω (δοῦλος), *to make one a slave, to enslave*, χρυσόω (χρυσός), *to make golden, to gild*, πτερόω (πτερόν), *to make winged, to furnish with wings*, στεφανόω (στέφανος), *to crown*; λευκαίνω (λευκός), *to whiten*, σημαίνω (σημα), *to signify*, ἡδύνω (ἡδύς), *to sweeten*.

c. -ίζω, and (chiefly when formed from words which have α or η in the last syllable, or when preceded by ι, cf. §§ 310. a, 315. b) -άζω; from names of persons or animals, *imitative* (denoting the adoption of the manners, language, opinions, party, &c.); from other words, used in various senses, but mostly active; as, Μηδίζω (Μῆδος), *to imitate or favor the Medes*, Ἑλληνίζω, *to speak Greek*, Δωριίζω and Δωριάζω, *to live, talk, sing, or dress like the Dorians*, Φιλιππίζω, *to be of Philip's party*, ἀλωπεκίζω (ἀλώπηξ), *to play the fox*; πλουτίζω (πλοῦτος), *to make rich*, εὐδαιμονίζω, *to esteem happy*, θερίζω (θέρος), *to harvest*, ἔριζω (ἔρις), *to contend*, ἐορτάζω (ἐορτή), *to make a feast*, δικάζω (δίκη), *to judge*, θαυμάζω (θαῦμα), *to wonder*.

d. -ω with simply a strengthening of the penult, more frequently active; as, καθάρω, *pure*, καθαίρω, *to purify*, ποικίλλω (ποικίλος), *to variegate*, μαλάσσω (μαλακός), *to soften*.

#### § 319. II. FROM OTHER VERBS. These are

1.) *Desideratives*, formed in -σείω, from the Fut.; as, γελάω, *to laugh*, γελασείω, *to wish to laugh*, Pl. Phædo, 64 b, πολεμησηέω (πολεμείω), *to wish for war*, Th. i. 33. Desideratives are also formed in -ιάω (rarely -άω), chiefly from verbal nouns; as, μανθάνω, *to learn*, μαθητής, *disciple*, μαθητιάω, *to wish to become a disciple*, Ar. Nub. 183, στρατηγιάω (στρατηγός), *to desire military command*, vii. 1. 33, θανατάω (θάνατος), *to desire death*, Pl. Phædo, 64 b.

2.) Various prolonged forms in -ζω, -σκω, &c. (see §§ 265 – 300), some-



times *frequentative* or *intensive*, as, *ρίπτω*, to throw, *ρίπτάζω*, to throw to and fro, *στένω*, to sigh, *στενάζω*, to sigh deeply; sometimes *inceptive*, as, *ἠέδω*, to be at the age of puberty, *ἠέδασκω*, to come to the age of puberty; sometimes *causative*, as, *μεθύω*, to be intoxicated, *μεθύσκω*, to intoxicate; sometimes *diminutive*, as, *ἔαπατάω*, to cheat, *ἔαπατούλλω* (cf. § 312), to cheat a little, to humbug, *Ar. Eq. 1144*; but often scarce differing in force from the primitive form (§§ 254–258, 265).

## E. ADVERBS.

§ 320. Most adverbs belong to the following classes.

I. OBLIQUE CASES OF NOUNS AND ADJECTIVES, employed as circumstantial adjuncts (see Syntax). With an adjective thus employed, a noun is strictly to be supplied. Many of these *oblique cases* have antique forms, and many belong to themes that are not in use. Examples,

1. GENITIVES, (a) in *-θεν*, denoting the *place whence* (§ 91): (b) in *-ου* denoting the *place where*; as, *οὐ* [sc. *τόπου* or *χωρίου*], in which place, where, *αὐτοῦ*, there, *ἐμοῦ*, in the same place, *οὐδαμοῦ*, nowhere: (c) in *-ης*; as, *αἴφνης*, of a sudden, *ἑξῆς*, in order: (d) *προίός* (*προίξ*), of a gift, gratis, &c.

2. DATIVES, a) in *-οι*, *-οις* of Dec. II. sing., and in *-ησι(ν)*, *-ασι(ν)* of Dec. I. pl., denoting the *place where* (in adverbs in *-οι* derived from pronouns, this commonly passes into the idea of *whither*, see ¶ 63, and compare the familiar use of *where*, *there*, &c., in English); as, *Ἀθήνησι*, at Athens; see §§ 90, 96. 5: (b) in *-ῃ* (*-ῃ*), *-α* (*-α*), *-αι* of Dec. I., and in *-ι* of Dec. III., denoting *way*, *place where*, or *time when*; as, *ταύτῃ*, [sc. *ὁδῷ*] in this way, thus, [sc. *χωρᾷ*] in this place, here, *πανταχῇ*, every way, everywhere, *πεζῇ*, on foot, *ἰδίᾳ*, privately, *χαμαί*, on the ground, *πάλαι*, in olden time, *ἐκκῆτι*, by the will of, *ἔφρ* (§ 89. β. d), *ἄγχι*, near, *ἤρῃ*, early, I. 360.

NOTE. Adverbial Datives of Dec. I. are written by most editors with an *s* subsc., except when they have no Nom. in use, and by some even then. See § 25. β.

3. ACCUSATIVES; as, *ἀκμήν*, at the moment, *χάριν*, on account of, *δίκεν*, like and the Neut. sing. and pl. of adjectives.

§ 321. II. DERIVATIVES SIGNIFYING, (1.) MANNER, in,

a. *-ως*, from adjectives. The adverb may be formed by changing *ν* of the Gen. pl. into *s*; as, *σοφός*, G. pl. *σοφῶν*, wise, *σοφῶς*, wisely, *ταχύς*, *ταχείων*, swift, *ταχέως*, swiftly, *σαφῶς* (*σαφής*, *-έων*, *-ῶν*), Ion. *σαφείως*, evidently.

b. *-ῶν* or *-δων* (perhaps kindred with *ἰδῶς*, form), chiefly from nouns; *-δην* or *-άδην*, chiefly from verbs (those in *-άδην* commonly conforming to other verbals); and *-δα*; as, *πλινθῶν* (*πλίνθος*), in the form of bricks, *Hdt. ii. 96*, *βοτρυδῶν* (*βότρυς*), in clusters, *B. 49*, *ἀναφανδῶν*, or *-δά* (*ἀναφαίνω*), openly, *κρύδην*, or *-δα* (*κρύπτω*), secretly, *σκορᾶδην* (*σπείρω*, *σκορᾶς*), scatteringly. These appear to be Acc. forms (cf. § 320. 3); thus, Sing. fem. *-δην*, neut *-δων*, Pl. neut. *-δα*.

c. *-ί* or *-εί*, especially from imitative verbs (§ 318. c, *-ίζω* becoming *-ιστί*), and in compounds of *ἀ-* privative, *αὐτός*, and *πᾶς*. as, *Μηδιστί*, like the Medes, *Ἑλληνιστί*, in the Greek language, *ἀμισθί* (*μισθός*), without pay, *ἀμαχεί* and

ἀμαχητεί, or -ί, without battle, αὐτοχειρί (χείρ), with one's own hand, πανδημί (δῆμος), with the whole people. These appear to be Dat. forms (cf. § 320. 2.)

d. -ς added to a palatal; as, ἀνα-μίγνυμι (r. μιγ-, § 294), to mix up, ἀναμίξ, confusedly, pell mell, παρ-αλλάξ (παρ-αλλάσσω, § 274. γ), alternately.

(2.) TIME WHEN, in -τε (Dor. -κι), or, for more specific expression, in -ικᾶ; as, ἄλλοτε (ἄλλος), at another time, αὐτίκα (αὐτός), at the very moment. See ¶ 63.

(3.) PLACE WHITHER, in -σε (which appears to be a softened form of -δε, § 322 III., or at least kindred with it); as, οὐρανόσε, to heaven, ἐκῆσε, thither, ἐτέρωσε, to the other side. See ¶ 63.

(4.) NUMBER, in -άκις. See ¶ 25. II.

§ 322. III. PREPOSITIONS WITH THEIR CASES; as, (πρὸ ἔργου) προῦργου, before the work, to the purpose, παραχρῆμα, upon the affair, immediately, (δι' ὃ) διό, on account of which, wherefore, (ἐν ποδῶν ὁδῶ) ἐμποδῶν, in the way of the feet, Ἀθήναζε (from Ἀθήνας, and -δε, an inseparable preposition denoting direction towards, §§ 51. N., 150. 4), to Athens.

IV. DERIVATIVES FROM PREPOSITIONS, or PREPOSITIONS USED WITHOUT CASES; as, ἔξω (ἐξ), without, εἴσω (εἰς), within, πρὸς, besides.

## II. FORMATION OF COMPOUND WORDS.

§ 323. In composition, the word which modifies or limits the other, usually precedes; as, νομο-θέτης (νόμος, τίθημι) law-maker.

The exceptions consist mainly of a verb or preposition followed by a noun, and are for the most part poetic. Among the verbs which are most frequently so placed in prose are φιλέω, to love, and μισέω, to hate; thus, φιλ-άνθρωπος, man-loving, μισο-πέσης, Persian-hater.

§ 324. A. The FIRST WORD has commonly its radical form with simply euphonic changes. These changes, besides those which the general rules of orthoëpy require, consist chiefly,

1.) In the insertion of a union-vowel, which, after a substantive or adjective, is commonly -ο-, but sometimes -η-, -α-, or -ι-; and, after a verb, -ε-, -ι-, -ο-, -αι-, or -αι-; as, παιδ-ο-τρίβης (παις, -δός, τρίβω), instructor, δικ-ο-λόγος (δίκη, λέγω), advocate, δημιουργός (Ion. δημι-ο-εργός, from δήμιος and ἔργον), artisan, (γᾶ-ο-μετρία, from γᾶα, contr. γᾶ, and μετρέω, §§ 35, 98. α) γεωμετρία, geometry, (να-ο-κόρος · νᾱός, νεώς, and κορίω) νεωκόρος, keeper of a temple, θανατ-ο-φόρος and -η-φόρος (θανάτος, φέρω), death-bringing, Æsch. Ag. 1176, Cho. 369, ξιφ-η-φόρος and -ο-φόρος (ξίφος, -εος, φέρω), sword-bearing, ἀγορ-ᾶ-νόμος (ἀγορά, νέμω), clerk of the market, ποδ-ᾶ-νιπτήρ (πούς, νίζω), foot-bath, Hdt. ii. 172, πυρ-ι-γενής (πῦρ, γίγνομαι, fire-born, ὁδ-οι-πόρος (ὁδός, πόρος), way-farer, μισ-αι-πόλιος (μῆσος, πολίος), half-gray, N. 361; ἄρχ-έ-χορος (ἄρχω,

χορός), *chorus-leading*, τερπ-ι-κέραινος (τέρπω, κεραινός), *delighting in thunder*, Δ. 419, λιπ-ε-ταξία (λείπω, τάξις), *leaving one's post*.

2.) In the insertion of *σ*, commonly connected by a union-vowel either to the succeeding or preceding word, and sometimes even to both: as, (ρίπ-σ-ασπισ) ῥιψασπισ (ρίπτω, ἄσπης), *coward*, τελει-σ-φόρος (τέλος, -ε-ος, φέρω), *fulfilling*, κερσφόρος, *horned*, φωσφόρος, *light-bringing*; λῦ-σι-τελής (λύω, τέλος), *income-paying*, *profitable*, ναυ-σί-πορος (ναῦς, πόρος) *navigable*, μιγ-σο-εἶ, μιζο-εἰς, *mixed with barbarians*; θει-σ-εχθρία (θεός, ἐχθρός), *impiety*, φει-εἰς-εἰός (φείω, βίος), *life-giving*; ταμ-εἰς-χρῶς (τίμνω, χρῶς), *wounding*, Δ. 511. In some of these cases, the *σ* appears to have been borrowed from the theme or the Dat. pl. of nouns, and in others, perhaps, from the Aor. of verbs, or a verbal.

3.) In adopting a *shorter form* from the theme, or an early root: as, αἵμ-σ-εαφής (αἷμα, -ατος, βάπτω), *blood-bathed*, φιλ-έ-πονος (φιλέ-ω from φίλος, πόνος), *labor-loving*.

NOTES. α. The mode in which the constituent words are united often depends, especially in verse, upon the quantity of the syllables which compose them.

β. In some compounds, chiefly poetic, the first word has a form like that of the Dat. sing. or pl. without change: as, νυκτι-πόλος, *roaming by night*, Eur. Ion, 718, τειχισι-πλήτης, *wall-approacher*, E. 31.

§ 325. REMARKS. 1. If the first word is a *particle*, it is commonly unchanged except by the general laws of euphony. For elision in prepositions, see §§ 41, 42, 192. 1. Ἀμφί, like περί, often retains its vowel. In the other prepositions, the elision is rarely omitted, except in the Ion., particularly in the Ep. before some words which begin with the digamma. For elision before a consonant, see § 48. 2. Πρὸ sometimes unites with a vowel following by crasis; as, πρό-ιπτος προῦπτος, προ-έχω προύχω, κ. 90; see § 192. 1.

2. Some particles occur only in composition, and are hence called *inseparable*. Of these, the most important are,

a.) ἀ-, commonly denoting *privation* or *negation*, and then called *ἀ- privative*, as, ἄ-παις, *without children*, ἄ-σοφες, *unwise*; but sometimes denoting *union*, *collection*, or *intensity*, as, ἀ-δελφίς (δελφός), *brother*, ἀ-τεινής (τείνω), *strained*. 'A- privative commonly ἐν- before a vowel) is akin to ἀντι, *without*, to the Lat. *in-*, and to the Eng. and Germ. *un-*; ἀ- copulative appears to be akin to ἄμα, *together*. Akin to ἀ priv. is νη- (Lat. *ne*); thus, νηλεής (έλεος), *merciless*.

b. δυσ-, *ill*, *mis-*, *un-*; as, δός-φημος, *ill-omened*, δυσ-τυχία, *mis-fortune*, δυσ-δαίμων, *un-happy*.

c.) The *intensive* ἀρι- (kindred with ἄρης, § 161. R.), ἔρι-, ζα-, and δα-; as, ἀρι-δανκρῦς, *very tearful*, ζά-πλουτος, *very rich*.

§ 326. B. The form of the *LAST WORD* depends upon the part of speech to which the compound belongs.

1. If the compound is a *NOUN* or *ADJECTIVE*, it commonly takes the most obvious form which is appropriate to the class



of words to which it belongs. Often, the last word, if itself a *noun* or *adjective*, undergoes no change; as, ὁμό-δουλος, *fel-low-slave*, ἄ-παις, *childless*. If the last element is a *verb*, the compound adjective or masculine substantive ends commonly in,

a. -ος. This ending (which is far the most common) has both an *active* and a *passive* sense, distinguished, for the most part, by the accent, which, if the penult is short, the *active* compound commonly takes upon the *penult*, but the *passive* upon the *antepenult*; as, λιθο-βόλος (λίθος, βάλλω), *throwing stones*, λιθό-βόλος, *thrown at with stones*.

b. -ης (-εs, G. -εος); as, εὐ-πρεπής, *becoming*, αὐτάρκης, *self-sufficing*.

c. -ης or -ας (G. -ου), and -ηρ or -ωρ, denoting the *agent* (§ 306. a, b); as, νομο-θέτης, *legislator*, μυρο-πώλης (§ 92. 2), ὀρνιθο-θήρας, *bird-catcher*, μηλο-βότης, *shepherd*, Σ. 529, παιδο-κλῆτωρ, *child-murderer*.

REMARK. In compounds of this class, if the last word begins with *α*, *ε*, or *ο*, followed by a single consonant, this vowel is commonly lengthened to *η* or *ω*; as, στρατηγός (στράτος, ἄγω, *general*, δυσήλατος (δυσ-, ἐλαύνω), *hard to drive over*, ἀνώνυμος (ἄ-, ὄνομα, § 44. 5), *nameless*.

§ 327. 2. If the compound is a *VERB*, it is important to observe that verbs are compounded directly and without change with prepositions only; and that, in other cases, compound verbs are derivatives from compound nouns or adjectives existing or assumed.

Thus, λαμβάνω, *to take*, unites directly with the prep. ἀνά, *up*, to form ἀναλαμβάνω, *to take up*; but it cannot so unite with the noun ἔργον, *work*, and hence the idea *to take work, to contract*, is expressed by ἐργο-λαβέω, derived from the compound verbal ἐργο-λάβος, *contractor*. So the verb compounded of ἵππος, *horse*, and τρέφω, *to feed*, is ἵπποτροφέω from ἵπποτρόφος, *horse-keeper*. Sometimes the form of the verb happens not to be changed in passing through the compound verbal; thus, from σῖτος and ποιέω, is formed σιτο-ποιός, *bread-maker*, and from this again σιτο-ποιέω, *to make bread*.

REMARKS. 1. The union of the preposition with the verb, as not affecting the form of the verb, and admitting of separation by *tnesis* (§ 328. N.), is termed *loose* or *improper composition*, in distinction from that *close* or *proper composition* which forms one inseparable word.

§ 328. 2. In *PRONOUNS* and *PARTICLES* there is a still looser form of composition, consisting in the aggregation of words, sometimes really and sometimes only apparently combined in sense. In these aggregates, the orthography varies, the words being sometimes written together, chiefly when the last is an enclitic, and sometimes separately. Among the chief words that are thus affixed to others are,

a. The *INDEFINITE PRONOUN* τις • as, ὅστις, *whoever*, οὐτις, *no one*, εἴτις, *if any one*.

b. The *PARTICLES*,

ἄν (Ep. κί or κίν, Dor. κᾶ), *contingent* or *indefinite*; as, ὅς ἄν, *whoever*, ὅτ᾽ ἄν, *whenever*.

γί (Dor. γῶ), *at least*, emphatic as, ἔγωγε, *I at least*, σὺγε, *you surely*, τοῦτό γε, *this certainly*, ἐπεὶ γε, *since at least*.

δή, *now* (shorter form of ἥδη); as, ὅστις δή, *whoever now*, νῦν δή, *just now*.

δήποτε (δή ποτε), *ever now*; as, ὅστιςδήποτε, *whosoever now*, τί δήποτε; *what in the world?*

οὕν (contr. from ἰόν, *it being so*, ¶ 55), *then, therefore, yet*, often added to an indefinite pronoun or adverb to strengthen the expression of indefiniteness; as, ὅστισοῦν, *whoever then*, ὅπωςδὴποτοῦν, *howsoever now then*.

περ (shorter form of περί), *very, particularly, just*; as, ὅσπερ, *who in particular*, ὥσπερ, *just as*.

ποτεί, *at any time, ever*, often added to interrogatives to strengthen the expression; as, τί ποτεῖ ἐστι τοῦτο; [*what at any time is this?*] *what in the world is this?* or, *what can this be?*

τί, the simplest sign of connection, and hence often joined to other connective words, before their use was established, to mark them as such. In the Ep. and Ion. this is found to a great extent; but in the Att. scarce occurs, except in ἄτε, and ὥστε, as, οἷός τε, *able, possible*, and ἐφ' ᾧ τε, *on condition that*.

NOTE. In cases of loose composition, other words, especially particles, are sometimes interposed. When a preposition is thus separated from a verb, the figure is called *Tmesis* (τμήσις, *cutting*); as, ἐκ δὲ πηδήσας, *and leaping forth*, Eur. Hec. 1172.

# BOOK III.

## SYNTAX.

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Μύθους ὑφαίνειν.

Homer.

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§ 329. SYNTAX, as the DOCTRINE OF SENTENCES, treats either of the offices and relations of words as arranged in sentences, or of the offices and relations of these sentences themselves.

NOTE. For a general view of the OFFICES OF WORDS, as *subject*, *predicate*, *copula*, *attribute*, *compellative* (person addressed), *appositive* (substantive in apposition), *adjunct* (modifying or limiting substantive not in apposition), whether complement or circumstance (i. e. regarded as *completing* the idea of the modified word, especially as a direct or indirect object, or as denoting some *circumstance* respecting it, as time, place, means, &c.), whether exponential or nude (i. e. attached with or without a preposition), *exponent* (sign of office or relation, as preposition, conjunction, &c.), &c.: of their RELATIONS, as *agreement* or *concord*, *government* or *regimen*, &c.: of the DISTINCTIONS OF SENTENCES, as *simple* or *compound*, *distinct* (in which the predicate has a distinct form as a *finite verb*) or *incorporated* (in which the predicate is incorporated in another sentence as an *infinitive* or *participle*), *intellective* or *volitive* (expressing an act of the *understanding*, or of the *will*), *declarative* or *interrogative*, *actual* or *contingent* (having respect to *fact*, or founded upon *supposition*), *positive* or *negative*, *leading* or *dependent*, *substantive*, *adjective*, or *adverbial* (performing the office of a *substantive*, *adjective*, or *adverb* in another sentence), *protasis* (introduction, condition) or *apodosis* (conclusion), &c.: of their MODES OF CONNECTION, *incorporation*, *subordination*, *coördination*, and *simple succession*: of their EXPONENTS, as *connective* or *characteristic* (denoting the *connection* of sentences, or simply distinguishing their *character*); *conjunctions*, copulative, final (denoting purpose), conditional, complementary (introducing a sentence used *substantively*), &c.; *connective pronouns* and *adverbs*, whether relative or complementary (referring to an *antecedent*, or introducing a sentence used *substantively*); *characteristic particles*, *pronouns*, and *adverbs*; &c.: of the ARRANGEMENT OF WORDS AND SENTENCES, as *logical*, *rhetorical*, *rhythmical*, *periodic*, &c.: and of the FIGURES OF SYNTAX, as, *ELLIPSIS* (omission), *syllipsis* and *zeugma* (varieties of *compound construction*, according as the word referring to a compound subject has the form required by *all* the substantives in the subject taken *together*, or that which is required by *one* of them taken *singly*); *PLEONASM* (redundance), *periphrasis* or *circumlocution*; *ENALLAGE* (use of one word or form for another), *metaphor*, *metonymy*, *synecdoche*, *synesis* (when the construction follows the *sense*, in disregard of grammatical form), *attraction* (when a word is drawn from its appropriate form by the influence of another word), *anacoluthon* (a want of agreement between two parts of a sentence,



arising from a change of construction), *vision*, *change of number*; **HYPERBATON** (disregard of the common laws of arrangement), *anastrophe* (inversion) *parenthesis*, &c., see General Grammar.

§ 330. Among the especial causes of **VARIETY** in the syntax of the Greek are,

1.) Its freedom in the use of either *generic* or *specific* forms of expression. In the development of a language, new forms arise to express more specifically what has been generically expressed by some older form. This older form thus becomes narrowed in its appropriate sphere, and itself more specific in its expression. But habit, which is mighty everywhere, is peculiarly the arbiter of language; —

“Usus,

Quem penes arbitrium est et jus et norma loquendi”; —

and, wherever the new distinction is unimportant, there is a tendency to employ the old and familiar form in its original extent of meaning. The result is, that an idea may be often expressed by two or more forms, which differ from each other in being more or less specific; and the same form may have different uses, according as it is employed more generically, or more specifically. These remarks apply both to the words of a language, to the forms of those words, and to the methods of construction. They apply with peculiar force to the Greek, from the freedom and originality of its development, the copiousness of its vocabulary, the fulness of its forms, and the variety of its constructions.

2.) The prevalence of different *dialects* in states intimately connected with each other by commerce, by alliances, and by national festivals; and also in different departments of literature, without respect to local distinctions (§ 6). It cannot be thought strange, that forms of expression appropriate to the different dialects should have been sometimes interchanged or commingled; or that the laws of syntax should have acquired less rigidity in the Greek, than in languages which have but a single cultivated dialect.

3.) The *vividness of conception and emotion*, the *spirit of freedom*, the *versatility*, the *love of variety*, and the *passion for beauty*, which so preëminently characterized the Greek mind, and left their impress upon all its productions. The Greek language was the development in speech of these characteristics, the vivacious, free, versatile, varied, and beautiful expression of Greek genius and taste.

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## CHAPTER I.

### SYNTAX OF THE SUBSTANTIVE.

#### I. AGREEMENT OF THE SUBSTANTIVE.

§ 331. **RULE I.** An **APPOSITIVE** agrees in *case* with its *subject*; as,

Παρύσατις . . ἡ μήτηρ, *Parysatis, the mother*, i. 1. 4. Ὁ Μαίανδρο ποταμός, *the river Mæander*, i. 2. 7. Τὰ δὲ ἄθλα ἦσαν σπλεγγίδες Ib. 10. Ὁ ποταμός λέγεται Μαρσύας Ib. 8. Ὅνομα αὐτῶ ἐῖναι Ἀγάθωνα Pl. Prot. 315 e. Ἦς αὐτὸν σατράπην ἐποίησε i. 1. 2. Λαβὼν Τισσαφέρην ὡς φίλον Ib.

§ 332. REMARKS. 1. Appositives, more frequently, agree with their subjects in *gender* and *number*, as well as in *case*; as, Ἐπύαζα, ἡ Συεννέσιος γυνή, τοῦ Κιλικίων βασιλέως, *Epyaxa, the wife of Syennesis, the king of the Cilicians*, i. 2. 12. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιὸν, ξένους ὄντας καὶ τούτους i. 1. 11.

2. ELLIPSIS. The appositive or the subject may be omitted, when it can be supplied from the connection; as, Λύκιος ὁ Πολυστράτου [sc. υἱός], *Lycius, the son of Polystratus*, iii. 3. 10. Θεμιστοκλῆς ἦκω παρὰ σέ [sc. ἐγώ], *I, Themistocles, have come to thee*, Th. i. 137.

3. The sign of *special application* (ὡς, *as*) is often omitted; as, Διφθέρας, ὧς ἔχον σκεπάσματα, *the skins which they had as coverings*, i. 5. 10. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον i. 6. 5.

4. SYNESIS. An appositive sometimes agrees with a subject which is implied in another word; as, Ἀθηναῖος ὢν πόλειος τῆς μεγίστης, *being an Athenian, a city the greatest*, Pl. Apol. 29 d (here πόλειος agrees with Ἀθηναῖον, of Athens, implied in Ἀθηναῖος). Ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπέων ἀποίκους, οἰκοῦντας v. 5. 3 (here ἀποίκους refers to πολίτας, implied in πόλιν); cf. iv. 8. 22, v. 3. 2. Σὸν τοῦ πρέσβεως Ar. Ach. 93.

§ 333. 5. ATTRACTION. A substantive intimately related to another is sometimes put in apposition with it by attraction. In this construction, the appositive usually denotes a *part*, or a *circumstance*, and is often joined with a *participle*, taking the place of the *Genitive absolute*. Thus, Εὐφλεκτα δὲ τὰ πύρρῳρα αὐτῶν, φοῖνικος μὲν αἱ θύραι πεποιημέναι, *their portals are easily set on fire, the doors being made of the palm-tree*, Cyr. vii. 5. 22. Ἄλλο τρίτον ἄρμα ἐξήγετο, φοινικίσι καταπεπταμένοι οἱ ἵπποι Ib. viii. 3. 12.

6. Some relations may be expressed either by an *appositive* or an *adjunct*; and one of these constructions is sometimes used where the other would seem more appropriate. Thus, Τούτου τὸ εὖρος δύο πλέθρα, *of this the breadth is two plethra*, i. 2. 5: but, Τοῦ δὲ Μαρσύου τὸ εὖρος ἔστιν εἴκοσι καὶ πέντε ποδῶν, *and the breadth of the Marsyas is twenty-five feet*, Ib. 8. Ποταμός . . εὖρος δύο πλέθρων Ib. 23; but, Τάφρος . . , τὸ μὲν εὖρος ὀργυιαὶ πέντε i. 7. 14. Δέκα μναῖ εἰσφορά . . but, Δυοῖν μναῖν πρόσδοον, Vect. iii. 9, 10. Ἔστι δὲ ἡ χώρα . . ὡς εἴκοσι σταδίοις v. 3. 11. Πασῶν Ἀθῆναι τιμιωτάτη πόλις Soph. CEd. C. 108; but, Ἔστ' ἄρ' Ἀθηναίων ἔστ' ἀπόρρητος πόλις Æsch. Pers. 348.

7 ANACOLUTHON. An appositive sometimes differs in *case* from its subject, through a change of construction; as, Μητρί τ', Ἐρίβειαν λέγω, *and to my mother, Eribæa I mean* (for Μητρί τ' Ἐρίβειαν, *and to my mother Eribæa*), Soph. Aj. 569. See also § 344.

§ 334. 8. A word, in apposition with a sentence not used substantively, is commonly in the *Accusative*, as expressing the effect of the action; but is sometimes in the *Nominative*, as if an inscription marking the character of the sentence. Thus, Ἑλένην κτάνωμεν, Μενέλειω λύπην πικράν, *let us slay*

*Helen*, [which would be] a bitter grief to *Menelæus*, Eur. Or. 1105. Στίφη μαιίνεται πόλει τ' ὀνειδος καὶ θεῶν ἀτιμία, our garlands are profaned, a dishonor to the city, and an insult to the gods, Eur. Heracl. 72. Τὸ δὲ πάντων μίγιστον . . ., τὴν μὲν σὴν χώραν αὐξανομένην ὀρεῖς, but the greatest thing of all, you see your own territory increasing, Cyr. v. 5. 24. Τὸ λοίσθιον δὲ, θριγκὸς ἀθλίων κακῶν, δούλη γυνὴ γραῦς Ἑλλάδ' εἰσαφίζομαι Eur. Tro. 489. Ἡμῶν δὲ γεννωμένων, τὸ τοῦ κατωφδοποιοῦ, οὐδ' οἱ γείτονες σφόδρα τι αἰσθάνονται, 'as the comic poet says,' Pl. Alc. 121 d.

NOTE. This use of the Nom. and Acc. may be often explained by attraction (§ 333) to the subject or object of the verb.

9. The *whole* and its *parts*, or a *part*, are often found in the same case, either by regular apposition (as when the whole is simply *divided* into its parts, or the parts *united* to form the whole), or by attraction (§ 333), or from their sustaining similar relations to the same word. This construction has received the general name of σχῆμα καθ' ὅλον καὶ μέρος, construction by the whole and the part.

## II. USE OF THE NUMBERS.

§ 335. I. The SINGULAR is sometimes used for the Plural in the Greek, as in other languages, to give to the expression greater *individuality* or *unity*; as, Τὸν Ἕλληνα, the Greek (= the Greeks), Hdt. i. 69. Ἐρπει δάκρυον ὀμμάτων ἄπο, the tear trickles from my eyes, Soph. El. 1231. Πίμπλημ' εὐθὺς ὄμμα δακρύων Ib. 906.

REMARK. A *chorus*, from its strict unity, commonly speaks of itself as an *individual*, and is often so addressed or spoken of by others. Not unfrequently, the two numbers are mingled; as, XOP. Ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἅμα, καὶ τοῦμόν αὐτῆς, ἦλθον. εἰ δὲ μὴ καλῶς λέγω, σὺ νίκα. σοὶ γὰρ ἐψόμεσθ' ἅμα Soph. El. 251. ὦ ξεινοί, μὴ δῆτ' ἀδικηῶ σοὶ πιστεύσας; Id. CEd. C. 174. Ἡμῖν μὲν ἤδη πᾶν τετόξευται βέλος. μένω δὲ Æsch. Eum. 676. Ὅργας ξυνοίσω σοι . . . Ὑμεῖς δέ Ib. 848.

§ 336. II. The use of the PLURAL for the Singular is particularly frequent in Greek, especially in *abstract nouns*, in *adjectives used substantively*, in the names of *things composed of distinct parts*, and in *vague expressions for persons or things*; as,

Καὶ ψύχη καὶ θάλαπῃ καὶ πόνοις φέρειν, to endure both heat, and cold, and labor, iii. 1. 23. Τὰ δεξιὰ τοῦ κέρατος, the right of the wing, i. 8. 4. Πάτροκλος, ὃς σοι πατὴρ; ἦν τὰ φίλτατα, Patroclus, who was thy father's best-beloved, Soph. Ph. 434. Τὰ Συεννέσις βασιλεία, the palace of Syennesis, i. 2. 23; cf. iii. 4. 24, iv. 4. 2, 7. Ἐν τοῖσδε τόξοις, with this bow, Soph. Ph. 1335; cf. Τόξον τόδε 288. Τῶν Διός τ' ἐχθρῶν ὑπερστένεις, 'for the foes' (Prometheus), Æsch. Pr. 67. Χάλα τοκεῦσιν εἰκότως θυμουμένοις, 'parents' (a mother), Eur. Hec. 403.

REMARKS. α. An *individual* often speaks of himself in the *Plur.*, as if others were associated with him; and a *woman* so speaking of herself. uses the *masculine*, as the generic gender (§ 330. 1); thus, Αἰδούμεθα γὰρ τὰ λεγόμενα μοι, for I am ashamed of what I have said, Eur. Hipp. 244. Σοῦ



γὰρ φθιμένης οὐκέτ' ἂν εἴην· ἐν τοῖς δ' ἐσμὲν καὶ ζῆν καὶ μὴ Id. Alc. 277  
'ΑΔΚ. Ἀρκοῦμεν ἡμεῖς οἱ προβλήσκοντες σέθεν Ib. 383. ΜΗΔ. Ἡμεῖς κτενοῦ  
μεν, οἵπερ ἐξεφύσαμεν Id. Med. 1241. ἩΛ. Πεσοῦμεθ', εἰ χρεὴ, πατρὶ τιμω  
ρούμενοι Soph. El. 399. So a chorus of women (§ 335. R.) uses the masc.  
sing. (if the text is correct), Κεύθων λείπομαι, . . λεύσσω Eur. Hipp. 1105.

β. The *Plur.* may be used with a *singular compellative*, when the person ad-  
dressed is associated with others; as, Ἴτ', ἔφη, ὑμεῖς, ὦ Ἡριππίδα, καὶ διδάσκει-  
τε αὐτὸν βουλευθῆναι ἅπερ ἡμεῖς. Οἱ μὲν δὲ ἀναστάντες ἐδίδασκον H. Gr. iv. 1.  
11. ὦ τέκνον, ἥ πάρεστος; Soph. Œd. C. 1102. Προσέλθετ', ὦ παῖ, πατρὶ  
Ib. 1104.

§ 337. III. In speaking of *two*, both the *PLURAL* and the  
*DUAL* are used, the one as the *more generic*, and the other as  
the *more specific* form (§ 330. 1); thus, Παῖδες δύο, *two children*;  
but, Τὼ παῖδε, *the two children*, i. 1. 1. Compare Τῶν ἀνδρῶν  
vi. 6. 29, τῷ ἄνδρι 30, τοὺς ἄνδρας . . τούτων, . . τῷ ἄνδρι 31,  
τούτων 32, τῷ τε ἄνδρι 34.

Σφῶν δ' εὐδοίῃ Ζεὺς, τὰδ' εἰ τελεῖτέ μοι  
Θανόντ', ἐπεὶ οὐ μοι ζῶντί γ' αὖθις ἔξετον.  
Μέθεσθε δ' ἤδη, χαίρετόν τ'· οὐ γάρ μ' ἔτι  
Βλέποντ' ἐσόψεσθ' αὖθις. Soph. Œd. C. 1435.

REMARKS. α. Hence, the union of the *Plur.* and *Du.* is not regarded as a  
violation of the laws of agreement; e. g. Προσέτρεχον δύο νεανίσκω, *there ran  
up two young men*, iv. 3. 10. Δυνάμεις δὲ ἀμφοτέρω ἐστὼν, δόξα τε καὶ ἐπιστή-  
μη Pl. Rep. 478 b. Ἐγελασάτην οὖν ἄμφω βλέψαντες εἰς ἀλλήλω Pl. Euthyd.  
273 d.

β. In the old poetic language, a few examples occur in which the *Dual* is  
used of more than two (§§ 85, 172); as, Ξάνθε τε καὶ σύ, Πόδαργε, καὶ  
Αἴθων Λάμπει τε διῆ, νῦν μοι τὴν κομιδὴν ἀποτίνετον . . . ἀλλ' ἐφομαρτεῖ-  
τον καὶ σπεύδετον Θ. 185. Πείθεσθε . . . κάθετον, λύσαντε βοείας  
Hom. Ap. 486. Some think that the *Dual* is never thus used, except when  
*two pairs or sets* are spoken of.

### III. USE OF THE CASES.

§ 338. Cases serve to distinguish the relations  
of substantives. These relations are regarded, in  
Greek, I. as either *DIRECT* or *INDIRECT*, and, II. as  
either *subjective*, *objective*, or *residual*.

I. Of these distinctions, the first is chiefly founded upon the  
*directness* with which the substantive is related to the *verb* of  
the sentence. The principal *DIRECT RELATIONS* are those of  
the *subject* and *direct object* of the verb, and that of *direct ad-  
dress*. Other relations are, for the most part, regarded as  
*INDIRECT*.

II. The second distinction is founded upon the *kind* or *char-  
acter* of the relation. The relation is,

1. **SUBJECTIVE**, when the substantive denotes the **SOURCE**, or **SUBJECT**, of *motion*, *action*, or *influence*; or, in other words **THAT FROM WHICH ANY THING COMES**.

2. **OBJECTIVE**, when the substantive denotes the **END**, or **OBJECT**, of *motion*, *action*, or *influence*; or, in other words, **THAT TO WHICH ANY THING GOES**.

3. **RESIDUAL** (*residuus, remaining*), when it is not referred to either of the two preceding classes.

§ 339. The latter of the two distinctions appears to have had its origin in the *relations of place*, which relations are both the earliest understood, and, through life, the most familiar to the mind. These relations are of two kinds; those of **MOTION**, and those of **REST**. Motion may be considered with respect either to its **SOURCE** or its **END**; and both of these may be regarded either as *direct* or *indirect*. We may regard as the **DIRECT SOURCE** of motion, that which *produces* the motion, or, in other words, that which *moves*; as the **INDIRECT SOURCE**, that *from* which the motion *proceeds*; as the **DIRECT END**, that which *receives* the motion, or that *to* or *upon* which the motion *immediately goes*; and as the **INDIRECT END**, that *towards* which the motion *tends*. By a natural analogy, the relations of *action* and *influence in general*, whether subjective or objective, may be referred to the relations of motion; while the relations which remain without being thus referred may be classed together as *relations of rest*. These *residual* relations, or relations of rest, may likewise be divided, according to their office in the sentence (§ 338), into the *direct* and the *indirect*. We have, thus, six kinds of relation, which may be characterized in general as follows, and each of which, with a single exception, is represented in Greek by an appropriate case.

#### A. DIRECT RELATIONS.

1. Subjective.	<i>That which acts.</i>	THE NOMINATIVE
2. Objective.	<i>That which is acted upon.</i>	THE ACCUSATIVE.
3. Residual.	<i>That which is addressed.</i>	THE VOCATIVE.

#### B. INDIRECT RELATIONS.

1 Subjective.	<i>That from which any thing proceeds.</i>	THE GENITIVE.
2. Objective.	<i>That towards which any thing tends.</i>	THE DATIVE.
3. Residual.	<i>That with which any thing is associated.</i>	THE DATIVE.

§ 340. **REMARKS.** *α.* For the historical development of the Greek cases, see §§ 83 - 88. From the *primitive indirect case* (which remained as the *Dat.*), a special form was separated to express the *subjective* relations, but none to express the *objective*. The primitive form, therefore, continued to express the *objective* relations, as well as all those relations which, from any

cause, *were not referred* to either of these two classes : and hence the Dat. 1. both an *objective* and a *residual* case.

β. In the Latin case-system, which has a close correspondence with the Greek, there is a partial separation of the *indirect objective* and *residual*, or, as they are termed in Lat., DATIVE and ABLATIVE cases. This separation, however, does not appear at all in the Plural, or in Dec. II., and, wherever it occurs, may be explained by the mere precession or contraction of final vowels. A more important difference between the two languages appears in the extensive use of the Lat. ABLATIVE. The Romans were more controlled than the Greeks by the power of habit, while they were less observant of the minuter shades of thought, and niceties of relation. Hence, even after the full development of the Lat. case-system, the *primitive indirect case* continued to retain, as it were by the mere force of possession, many of the subjective relations. It is interesting to observe how the old Ablative, the once undisputed lord of the whole domain of indirect relations, appears to have contested every inch of ground with the new claimant that presented himself in the younger Genitive. But we must leave the particulars of the contest to the Latin grammarian, and content ourselves with merely referring to two or three familiar illustrations. Thus, in Lat., the Gen. (as well as the Dat.) was excluded from all *exponential adjuncts* (§ 329), because in these the relation was sufficiently defined by the preposition. The *Gen. of place* obtained admission into the Sing. of Dec. I. and II., but not into Dec. III. (the primitive declension, cf. § 86) or into the Plur. The *Gen. of price* secured four words (*tanti, quanti, pluris, and minoris*), but was obliged to leave all others to the Abl. After words of *plenty* and *want*, the use of the two cases was more nearly equal. In the construction of *one substantive as the complement of another*, the Gen. prevailed, yet even here the Abl. not unfrequently maintained its ground, if an adjective was joined with it as an ally. In some constructions, the use of the Gen. was only a poetic license, in imitation of the Greek.

γ. The NOMINATIVE, from its high office as denoting the subject of discourse, became the *leading case*, and was regarded as the representative of the word in all its forms (its *theme*). Hence it was employed when the word was spoken of *as a word*, or was used *without grammatical construction* (§ 343).

§ 341. There are no dividing lines either between DIRECT and INDIRECT, or between *subjective, objective, and residual* relations. Some relations seem to fall with equal propriety under two, or even three heads, according to the view which the mind takes of them. Hence the use of the cases not only varies in different languages, and in different dialects of the same language, but even in the same dialect, and in the compositions of the same author.

## A. THE NOMINATIVE.

§ 342. RULE II. The SUBJECT OF A FINITE VERB is put in the Nominative ; as,

Ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον, and *when now Darius was dead, and Artaxerxes was established in the royal authority, Tissaphernes accuses Cyrus*,  
i. 1. 3.

§ 343. RULE III. SUBSTANTIVES INDEPEND-



## ENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative.

NOTE. The Nominative thus employed is termed the *Nominative independent* or *absolute* (absolutus, released, free, sc. from grammatical fetters). See § 340. γ.

To this rule may be referred the use of the Nom.,

1.) In the *inscription of names, titles, and divisions*; as, Κύρου Ἀνάβασις, *The EXPEDITION of Cyrus*; Βιβλίον Πρώτον, *Book First*.

2.) In *exclamations*; as, ὦ δυστάλαιν' ἐγώ, *O wretched me!* Eur. Iph. A. 1315. Θάλαττα, Θάλαττα, *the Sea! the Sea!* iv. 7. 24.

3.) In *address*.

The appropriate case of address is the *Voc.* (§ 85). But there is often no distinct form for this case, and even when there is, the Nom. is sometimes employed in its stead (§ 81). (a) The Nom. is particularly used, when the address is *exclamatory* or *descriptive*, or when the *compellative* is the same with the *subject* of the sentence; as, ὦ φίλος, ὦ φίλος, *my beloved! my beloved!* Ar. Nub. 1167. Ἱππίας ὁ καλὸς τε καὶ σοφός, *O Hippias, the noble and the wise!* Pl. Hipp. Maj. 281 a. (b) To the head of *descriptive address* belong those *authoritative, contemptuous, and familiar* forms, in which the person who is addressed is described or designated as if he were a *third person*; as, Οἱ δὲ οἰκέται, . . ἐπίθεσθε, *but the servants, . . do you put*, Pl. Conv. 218 b. Ὁ Φαληρεὺς . . οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς; *The Phalerian there, Apollodorus, stop! wont you?* Ib. 172 a. (c) In forms of address which are both direct, and likewise *exclamatory* or *descriptive*, the *Voc.* and *Nom.* may be associated; as, ὦ φίλος ὦ φίλε Βάνχη Eur. Cycl. 73. ὦ οὗτος, Αἴαν Soph. Aj. 89. Οὗτος ὦ, ποῖ σὸν πόδ' αἶρεῖς, δέσποτα Eur. Hel. 1627. Ἀρῖαίε, καὶ οἱ ἄλλοι ii. 5. 39.

§ 344. ANACOLUTHON, &c. From the office of the Nom. in denoting the subject of discourse, and from its independent use, it is sometimes employed where the construction would demand a different case:—

1.) In the *introduction* of a sentence; as, Ὑμεῖς δὲ, . . νῦν δὴ καιρὸς ὑμῖν δοκεῖ εἶναι; *You then, . . does it now seem to you to be just the time?* vii. 6. 37. Εὐθεὺς μὲν ὁ Κῦρος . ., ἔδοξεν αὐτῷ, *Cyrus desiring . ., it seemed best to him*, Cyr. vii. 5. 37. Καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, καὶ αἱ ἀμφ' αὐτοὺς ὑπὲρ ἐκαστέρων, ὁπόσοι μὲν τῶν ἀμφὶ βασιλῆα ἀπέβησκον i. 8. 27. "Ὅπισθεν δὲ ἡ φάλαγξ ἐφεσπόμενη, . . οἱ προστυγχάνοντες τῶν ἀρχόντων ἐπεμέλοντο Cyr. vi. 3. 2.

2.) In *specification, description, or repetition*; as, Ἀλλους δ' ὁ μέγας Νεῖλος ἐπεμψεν. Σουσισκάνης, Πηγαστᾶγών, κ. τ. λ., *and others the vast Nile hath sent; Susiskānes, P., &c., Æsch. Pers. 33. Τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμείτο. Ἀθηναῖοι μὲν . . περιπλέοντες . ., Π. λοπονήσιοι δὲ . . στρατοπεδεύονται Th. iv. 23. Λόγοι δ' ἐν ἀλλήλοισι ἱρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα Soph. Ant. 259. Θυγάτηρ μεγάλη τορος Ἡετίωνος, Ἡετίων, ὃς ἔβαινε Z. 395.*

3.) In speaking of *names* or *words* as *such*; thus, Προσείληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης, *he has obtained the common appellation of the vile, SYCOPHANT, Æschin. 41. 15.* Παρεγγύα ὁ Κῦρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγεμών, *Cyrus gave out as the pass-word, JOVE OUR ALLY AND LEADER, Cyt. iii. 3. 58.*

## B. THE GENITIVE..

§ 345. THAT FROM WHICH ANY THING PROCEEDS (§ 339) may be resolved into, I. That from which any thing proceeds, as its POINT OF DEPARTURE; and, II. That from which any thing proceeds, as its CAUSE. Hence the Greek Genitive is either, (I.) the GENITIVE OF DEPARTURE, or, (II.) the GENITIVE OF CAUSE; and we have the following general rule for subjective adjuncts (§§ 329, 338): THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE.

NOTE. The *Gen. of departure* is commonly expressed in English by the preposition *from*, and the *Gen. of cause*, by the preposition *of*.

### (I.) GENITIVE OF DEPARTURE.

§ 346. Departure may be either in *place* or in *character*. Hence,

RULE IV. Words of SEPARATION and DISTINCTION govern the Genitive.

NOTE. There is no line of division between the two classes of words which are mentioned in this rule. Many words which are commonly used to denote distinction of character referred originally to separation of place (cf. § 339). And, on the other hand, words which usually denote separation of place, are often employed, by a metaphorical or transitive use, to express departure or difference in other respects.

#### 1. Genitive of Separation.

§ 347. Words of SEPARATION include those of *removal* and *distance*, of *exclusion* and *restraint*, of *cessation* and *failure*, of *abstinence* and *release*, of *deliverance* and *escape*, of *protection* and *freedom*, &c.; as,

Χωρίζεσθαι ἀλλήλων, *to be separated from each other, Pl. Conv. 192 c.* Χωρὶς τῶν ἄλλων, *apart from the rest, i. 4. 13.* Σώματος δίχα Cyt. viii. 7. 20. Ὑποχωρῆ τοῦ πεδίου Ib. ii. 4. 24. Δίεσχον ἀλλήλων, *were distant from each other, i. 10. 4.* Πόρρω . . αὐτοῦ, *far from him, i. 3. 12.* Κωλύσειε τοῦ καίειν, *he would prevent them from burning, i. 6. 2.* Εἰ θαλάττης ἐργαίντο H. Gr. vii. 1. 8. Τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, *to*

cease from the war against me, i. 6. 6. Τούτους . . οὐ παύσω τῆς ἀρχῆς Cyr. viii. 6. 3. Βίου τελευτήσω Ib. 7. 17. Οὗτος μὲν αὐτοῦ ἡμαρτεν, *this man missed him*, i. 5. 12. Ἐψεύσθη τῆς ἐλπίδος Il. Gr. vii. 5. 24. Γυναϊκὸς ἐσθλῆς ἡμπλακες Eur. Alc. 418. Ἐπέσχομεν τοῦ δακρύειν, *we refrained from weeping*, Pl. Phædo, 117 e. Κακῶν . . λυτήριον Soph. El. 1489. Σῶσαι κακοῦ Id. Ph. 919. Νόσου πεφευγέναι, Ib. 1044. Ἀλύξετον μόρου Id. Ant. 488. Δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι, *will keep two men from sinking*, iii. 5. 11. Ἐλεύθεροι πόνων, ἐλεύθεροι . . Εὐρυσθέως Eur. Heracl. 873. Ἄνευ αἰσχύνης καὶ βλάβης ii. 6. 6. Γάμων τε ἄγνοιὸ ζῶσιν Pl. Leg. 840 d. Καθαροὺς ἀδικίας, Pl. Rep. 496 d. Ἐως ἂν καθήρη σωφροσύνης Ib. 573 b. Νοσφεῖς με τοῦδε δευτέρου νεκροῦ; Eur. Alc. 43.

§ 348. REMARKS. α. Words of SPARING imply *refraining from*, and those of CONCEDED, RESIGNING, REMITTING, and SURRENDERING, imply *parting with*, or *retiring from*. Hence, τῶν μὲν ὑμετέρων ἡδύ μοι φεῖδεσθαι, *it is my pleasure to spare your property*, Cyr. iii. 2. 18. Κἀκεῖνος ὑπεχώρησεν αὐτῷ τοῦ θρόνου, *and he [Sophocles] conceded to him [Æschylus] the throne*, Ar. Ran. 790. Ἀλλὰ τῆς ὀργῆς ἀνέντεες, *but resigning your anger*, Ib. 700. Τῆς τῶν Ἑλλήνων ἐλευθερίας . . παραχωρήσαι Φιλίππῳ, *to surrender to Philip the freedom of the Greeks*, Dem. Cor. 247. 24. Τοῖς πρεσβυτέροις . . καὶ ὁδῶν καὶ θάκων καὶ λόγων ὑπέειπεν Cyr. viii. 7. 10.

β. The Gen. denoting *that from which motion proceeds* is, in prose, commonly joined to words *not in themselves expressing separation* by a preposition; but in poetry, often without a preposition (cf. § 429. α); as, Δόμων . . φέρουσιν, *bringing from the house*, Soph. El. 324. Τούσδε παῖδας γῆς ἐλᾶν, *to drive these children from the land*, Eur. Med. 70. Ἀνακουφίσαι κάρα βυθῶν Soph. Œd. T. 23. Ὑμεῖς μὲν βάθρων ἵστασθε Ib. 142. Τό τ' οὐρανοῦ πείσημα Eur. Iph. T. 1384. For adverbs in -θεν, properly genitives, see §§ 91, 320.

γ. In a few rare phrases, the Gen. denotes *the time from which*, without a preposition; as, Μετ' ὀλίγον δὲ τούτων, *and [after a little from these things] a little after these things*, H. Gr. i. 1. 2. Τρίτῳ . . ἔτι τούτων, *in the third year [from] before these things*, Hdt. vi. 40. Δευτερῷ δὲ ἔτι τούτων, *['from] after,'* Ib. 46.

## 2. Genitive of Distinction.

§ 349. Words of DISTINCTION include those of *difference* and *exception*, of *superiority* and *inferiority*, &c.; as,

Διόρισται τέχνης, *is distinct from the art*, Pl. Polit. 260 c. Ἡλέκτρι οὐδὲν διέφερον, *differed in nothing from amber*, ii. 3. 15. Πᾶσαι πλὴν Μιλήτου, *all except Milætus*, i. 1. 6. Διάφορον τῶν ἄλλων πόλεων, *superior to the other states*, Mem. iv. 4. 15. Πλήθει . . ἡμῶν λειφθέντες, *inferior to us in number*, vii. 7. 31. Τὰ δίκαια . . ἢ ἄλλα τῶν δικαίων; Mem. iv. 4. 25. Ἐπερὸν δὲ τὸ ἡδὺ τοῦ ἀγαθοῦ Pl. Gorg. 500 d. Πότερόν ἐστιν ἐπιστήμη ἢ ἀρετὴ, ἢ ἄλλοιόν ἐπιστήμης Pl. Meno, 87 c. Οὐδὲν ἄλλότριον ποιῶν οὔτε τῆς ἑαυτοῦ πατρὶδος οὔτε τοῦ τρόπου (cf. § 405) Dem. Cor. 289. 14. Οὕτω πλούτου ἀρετὴ διέστηκεν Pl. Rep. 550 e. Τῶν ἀρκούντων περιττά Cyr. viii. 2. 21.

REMARK. The verb *λείπεται* governs the Gen. in a variety of senses, which are naturally connected with each other, but which might be referred, in syntax, to different heads. Thus, Στρατὸν . . τὸν λελειμμένον δρορός, *'left*



from [or by] the spear,' i. e. 'the relics of war' (§§ 347, 381), Æsch. Ag 517. Κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι, 'not left far behind,' i. e. 'closely pursuing,' Id. Pr. 857. Γνώμη δ' ἀδελφοῦ Μελεάγρου λελειμμένος, 'left behind by,' i. e. 'inferior to,' Eur. Suppl. 904. Καὶ τίς βίος μοι σοῦ λελειμμένη φίλος; 'bereft of' (§ 357), Soph. Ant. 548. Γνώμας λειπομένη, *devoid of understanding*, Soph. El. 474. Λέλειμμαι τῶν ἐν Ἑλλήσιν νόμων, 'am ignorant of,' Eur. Hel. 1246.

§ 350. Words of SUPERIORITY include, —

α.) Words of *authority, power, precedence, and preëminence*  
Thus,

Τισσαφέρνην ἄρχειν αὐτῶν, *that Tissaphernes should govern them*, I. 1. 8. Ἐγκρατεῖς . . πάντων, *sovereign over all*, v. 4. 15. Ἡγεῖτο τοῦ στρατεύματος, *led the army*, iv. 1. 6. Πρεσβεύειν τῶν πολλῶν πόλεων, *to take rank of most cities*, Pl. Leg. 752 e. Ἐκράτησαν τῶν Ἑλλήνων iii. 4. 26. Ὁς κραίνει στρατοῦ Soph. Aj. 1050. Ὁς αἰσυνᾷ χθονός Eur. Med. 19. Βασιλεύων αὐτῶν v. 6. 37. Δεσπ' ἔειν δόμων Eur. Ion, 1036. See also § 389.

Οὐκ αὐτὸς ἐξέπλευσεν, ὡς αὐτοῦ κρατῶν;  
Ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν  
Ἐξέστ' ἀνάσσειν ὧν ὅδ' ἡγεῖτ' οἴκοθεν;  
Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν. Soph. Aj. 1095

REMARK. The primitive sense of the verb ἄρχω appears to have been *to take the lead*. But, in early warfare, the same individual led the march, ruled the host, and began the onset. Hence this verb came to signify *to rule*, and *to begin*; and, in both these senses, it retained the Gen. which belonged to it as a verb of *precedence*. Thus, Ἀνθρώπων ἄρχειν, *to rule men*, Cyr. i. 1. 3. Φυγῆς ἄρχειν, *to begin flight*, iii. 2. 17. Τοῦ λόγου δὲ ἤρχετο ὧδε iii. 2. 7. Καινοῦ λόγου κατήρχεν Symp. 8. 1.

§ 351. β.) *Adjectives and adverbs in the comparative degree, and words derived from them.*

All comparatives may be ranked with words of *superiority*, as denoting the possession of a property in a *higher degree*.

RULE V. The COMPARATIVE DEGREE governs the Genitive; as,

Κρείττονι ἑαυτοῦ, *more powerful than himself*, i. 2. 26. Τῶν ἵππων ἔτρεχον θᾶττον, *they ran faster than the horses*, i. 5. 2. Τούτου δεύτερον Pl. Leg 894 d. Ἀνωτέρω τῶν μασθῶν i. 4. 17. Ὑμᾶς οὐ πολὺ ἑμοῦ ὑστερον i. 5. 16. Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης, *but Abrocomas came after the battle*, i. 7. 12. Τῇ ὑστέραιά τῆς μάχης Pl. Menex. 240 c. Ἡττώμεθα αὐτοῦ Cyr. v. 3. 33. Τιμαῖς τούτων ἵπλων ἐκτεῖτε iii. 1. 37.

§ 352. γ.) *Multiple and proportional words* (§ 138)  
Thus,

Πολλαπλασίους ὑμῶν αὐτῶν, *many times your own number*, iii. 2. 14. Ἡρχετο δὲ διαιρεῖν ὧδε· μίαν ἀφείλε τοπρῶτον ἀπὸ παντὸς μοῖραν· μετὰ δὲ

ταύτην, ἀφ' ἧς διπλασίαν ταύτης· τὴν δ' αὖ τρίτην, ἡμιολίαν μὲν τῆς δευτέρας, τριπλασίαν δὲ τῆς πρώτης· τετάρτην δὲ, τῆς δευτέρας διπλῆν πέμπτην δὲ, τριπλῆν τῆς τρίτης· τὴν δ' ἕκτην, τῆς πρώτης ὀκταπλασίαν· ἑξῆς δὲ, ἑπτακαίικοσαπλασίαν τῆς πρώτης ( $a. b = 2 a. c = 1\frac{1}{2} b = 3 a. d = 2 b. e = 3 c. f = 8 a. g = 27 a$ ) Pl. Tim. 35, b, c. Δὲς τόσω ἰμὶ κτείνας ἀδελφῆς ζῶσαν Eur. El. 1092.

## (II.) GENITIVE OF CAUSE.

§ 353. To the head of CAUSE may be reterred, I. That from which any thing is DERIVED, FORMED, SUPPLIED, or TAKEN; II. That which exerts an influence, as an EXCITEMENT, OCCASION, or CONDITION; III. That which produces any thing, as its ACTIVE or EFFICIENT CAUSE; and IV. That which CONSTITUTES any thing WHAT IT IS.

In the first of these divisions, the prevailing idea is that of *source*; in the second, that of *influence*; in the third, that of *action*; and in the fourth, that of *property*. Or we may say, in general, that the first division presents the *material cause*; the second, the *motive cause*; the third, the *efficient cause*; and the fourth, the *constituent cause*. It scarcely needs to be remarked, that the four divisions are continually blending with each other in their branches and analogies.

§ 354. I. That from which any thing is DERIVED, FORMED, SUPPLIED, or TAKEN. To this division belong, 1. the *Genitive of Origin*, 2. the *Genitive of Material*, 3. the *Genitive of Supply*, and 4. the *Genitive of the Whole*, or the *Genitive Partitive*.

1 and 2. *Genitive of Origin and of Material*.

§ 355. RULE VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive; as,

Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, of Darius and Parysatis are born two children, i. 1. 1. Φοίνικος μὲν αἱ θύραι πεποιημέναι, the doors being made of the palm-tree, Cyr. vii. 5. 22. Μῆς μητρὸς . . φύντες Pl. Menex. 239 a. Ὡν δ' ἔβλασταν Soph. Tr. 401. Οὐτε τῆς νεοζύγου νόμφης τεκνώσει παῖδα Eur. Med. 804. Τί ἀπολαύσεις ἀν τῆς ἀρχῆς; What advantage should you derive from your authority? Cyr. vii. 5. 56. Διψήσας τῶν ἡδίστων ποτῶν ἀπολαύσεται Ib. 81. Χρημάτων ὀνήσομαι Eur. Hel. 935. Εὐωχοῦ τοῦ λόγου Pl. Rep. 352 b. Τῆς καφάλης ὄζω Ar.

Eccl. 524. Οἶνος φοινίκων πολὺς ii. 3. 14 (cf. Οἶνον τε κ. τ. λ. i. 5. 10) Περὶ στεφῆ . . ἀνθέων Soph. El. 895. Λίμνην . . ζέουσιν ὕδατος καὶ πηλοῦ, 'boiling with water,' Pl. Phædo, 113 a. Μεθυσθεὶς τοῦ νέκταρος Pl. Conv. 203 b. Τῶν λόγων ὑμᾶς Δυσίας εἰστία; Pl. Phædr. 227 b.

NOTE. The *Gen.* of source or material occurs, especially in the Epic poets, for other forms of construction, particularly the *instrumental Dat.*; as, Πρὸς πυρὸς θεῖοιο θύρετρα, and burn the gates with raging fire [from fire, as the source], B. 415. Πυρὸς μειλισσέμεν H. 410. Χεῖρας νιφάμενος πολλῆς ἁλός, having washed his hands [with water from] in the foaming sea, β. 261. Λεύεσθαι ἐϋρρεῖος ποταμοῖο Z. 508.

§ 356. That of which one discourses or thinks may be regarded as the *material* of his discourse or thoughts; thus we speak of the *matter of discourse*, a *matter of complaint*, the *subject-matter of a composition*, &c. Hence, not unfrequently both in immediate dependence upon another word, and even in the introduction of a sentence,

RULE VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. Thus,

Τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι, κ. τ. λ., it is not well to say of the bowman, that, &c., Pl. Rep. 439 b. Διαθεώμενος αὐτῶν, ὅσῃ μὲν χώραν καὶ οἶαν ἔχοιεν, observing in respect to them, how great and what a country they have, iii. 7. 19. Τῆς δὲ γυναικὸς, εἰ . . κακοποιεῖ, but in respect to the wife, if she manages ill, Eccl. 3. . . Τοῦ κασιγνήτου τί φῆς; Soph. El. 317. Κλύουσα παιδὸς, having heard respecting her son, Id. Ant. 1182. Μαντιῖα, . . ἃ τοῦδ' ἐχρήσθη σώματος Id. Cl. C. 354. Καταμαθεῖν δὲ τοῦ Κύρου δοκοῦμεν, ὡς . . ἐνόμιζε Cyr. viii. 1. 40. Τοῦ δὲ οἴκαδε πλοῦ μᾶλλον δισκώπου, ὅπῃ κομισθήσονται Th. i. 52. Οἶσθα γὰρ πού τῶν γενναίων κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος Pl. Rep. 375 e. Τὸ Μεγαρέων ψήφισμα καθαιρεῖν Id. i. 140 (cf. Τὸ περὶ Μεγαρέων ψήφισμα καθελούσι 139). Τί δὲ τῶν πολλῶν καλῶν, οἷον ἀνθρώπων, ἢ ἱππῶν, ἢ ἱματίων, . . ἄρα κατὰ τὰ αὐτὰ ἔχει; But what of, &c.? Pl. Phædo, 78 d. Τῆς δὲ σῆς φρενὸς, ἐν σου δέδοικα Eur Andr. 361. Cf. § 438. γ.

NOTE. For the *Gen.* of the theme may be often substituted another case, more frequently the *Nom.*, in the succeeding clause; thus, Εἰ δὲ ἡ γυνὴ κακοποιεῖ, but if the wife manages ill.

### 3. Genitive of Supply.

§ 357. Supply may be either *abundant* or *defective*. Hence,

RULE VIII. Words of PLENTY and WANT govern the Genitive; as,

α. OF PLENTY. Ἀγρίων θηρίων πλήρης, full of wild beasts, i. 2. 7. Διφθέρας . . ἐπίμπλασαν χρότου, they filled the skins with hay, i. 5. 10. Τούτων ἅλεις, enough of these things, v. 7, 12. Κώμας πολλῶν καὶ ἀγαθῶν γεμοούσας iv. 6, 27. Μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν ii. 5. 9. Τῶν δὲ ἱππίων ὁ λόφος ἐνεπλήσθη i. 10. 12. Παραδείσου . . δασέος παντοίων δέν-



δρων ii. 4. 14. Κορέσαι στόμα . . ἱμαῖς σαρκός Soph. Ph. 1156. Ὁ δαίμων δ' εἰς με πλούσιος κακῶν Eur. Or. 394. Πλουτεῖ . . φίλων vii. 7. 42. Τρίηρης . . σессαγμένη ἀνθρώπων Ec. 8. 8.

β. OF WANT. Τῶν ἐπιτηδίων σπανιεῖ, *he will want provisions*, ii. 2. 12. Σφειδονητῶν . . δεῖ, *there is need of slingers*, iii. 3. 16. Οἷον ἂν ἐλπιδῶν ἑμαυτὸν στερεῆσαιμι, *of what hopes I should deprive myself*, ii. 5. 10. Ἀνθρώπων ἀπορῶν i. 7. 3. Ἡ ψυχὴ γυμνὴ τοῦ σώματος Pl. Crat. 403 b. Γυμνωτέος δὴ πάντων Pl. Rep. 361 b. Ὀλίγου δεήσαντος καταλευσθῆναι i. 5. 14. Πολλῶν ἐνέδει αὐτῷ, ὥστε vii. 1. 41. Ὑμῶν δ' ἐρημωθεῖ i. 3. 6. Ἀρματα . . κενὰ ἡνίοχων i. 8. 20. Οἴμοι, τί δράσω δῆτα σοῦ μοι οὐ μένος; Eur. Alc. 380. Ὁρφανὴν φίλου πατρὸς Eur. El. 914. Χρημάτων δὲ δὴ πένητες Ib. 37. Ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων i. 10. 13.

NOTE. The Gen. which belongs to *δέσμαι* and *χρῆζω* as verbs of want may be retained by them in the derived senses, *to desire*, *to request*, *to entreat*. Thus, Ἀλλου οὐτινος ἂν δέσθῃς, *whatever else you may desire*, i. 4. 15. Ἐμοὶ χάρισαι ὧν ἂν σοῦ δεηθῶ, *grant me what I would entreat of you* (§ 380), Cyr. v. 5. 35. Αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρῆζειν βίου Soph. Aj. 473.

#### 4. Genitive Partitive.

§ 358. RULE IX. The whole of which a part is taken is put in the Genitive; as,

Ἡμισυ τοῦ ὅλου στρατεύματος, *half of the whole army*, vi. 2. 10.

NOTE. This Gen. has received the names of *the Gen. of the whole*, and *the Gen. partitive*; the former from its denoting *the whole*, and the latter from its denoting this whole in a state of *division* (*partio* or *partior*, *to divide*, from *pars*, *part*).

§ 359. REMARKS. 1. The partitive construction may be employed, —

α.) To express *quantity*, *degree*, *condition*, *place*, *time*, &c. considered as a limitation of a general idea, or as a part of an extended whole. Thus,

Μικρὸν δ' ὕπνου λαχὼν, *obtaining a little sleep* [a small portion of sleep], iii. 1. 11. Ἐν τοιούτῳ . . τοῦ κινδύνου προσίντος, *in such imminent danger* [in such a degree of], i. 7. 5. Ὁ δ' εἰς τοῦθ' ὕβρεως ἐλήλυθεν, *'to such a pitch of insolence'* Dem. 51. 1. Καὶ οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν, *'in this state of preparation'* Th. ii. 17. Ξυνέπεσον ἐς τοῦτο ἀνάγκης Th. i. 49. Ἐπὶ μέγα ἐχώρησαν δυνάμει; Ib. 118. Ἐμβαλεῖν που τῆς ἐκείνων χώρας, *to make an incursion somewhere upon their territory*, or upon some part of, &c., Cyr. vi. 1. 42. Ἦν μέσον ἡμέρας, *it was mid-day*, i. 8. 8. Τῆς ἡμέρας ὀψὲ ἦν, *it was late in the day* [at a late hour of the day], H. Gr. ii. 1. 23. Εἰς τὸδ' ἡμέρας, *to this day*, Eur. Alc. 9, Phoen. 425.

β.) To express the whole as the sum of all the parts. Thus,

Ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔνεστιν σοφίας, *and in the good dwell all the qualities of wisdom*, Eur. Alc. 601. Οἱ μὲν Ἀθηναῖοι ἐν παντὶ δὴ ἀθυμίας ἦσαν Th. vii. 55. Ἐν παντὶ κακοῦ εἴη Pl. Rep. 579 b.

§ 360. 2. The whole is sometimes put in the case which

belongs to the part, the part agreeing with the whole instead of governing it (§§ 333. 5, 334. 9) ; as,

Ἀκούομεν ὑμᾶς . . ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις, *we hear that you, some of you, quarter in the houses* ; for ὑμῶν ἐνίοις, κ. τ. λ. v. 5. 11. Πελοποννήσιοι καὶ οἱ ξυμμαχοὶ τὰ δύο μέρη . . ἐσέβαλον, for Πελοποννησίων καὶ τῶν ξυμμάχων, κ. τ. λ. Th. ii. 47. Δίδυμα τέκνα πότερος ἄρα πότερον αἰμάζει Eur Ph. 1289.

NOTE. This form of construction chiefly occurs when several parts are successively mentioned ; as, Οἰκίαι, αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, *the houses, the greater part had been demolished, and but few remained*, Th. i. 89. Οὐ γὰρ τάφου νῦν τῷ κασιγνήτῳ Κρέαν, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει ; Soph. Ant. 21. In the following example, the second part has three subdivisions ; Καὶ οἱ ξένοι, οἱ μὲν . . ἀποχωροῦσιν . οἱ δὲ, . . οἱ μὲν . ἀπέρχονται, οἱ δὲ . ., εἰσὶ δ' οἱ Th. vii. 13.

3. It is often at the option of the writer whether he will employ the Gen. partitive or a simpler form of construction. The two forms are sometimes combined ; as, Εἴτ' οὖν Θεός, εἴτε βροτῶν ἦν ὁ ταῦτα πράσων, *'a god, or one of mortals,'* Soph. El. 199. Πού τις Θεῶν ἢ δαίμων ἐπαγωγός ; Eur. Hec. 164. Οἶδε . . φαίνουσι τινὲς δαίμονες, ἢ Θεῶν τῶν οὐρανίων Id. El. 1233.

§ 361. According to Rule IX., any word referring to a part, whether *substantive, adjective, adverb, or verb*, may take with it a Gen. denoting the whole. Thus,

#### A. SUBSTANTIVES.

Τὸ τρίτον μέρος τοῦ . . ἱππικοῦ, *the third part of the cavalry*, Cyr. ii. 1. 6. Τῶν πελταστῶν τις ἀνὴρ, *a certain man of the targeteers*, iv. 8. 4. Τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίου i. 1. 2. Τριάκοντα μυριάδας στρατιᾶς i. 4. 5. Εἴπ' ἀνὴρ τῶν ῥητόρων Ar. Eq. 425.

REMARKS. α. When place is designated by mentioning both the *country* and the *town*, the former, as the whole, may be put in the Gen., and may precede the latter ; as, Οἱ δὲ Ἀθηναῖοι . . ὤρμisanτο τῆς Χερρόνησου ἐν Ἐλεοῦντι, *ana the Athenians touched upon the Cherronese at Eleüs* [at Eleüs, a town of the Cherronese], H. Gr. ii. 1. 20. Οἱ Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Θρίαν ἐσβαλόντες, *the Peloponnesians invading Attica as far as Eleusis and Thria*, Th. i. 114. Ὁ δὲ στρατὸς τῶν Πελοποννησίων προῖον ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνόνην πρῶτον, *'came upon Attica first at Cenoë'*, Id. ii. 18.

3. The Gen., in all cases in which it is strictly *partitive*, may be regarded as properly depending upon a substantive denoting the part ; and therefore the use of this Gen. in connection with adjectives, verbs, and adverbs may be referred to ellipsis. Thus, Τῶν ἄλλων Ἑλλήνων τινὲς [sc. ἄνδρες]. Ἐξεκύναινε τι [sc. μέρος] τῆς φάλαγγος (§ 362. β). Εἰσὶ δ' αὐτῶν [sc. ποταμοὶ τινες], οὓς οὐδ' ἂν παντάπασι διαβαίητε. Πολέμου, καὶ μάχης οὐ μιστῆν [sc. μέρος] αὐτῇ (§ 364). Γῆς γε οὐδαμοῦ, i. e. ἐν οὐδενὶ μέρει τῆς γῆς (§ 363).

γ. If the substantive denoting the part is expressed, and that denoting the whole is a form of the same word, the latter is commonly omitted ; as, Τρεῖς ἄνδρες τῶν γεραιτέρων [sc. ἀνδρῶν], *three men of the more aged*, v. 7. 17. Δύο τῶν πρεσβυτάτων στρατηγοί, iii. . . 37. Εἰσεφέρειτο τῇ ὀρχηστρίδι τροχὸς τῶν κεραμεικῶν Symp. 7. 2.

## § 362. B. ADJECTIVES.

NOTE. The adjectives which are most frequently used to denote a part are termed *partitives*.

α. THE ARTICLE. Τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν, *slew some of them, and banished others*, i. 1. 7.

β. ADJECTIVE PRONOUNS. Τῶν ἄλλων Ἑλλήνων τινές, *some of the other Greeks*, i. 7. 8. Ὅστις . . τῶν παρὰ βασιλείας i. 1. 5. Οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων i. 7. 13. Τῶν δὲ βαρβάρων . . ἄλλοις i. 2. 18. Τοῖς τοιοῦτοις τῶν ἔργων Mem. ii. 8. 3. Εἰ δέ τι καὶ ἄλλο ἐνὴν ὕλης ἢ καλὰ μου i. 5. 1. Ἐξεκύναιέ τι τῆς φάλαγγος i. 8. 18. Ἐν τῇ ξυμφορᾷ διεφθάρης; Soph. Ant. 1229. See § 359. α.

γ. NUMERALS. Εἷς τῶν στρατηγῶν, *one of the generals*, vii. 2. 29. Τοὺς τρεῖς . . τῶν δακτύλων Ar. Vesp. 95. Εἷς ἐν μοίρᾳ Eur. Andr. 1172. Ὅποσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον i. 8. 27. Πολλὰ τῶν ὑποζυγίων i. 5. 5. Ὀλίγοι μὲν αὐτῶν iii. 1. 3.

δ. SUPERLATIVES, and words derived from them (by virtue of the included adjective, cf. § 351). Ἐν τοῖς ἀρίστοις Περσῶν, *among the best of the Persians*, i. 6. 1. Τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων Ib. 11. Ἐπὶ πλεῖστον ἀνθρώπων Th. i. 1. Τῆς γῆς ἡ ἀρίστη Ib. 2. Τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες [= ἀριστοιγενέμενοι], *being the best of the men of their age*, Mem. iii. 5. 10. Δῶρ', ἃ καλλιστεύεται τῶν νῦν ἐν ἀνθρώποισιν Eur. Med. 947. Οὐ δευτέρων πρωτεύουσιν Ages. i. 3.

ε. PARTICIPLES. Σὺν τοῖς παροῦσι τῶν πιστῶν, *with those present of his faithful attendants*, i. 5. 15. Καὶ τῶν ἄλλων τὸν βουλόμενον, *and of the rest any one that wished*, i. 3. 9. Ἦκει δέ τις ἡ τῶν προδόντων λελυκωμένα φέρον, ἡ τῶν βοῶν κατακεκρημνισμένα Cyr. viii. 3. 41.

ζ. OTHER ADJECTIVES. Ἐχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, *having half of the rear guard*, iv. 2. 9. Ὡτάλαινα παρθένων, *O ill-fated of virgins*, Eur. Heracl. 567. Τοὺς ἀγαθοὺς τῶν ἀνθρώπων, *the good among men*, Ar. Plut. 495. Δειλαία δειλαίων κυρεῖς, *wretched of the wretched art thou!* Soph. El. 849. Τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Ἔτεμον τῆς γῆς τὴν πολλήν Th. ii. 56. Ὡ φίλα γυναικῶν Eur. Alc. 460. Δῖε Πελασγῶν Æsch. Suppl. 967. Ἀνοία μεγάλη λείπειν ἐχθροὺς ἐχθρῶν Eur. Andr. 521. Τῶν ἄλλων σκευῶν τὰ περιττά iii. 2. 28.

## § 363. C. ADVERBS.

α. OF PLACE and TIME (§ 359. α). Οὐδ' ὅπου γῆς ἐσμὲν οἶδα, *I know not where on earth [upon what part of the earth] we are*, Ar. Av. 9. Γῆς γε οὐδαμοῦ Pl. Rep. 592 b. Πανταχοῦ τῆς γῆς Pl. Phædo, 111 a. Ποῦ ποτ' εἴ φρενῶν; Soph. El. 390. Τηλοῦ γὰρ οἰκῷ τῶν ἀγρῶν, *'in a remote part of the country,' i. e. 'far from town,'* Ar. Nub. 138. Ἐνταῦθα τοῦ οὐρανοῦ ἀνασπρέφεισθαι Mem. iv. 3. 8. Ἐνταῦθα ἥδη εἴ τῆς ἡλικίας, *you are now at that point of life*, Pl. Rep. 328 c. Δεῦρο τοῦ λόγου Pl. Conv. 217 e. Οὐκ ὀρᾷς ἔν' εἴ κακοῦ; Soph. Aj. 386. Οἱ προσλήλυθεν ἀσελγείας ἄνθρωπος Dem. 42. 24. Ποῖ τις φρενίδος ἔλθῃ; Soph. CEd. C. 170. Ἐφύλαττον ἄλλος ἄλλοθεν τοῦ Ὀνείου H. Gr. vii. 1. 15. Μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν, *but not to advance far into the river*, iv. 3. 28. Ἐκάτευδον μέχρη πόρρω τῆς ἡμέρας H. Gr. vii. 2. 19. Ὁπηνίκα . . τῆς ὥρας, *at whatever point of time*, iii. 5. 18. Πηνίκα ἐστὶν ἀρα τῆς ἡμέρας; Ar. Av. 1498. Πρωϊάτατα . . τῆς ἡλικίας, *at the earliest age*, Pl. Prot. 326 c.



β. Of STATE or CONDITION (§ 359. α; especially with the verbs ἔχω and ἤκω). Τῆς τύχης γὰρ ὧδ' ἔχω, *for I am thus in [have myself in this state of] fortune*, Eur. Hel. 857. Ἀναμνήσας, ὡς εἶχε φιλίας πρὸς τε τὴν . . πόλιν, 'in what a state of friendship he was,' i. e. 'what friendship he bore,' H. Gr. ii. 1. 14. Διώξαντες, ὡς τάχους ἑκαστος εἶχεν, *having pursued, as each one had himself in respect to speed, i. e. every man according to his speed*, Ib. iv. 5. 15. Ὡς ὀργῆς ἔχω Soph. Œd. T. 345. Πῶς ἀγῶνος ἥκομεν *how do we come on in the strife?* Eur. El. 751. Οὔτω τρόπου . . ἔχεις Cyr. vii. 5. 56. Γένους μὲν ἦκεις ὧδε τοῖσδε, *thus are you related to these*, Eur. Heracl. 213. Ἐχοντας εὖ φρενῶν, *of good judgment*, Eur. Hipp. 162. Ἀνδράσι μέλλουσιν εὖ σώματος ἕξιν Pl. Rep. 404 d. Ὅταν . . ὑγίεινῶς τις ἔχη αὐτὸς αὐτοῦ Ib. 571 d.

γ. Of the SUPERLATIVE DEGREE. Ἀφειδέστατα πάντων, *most unsparingly of all*, i. 9. 13. Προτιμηθῆναι μάλιστα τῶν Ἑλλήνων i. 6. 5. Οἱ μὲν ἐγγύτατα τῶν πολεμίων ii. 2. 17.

### § 364. D. VERBS.

The Genitive partitive, in connection with a verb, may perform the office either of a *subject*, an *appositive*, or a *complement*; taking the place of any case which the verb would require, if referring to the whole. See § 361. β.

#### α. The Genitive Partitive as a Subject.

(1.) Of a Finite Verb. Εἰσὶ δ' αὐτῶν, οὓς οὐδ' ἂν παντάπασι διαβαίητε, *and there are some of them, which you could not pass at all*, ii. 5. 18. Ἦν δὲ τούτων τῶν σταθμῶν, οὓς πᾶν μακροῦς ἤλαυνεν, i. 5. 7. Τῶν δὲ Σαμίων . . ζυνθέμενοι . . διέβησαν Th. i. 115. Πολέμου, καὶ μάχης οὐ μετῆν αὐτῇ, *of war and battle, there fell to her no share*, Cyr. vii. 2. 28. Οὐδ' ὧς ἡμῖν νῦν προσήκει οὔτε πληρομονῆς πω οὔτε μέθης Cyr. iv. 2. 20.

(2.) Of an Infinitive. Καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους, καὶ ἐκείνων πρὸς αὐτούς, *that there even mingled some of themselves with those, and some of those with them*, iii. 5. 16. Οὐκ ᾔετο προσήκειν οὐδενὶ ἀρχῆς, *he thought that no authority belonged to any one*, Cyr. viii. 1. 37. Δοκεῖ δίκαιον εἶναι, πᾶσι τῶν ἀρχῶν μετεῖναι Rep. Ath. 1. 2.

### § 365. β. The Genitive Partitive as an Appositive.

The Gen. partitive in the place of an appositive is most common with *stative verbs*, but is likewise found with other verbs, particularly those of *reckoning, esteeming, and making*. Thus, Οὐκ ἐγὼ τούτων εἰμί, *I am not one of these*, Cyr. viii. 3. 45. Τῶν φιλάτων ἕμοιγ' ἀριθμήσει τέκνων, *thou shalt be numbered as one of my dearest children*, Eur. Bacch. 1318. Ἐτύγχαίε γὰρ καὶ βουλῆς ὦν Th. iii. 70. Καὶ ἐμὲ τοῖσιν . . θῆς τῶν πεπεισμένων Pl. Rep. 424 c. Τοὺς δούλους . . τῶν περὶ ἑαυτὸν δορυφόρων ποιήσασθαι Ib. 567 e. Τῶν φευγόντων ὀνομάζεσθαι Isocr. 380 d.

### § 366. γ. The Genitive Partitive as a Complement.

The Genitive partitive is used as a complement,

I.) *Generally*, with any verb, when its action affects not the whole object, but a *part* only; as,

Λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *taking a part of the barbarian army*, i. 5. 7. Τῶν κηρίων . . ἔφαγον, *ate of the honeycombs*, iv. 8. 20. Ἀφίει δὲ τῶν αἰχμαλώτων, *and sending some of the captives*, vii. 4. 5. Συγκαλέσαντες λοχαγούς καὶ πηλταστάς καὶ τῶν ὀπλιτῶν iv. 1. 26. Χειρίσφορς πέμπει τῶν ἐκ τῆς κώμης σκεψομένους iv. 5. 22. Καὶ τῆς τε γῆς ἔτεμον Th. ii. 56. Μαντικῆς ἔχον τέχνης Soph. (Ed. T. 709. Ξυνελέγοντο τῶν λίδων Ar. Ach. 184. Τῶν κρεῶν ἐκλεπτον Ar. Eq. 420. Παροῖζας τῆς θύρας, *just opening the door*, Ar. Pax, 30.

§ 367. II.) *Particularly*, with verbs which, in their ordinary use, imply *divided* or *partial action*.

NOTE. The Gen. partitive may be connected with other parts of speech upon the same principle. Hence the rule is expressed in a general form.

## RULE X. Words of SHARING and TOUCH govern the Genitive.

1. Words of SHARING include those of *partaking* (part-taking), *imparting*, *obtaining by distribution*, &c. Thus,

Τῶν κινδύνων μετέχειν, *to share in the dangers*, ii. 4. 9. Τῆςδε κοινῶν τύχης, *I partake of this fortune*, Eur. Med. 303. Τῶν εὐφροσυνῶν μεταδίδόντες, *imparting our joys*, (Ec. 9. 12. Κοινωνοὺς ἀπάντων, vii. 2. 38. Ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου Th. iv. 10. Ξυλλήψομαι δὲ τοῦδε σοι κἀγὼ πόνου Eur. Med. 946. Μειονεκτεῖ τῶν εὐφροσυνῶν ὁ τύραννος, 'has less of,' Hier. 1. 29. Τοῦ ἡλίου πλεονεκτοῦντα, 'bearing more of,' Cyr. i. 6. 25. Πᾶσιν ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ Mem. i. 2. 60. Τοῦ λόγου προσδοῦς Eur. Suppl. 350. Ξυμβάλλεται . . τοῦδε δέιματος Eur. Med. 284. Ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός Mem. ii. 1. 32.

§ 368. 2. TOUCH may be regarded as a species of partial action, affecting only the point of contact. To this head belong, either by direct connection or by obvious analogy verbs of *laying hold of*, *hitting*, *meeting with*, &c. Thus,

Ἀπτεσθαι τῆς κάρφης, *to touch the hay*, i. 5. 10. Ἐπιλαμβάνεται αὐτοῦ τῆς ἵτιος, *lays hold of his shield-rim*, iv. 7. 12. Φεραύλα τυγχάνει, *hits Pheraulas*, Cyr. viii. 3. 28. Ἐξικνεῖσθαι τῶν σφενδονητῶν, *to reach the slingers*, iii. 3. 7. Ἄνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας, *having met with the son of brave heroes*, Soph. Ph. 719. Ὅταν δὲ τούτων τινὸς θίγῃς Cyr. i. 3. 5. Τούς τε τῆς τραγικῆς ποιήσεως ἀπτομένους Pl. Rep. 603 b. Δυσχερὲς ψάψειν νεοτῶντος ἀνδρός Eur. Or. 793. Αὐτὸς δὲ λαβόμενος τῆς δεξιᾶς τοῦ Κουζάρους Cyr. v. 5. 7. Ἀντιλήψονται τῶν πραγμάτων Cyr. ii. 3. 6. Ἐξόμεθα αὐτοῦ, *we shall keep hold of him*, vii. 6. 41. Κοινῇ τῆς σωτηρίας ἔχεσθαι, *to strive in common for our safety*, vi. 3. 17. Ἐχόμενοι δὲ τούτων, *and following these*, i. 8. 9. Τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος Soph. Ant. 235. Λέγεται τῆς τελευτῆς τυχεῖν, 'to have come to his end,' ii. 6. 29. Ὅποιων τινῶν ἡμῶν ἔτυχον, *what kind of men they found us*, v. 5. 15.

§ 369. REMARKS. α. Hence, the *part taken hold of* is put in the Gen., in connection with other forms of construction; as,

\*Ἐλαβον τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*, i. 6. 10. Τὰ παιδάρι' εὐθὺς ἀνέλκει . . τῆς χειρός Ar. Vesp. 568. Τὰς δὲ πεχειρωμένας ἄγεσθαι . . πλοκάμων Æsch. Theb. 326. Νὺν . . ψαύειν χειρός Eur. Herc. 968. Τὴν μὲν κρεμαστὴν αὐχένος Soph. Ant. 1221.

β. To the analogy of verbs of touch may be referred expressions like the following: Τῆς κεφαλῆς κατέαγε, *he broke [was fractured in] his head*, Ar. Ach. 1180. Ξυνετρίβη τῆς κεφαλῆς Ar. Pax, 71. Ἡσιῶντο τὸν Κρατῖνον συντρίψαι τῆς κεφαλῆς αὐτῆς, *they charged Cratinus with having broken her head*. Isocr. 381 a. Εἶτα κατάξειέ τις αὐτοῦ μεθύνων τῆς κεφαλῆς Ar. Ach. 1166 Cf. § 437.

§ 370. 3. Several words of *obtaining, attaining, and receiving*, govern the Genitive, from their referring primarily either to distribution or to touch. Thus,

\*Ἵνα τῆς προσηκούσης μοίρας λαγχάνη, *that it may receive its proper portion*, Pl. Leg. 983 e. Κληρονομεῖν οὐδενός, *to inherit nothing*, Dem. 1065. 25. Τῶν δικαίων τυγχάνειν, *to obtain your rights*, vii. 1. 30. ἘΠΕΙΔΗ ΘΝΗΤΟΥ ΜΕΝ ΣΩΜΑΤΟΣ ἙΤΥΧΕΣ, ἈΘΑΝΑΤΟΥ ΔΕ ΨΥΧΗΣ, ΠΙΡΙΩ ΤΗΣ ΨΥΧΗΣ ἈΘΑΝΑΤΟΝ ΤΗΝ ΜΝΗΜΗΝ ΚΑΤΑΔΙΠΕΙΝ Isocr. 22 b. Κέκυθεν, οὔτε του τάφου ἀντιάσας, οὔτε γόων παρ' ἡμῶν Soph. El. 868. Οἷας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ Eur. Med. 23.

NOTE. The student can hardly fail to have remarked the great variety of metaphorical and transitive meanings in which words of sharing and of touch are employed, not only in Greek, but likewise in our own and in other languages.

§ 371. II. That which exerts an influence as an EXCITEMENT, OCCASION, or CONDITION. To this division belong the following rules, respecting, 1. the *motive, reason, and end in view*; 2. *price, value, merit, and crime*; 3. the *sensible and mental object*; and 4. *time and place*.

1. *Genitive of Motive, &c.*

§ 372. RULE XI. The MOTIVE, REASON, and END IN VIEW are put in the Genitive.

To this rule may be referred the use of the Gen., both in *regular construction* and in *exclamation*, to express the person or thing, *on account of which, in consequence of which, for the sake of which, in honor of which, or to affect which*, any thing is felt, said, or done. Thus,

α. WITH VERBS. Τούτου σε . . ζηλῶ, *on this account I envy you*, Cyr. viii. 4. 23. Μισθοῦ ὑπηρετοῦντες, *serving for hire*, Ib. vi. 2. 37. Μηδὲν αὐτῶν καταβείς, *paying nothing for them*, Ib. iii. 1. 37. Τοῦ μὲν πάθους ἔκτειρεν αὐτόν Ib. v. 4. 32. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ Soph. El. 1027. Ἡ φίλου δ' οὐκ . . ἢ χαυτοῦ Id. CEd. T. 234. Ταύτης κνοῦ



καί σε, *I beseech you for her sake*, Eur. Or. 671. Ἰκετεύω σε τῶνδε γουνάτων, καὶ σοῦ γενείου δεξιᾶς π' εὐδαίμονος, 'by these knees,' &c., Eur. Hec. 752. Σπεῖσον ἀγαθοῦ δαίμονος, 'in honor of,' Ar. Eq. 106. Τοῦ δώδεκα μνᾶς Πασίας, *For what do I [owe] Pasias twelve minæ?* Ar. Nub. 23. Προπέσεται τῆς παραινέσεως ἡδονῆς καὶ χάριτος τὰ τῆς πόλεως πράγματα, 'for the sake of present pleasure and favor,' Dem. 34. 23. Καταρροφῶσι, τοῦ . . μὴ λυσιτελεῖν αὐτοῖς, 'so that it may not profit,' Cyr. i. 3. 9.

β. WITH ADJECTIVES. Εὐδαίμων . . τοῦ τρόπου Pl. Phædo, 58 e. Ὡ μακάριε τῆς τέχνης, *Blessed in thy trade!* Ar. Av. 1423. Ὡ τάλαινα ἰγὰρ σέθεν Soph. El. 1209. Ὡ δυστάλαινα τῆς ἐμῆς αὐθαδίας Eur. Med. 1028.

γ. WITH ADVERBS. Ταύτης ἕνεκα τῆς παρόδου, *on account of this pass*, i. 4. 5. Τοῦ μὴ φεύγειν ἕνεκα, *lest they should escape*, iii. 4. 25. Πέμπτε μ' ἐκπῖνη τοῦδε τοῦ φόβου χάριν Soph. El. 427. Πενθικῶς δὲ ἔχουσιν τοῦ ἀδελφοῦ τεθνηκότος Cyr. v. 2. 7. Χαλεπῶς φέρειν αὐτῶν Th. ii. 62.

δ. WITH NOUNS. Ἐμοὶ πικρὰς ἄδυνας αὐτοῦ προσβαλὼν, 'pangs on his account,' Soph. Tr. 41. Πολλὰς γενείου τοῦδ' ἀνέκτειναι λιτάς, 'by this beard,' Eur. Or. 290. Οἷαξ, τὸ Τροίας μῖσος ἀναφέρων πατρί Ib. 432.

ε. WITH INTERJECTIONS. Φεῦ τοῦ ἀνδρός, *Alas for the noble man!* Cyr. iii. 1. 39. Αἰαὶ κακῶν Eur. Herc. 899. Οἷμοι δάμαρτος καὶ τέκνων, οἷμοι δ' ἐμοῦ Ib. 1374. Ὅα Περσικοῦ στρατεύματος τοῦδε Æsch. Pers 116. Ἰατταταιᾶξ τῶν κακῶν Ar. Eq. 1.

ζ. IN SIMPLE EXCLAMATION. Τῆς τύχης, *My ill-luck!* Cyr. ii. 2. 3. Τῆς μωρίας, *What folly!* Ar. Nub. 818. Ὡ Ζεῦ βασιλεῦ, τῆς λεπτότητος, τῶν φρενῶν Ib. 153. Ἀπολλὼν ἀποτρόπαιε, τοῦ χασμύματος Ar. Av. 61.

§ 373. REMARKS. 1. The Genitive of the END IN VIEW is put with some words of *direction*, *claim*, and *dispute*. Words of *direction* include those of *aiming at*, *throwing at*, *going towards*, and *reaching after*. Thus,

Ἀνθρώπων στοχάζεσθαι, *to take aim at men*, Cyr. i. 6. 29. Αὐτοῦ χερμάδας . . ἔρριπτον, *they threw stones at him*, Eur. Bacch. 1096. Εὐθὺ Πελλήνης πέτεσθαι, *to fly straight to Pellene*, Ar. Av. 1421. Τίς γὰρ αὐτῷ ἐστι ὅστις τῆς ἀρχῆς ἀντιποιεῖται; *For who is there that disputes with him the sovereignty [makes for the sovereignty in opposition to him]?* ii. 1. 11. Ὡστε τεζέεται σκοποῦ, *τοξεύειτ' ἀνδρὸς τοῦδε* Soph. Ant. 1033. Ὡ, ῥίψω πέτρον τάχα σου Eur. Cycl. 51. Ἰέναι τοῦ πρόσω, *to go towards that which is farther on*, i. e. *to go farther, to proceed*, i. 3. 1. Ἀγχι δ' ἔρις δραμοῦσα τοῦ προσωπιάτω Soph. Aj. 731. Οὗτοι ἀντεποιοῦντο ἀρετῆς, *these were rivals in valor*, iv. 7. 12. Βασιλικῆς μεταποιουμένους τέχνης, *laying claim to the kingly art*, Pl. Pol. 289 e. Τοῦ δὲ φρονεῖν εὖ . . ἀμφιθεῖν Isocr. 98 c.

2. The student cannot fail to remark the ease with which verbs of *motion* pass into those of *simple effort* and *desire*. Thus, ἵμαι, and, more commonly, ἐφίμαι, *to send one's self to, to rush to, to strive for, to seek, to desire*; ὀρέγομαι, *to reach after, to strive for, to seek, to court, to desire*; as, Ἰέμειν λείψαν Soph. Tr. 514. Ταῖς δόξης ἐφιμένους Cyr. iii. 3. 10. Ὀρέξασθαι τῆς ὀμιλίας αὐτοῦ Mem. i. 2. 15. Σωκράτους ὀρεχθήτην Ib. 16. Τιμῆς ὀρέγισθαι Hier. 7. 3.

## 2. Genitive of Price, &amp;c.

§ 374. RULE XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive.

α. PRICE. Ἴππον, ὃν . . ἀπένδοτο πεντήκοντα δαρεικῶν, *the horse, which he had sold for fifty darics*, vii. 8. 6. Ὀνειδῆσαι . . μικρὰ μέτρα πολλοῦ ἀργυρίου iii. 2. 21. Πολλοῦ τοῖς ἄλλοις ἐπώλουν Mem. i. 2. 60. Τῶν δ' ἐμῶν παίδων φυγὰς ψυχῆς ἂν ἀλλαξάμεθ', οὐ χρυσοῦ μόνον Eur. Med. 967. Δόξα δὲ χρημάτων οὐκ ἀνητή Isocr. 21 b. Ἀμφίλοχον . . ἀπελύτρωσε τὰ λάντων ἐννέα Dem. 159. 13.

β. VALUE AND MERIT. Πολλοῦ ἄξιος τῇ στρατίᾳ, *worth much to the army*, iv. 1. 28. Ἄνδρες ἄξιον τῆς ἐλευθερίας i. 7. 3. Τῶν καλλίστων ἐαυτῶν ἀξιώσαντα iii. 2. 7. Τὸ μνημα πολλοὶ χάσουσιν ἀξίως ὑμῶν Cyr. vii. 3. 11. Παῖδα . . ἀνάξιον μὲν σοῦ, κατὰξιον δ' ἐμοῦ Soph. Ph. 1008. Ἐκαστον θέντος τῆς ἴσης ἀξίας Pl. Pol. 257 b. Μείζονος αὐτὰ τιμῶνται οἱ λαμβάνοντες Cyr. ii. 1. 13. Εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι τῆς ἐν Πρυτανείῳ σιτήσεως Pl. Apol. 36 e. Πρέπον γέ τ' ἂν ἦν δαίμονος τοῦμοῦ τάδε Soph. Aj. 534. Πρεπόντως τῶν πραξάντων Pl. Menex. 239 c (for the common construction of πρέπω, see § 403).

γ. CRIME. Ἀσεβείας φεύγοντα, *accused of impiety*, Pl. Apol. 35 d. Διὰ πάξουσιν δὲ καὶ ἐγκλήματος, . . ἀχαριστίας Cyr. i. 2. 7. Διάξομαι σε δειλίας Ar. Eq. 368. Καλοῦμαι Πεισθέταιρον ὕβρεως Ar. Av. 1046. Τῷ πατρὶ φόνου ἐπεξέρομαι Pl. Euthyph. 4 d. Ἐπαιτιασάμενός με φόνου Dem. 552. 1. Οὐδεὶς ἔνοχός ἐστι λειποταξίου οὐδὲ δειλίας Lys. 140. 1. Τῆς αὐτῆς ἀγνοίας ὑπεύθυνος εἶ τοῖς ἄλλοις Dem. 293. 28.

NOTE. The Gen. is sometimes used to express the *punishment*; as, Θανάτου δὲ οὔτοι κρίνουσι, *and these pronounce sentence of death*, Cyr. i. 2. 14. Συλλαμβάνοντες ὑπὴγον θανάτου H. Gr. ii. 3. 12. Ἀνθρώπων καταψηφισθέντων θανάτου ἢ φυγῆς Pl. Rep. 558 a. Ὡστ' ἔνοχοι δεσμοῦ γεγονῶσι Dem. 1229. 11. — In this construction (which is rare except with θανάτου), the *punishment* appears to be regarded either as the *desert* of the crime, or as the *end in view* (§ 372) in judicial proceedings.

## 3. Genitive of Sensible and Mental Object.

§ 375. The object of sensation, thought, or emotion may be regarded as its *exciting cause*, and, in this view, may be put in the Genitive. Hence,

RULE XIII. Words of SENSATION, and of MENTAL STATE or ACTION govern the Genitive; as,

α. OF SENSATION. Σίτου ἐγεύσαντο, *tasted of food*, iii. 1. 3. Τεῦσα τῆς θύρας, 'have a smack of,' i. e. 'try,' or 'knock at,' Ar. Ran. 462. Τοῖς παιδάς . . γευστέον αἵματος, 'give a taste of,' Pl. Rep. 537 a. Οἶνου . . ὁσφραίνεσθαι, *to catch the scent of wine*, v. 8. 3. Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, 'heard,' i. 8. 16. Τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνοισαυτῆς, ἀνήκοος εἶ Mem. ii. 1. 31. Οὐκ ἀκροώμενοι δὲ τοῦ ἄδοντος Cyr. i. 3. 10. Κλύων σάλπιγγος Soph. Aj. 290. Οὐδεὶς δὲ πάποτε Σακεράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πρᾶπτοντος εἶδεν, οὔτε λέγοντος ἤκουσε Mem. i. 1. 11.

β. OF PERCEPTION KNOWLEDGE, REFLECTION, EXPERIENCE, and HABIT  
 Τῆς . . ἐπιβουλῆς οὐκ ᾔσθάνετο, *he did not perceive the plot*, i. 1. 8. Ὅσοι  
 ἀλλήλων ζυνίεσαν Th. i. 3. Ἐνθῦμοῦ δὲ τῶν εἰδότην Mem. iii. 6. 17  
 Ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις ii. 1. 7. Θέλω δ' αἰδρεῖς μᾶλλον ἢ  
 σοφὸς κακῶν εἶναι Æsch. Sup. 453. Ἰδιώτης . . τούτου τοῦ ἔργου, 'un-  
 skilled in,' Ec. 3. 9. Τῆς ἀρετῆς . . οὐδένα δεῖ ἰδιωτεύειν Pl. Prot. 326 e.  
 Κύρου . . ἐν πείρᾳ γενέσθαι, *to have been well acquainted with Cyrus* [in the  
 knowledge of Cyrus by proof], i. 9. 1. Πειρώμενοι ταύτης τῆς τάξεως,  
 'making trial of,' iii. 2. 38. Τῶν τειχῶν ἡμῶν πειρᾶν, 'attempt,' Th. vii.  
 12. Ἐμπειροὶ γὰρ ἦσαν τῆς Παφλαγονίας v. 6. 1. Ἀπειροὶ ὄντες αὐτῶν  
 iii. 2. 16. Τῶν ἐμπείρους αὐτοῦ ἐχόντων ii. 6. 1. Ξένως ἔχω τῆς ἐνθάδε  
 λέξεως Pl. Apol. 17 d. Οὐ τρίβων ὦν ἰππικῆς Ar. Vesp. 1429. Ἡθὰς εἰμί-  
 πα τῶν τῆσδε μύθων Soph. El. 372. Ἀθήεις τοῦ κατακούειν Dem. 15. 27.

§ 376. γ. OF MEMORY. Τούτων οὐδεὶς μέμνηται, *these things no  
 one remembers*, v. 8. 25. Οὐδενὸς ἔτι τούτων ἐμέμνητο, 'made mention of,'  
 vii. 5. 8. Τῆς ἀρχῆς μνημονεύομεν Isocr. 12 c. Τούτου δὲ αὐτοὺς ὑπο-  
 μινθήσκεις Cyr. iii. 3. 37. Μή μ' ἀναμνήσης κακῶν Eur. Alc. 1045.  
 Βίου δὲ τοῦ παρόντος οὐ μνεῖαν ἔχεις; Soph. El. 392. Τῶν πάροιθε μὲν λόγων  
 λαθώμεθ' ἄμφω, 'forget,' Eur. Hipp. 288. Ὑπνον τε, λήθην τῶν καθ'  
 ἡμέραν κακῶν Eur. Bacch. 282.

δ. OF CARE. Κήδεσθαι Σεύθου, *to care for Seuthes*, vii. 5. 5. Τούτου  
 σοι δεῖ μέλειν, *of this there must be to you a care*, i. e. *you must take care of  
 this*, Cyr. i. 6. 16. Τῶν παρ' αὐτῷ δὲ βαρεῶν ἐπεμελεῖτο i. 1. 5.  
 Ἀμελεῖν ἡμῶν αὐτῶν, 'to be careless of,' 'to neglect,' i. 3. 11. Ἐπιμελῆς  
 ἀγαθῶν, ἀμελῆς κακῶν Pl. Conv. 197 d. Ἡ τῆς ὑγείας ἐπιμέλεια Cyr.  
 i. 6. 16. Μὴ μεταμέλειν σοι τῆς ἐμῆς δωρεᾶς, 'repent of,' Cyr. viii. 3. 32.  
 Εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν Mem.  
 i. 4. 11. Φυλασσομένους τῶν νεῶν Th. iv. 11. Ὅπως αὐτῶν ἀνακῶς  
 ἔξουσιν Id. viii. 102.

ε. OF DESIRE. Ἐρῶντες τούτου, *desiring this*, iii. 1. 29. Εἴ τις δὲ χρη-  
 μάτων ἐπιθυμεῖ, 'desires' [sets his mind upon; cf. § 373. 2], iii. 2. 39.  
 Γλιχόμενος τοῦ ζῆν, *eager for life, or clinging to life* (§ 370. N.), Pl. Phædo.  
 117 a. Πεινήσας χρημάτων, *having hungered for wealth*, Cyr. viii. 3. 39.  
 Πίλις ἐλευθερίας διψήσασα Pl. Rep. 562 c. Κιττῶντες τῆς εἰρήνης Ar.  
 Pax, 497.

ζ. OF VARIOUS EMOTION. Ἀγαμαι λήματος, *I admire the spirit*, Eur.  
 Rhes. 244. Οὐδ' οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος, *who would not en-  
 dure him as their king*, ii. 2. 1. Ὡν ἐγὼ σοι οὐ φθονήσω, *which I shall not  
 grudge to you*, Cyr. viii. 4. 16. Αἰσχρὸν στέγης γε φθονῆσαι, *it is mean to  
 grudge him our roof*, i. e. *to refuse him admission*, Symp. 1. 12. Μηδὲ μοι  
 φθονῆσης εὐγμάτων, 'deny,' or 'reject,' Æsch. Pr. 583. Ἀλλ' οὐ μεγαίρω  
 τοῦδ' ἐμοὶ δωρήματος Ib. 626.

§ 377. REMARKS. 1. The idea of hearing passes, by an easy tran-  
 sition, into that of obedience (obēdio, *to give ear to, to listen to, to obey*, from ob  
 and audio, *to hear*). Hence, words of obedience govern the Gen. (cf. § 405. η);  
 as, Τούτους . . βασιλέως οὐκ ἀκούειν, *that these did not obey* [or *were not subject  
 to*] the king, iii. 5. 16. Οἱ δὲ Καρδούχοι οὐτε καλούντων ὑπήκουον, 'regarded  
 their invitations [listened to them calling], iv. 1. 9. Ὑπήκοοι τῶν Μοσσυνό-  
 κων, *subject to the Mossynæci*. Κατήκοοι τε ἦσαν τῶν νόμων Pl. Criti. 120 e.  
 Ἀνηκουστὲν δὲ τῶν πατρὸς λόγων οἷόν τε πῶς; Æsch. Prom. 40. Σφῶν πεί-  
 θισθαι Th. vii. 73. Πῶς χρὴ καλοῦντος ἀπειθεῖν Cyr. iv. 5. 19.



2. Verbs of *sight* commonly govern the Acc.: and many verbs which are followed by the Gen. according to this rule sometimes or often take the Acc. (especially of a neuter adjective); as, *Εἶδομεν τοὺς πολεμίους* vi. 5. 10. *Αἰσθάνονται ἑκάστα* Mem. i. 4. 5. See §§ 424. 2, 432. 2.

#### 4. Genitive of Time and Place.

§ 378. The *time* and *place* in which any thing is done may be regarded as *essential conditions* of the action, or as *coöperating* to produce it. Hence,

RULE XIV. The TIME and PLACE IN WHICH are put in the Genitive (cf. §§ 420, 439); as,

1. TIME. *Ὡχιστο τῆς νυκτός*, he went in the night, vii. 2. 17. *Ταῦτα μὲν τῆς ἡμέρας ἐγένετο*, 'in the day,' vii. 4. 14. *Τῆς δειλῆς δὲ ἤκειν*, 'in the evening,' vii. 2. 16. *Ὡστε τῆς ἡμέρας ὅλης διῆλθον* . . , ἀλλὰ δειλῆς ἀφίκοντο iii. 3. 11. *Ἐπεὶ νυκτὸς δέοι τι, εἴτε καὶ ἡμέρας*, 'whether by night or by day,' iii. 1. 40. *Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν*, 'within ten days,' i. 7. 18. *Ὅτι οὐπω δὴ πολλοῦ χρόνου* . . ἐπιτύχοι, 'now for a long time,' i. 9. 25. *Ἐξίόντες δ' ἐκάστης ἡμέρας*, 'every day,' vi. 6. 1. *Πολλάκις τῆς ἡμέρας*, many times a day, Ar. Eq. 250. *Ποιεῖ δὲ τοῦτο πολλάκις τοῦ μηνός* Cyr. i. 2. 9. *Τρία ἡμιδαρικὰ τοῦ μηνός*, three half-darics a month, i. 3. 21. *Τοῦ δ' αὐτοῦ θέρους* Th. ii. 28, 79, 80. *Τοῦ δ' ἐπιγιγνομένου χειμῶνος* Ib. v. 13, 36, 51, 56, 116. *Ἐξ ἑτῶν ἄλουτος* Ar. Lys. 280. *Οὐτε τις ξένος ἀφίεται χρόνου συχνοῦ* Pl. Phædo, 57 a. *Μέτεισιν* . . οὐ μακροῦ χρόνου Soph. El. 477. *Οὐκέτι τοῦ λοιποῦ* [sc. χρόνου] *πάσχοιμεν ἂν κακῶς* Dem. 44. 12.

§ 379. 2. PLACE. *Αὐτοῦ* [sc. τόπου] *μείναντες*, remaining in that place, i. 10. 17. *Τόνδ' εἰσεδέξω τειχέων*, 'within the walls,' Eur. Ph. 451. *Ἐρκέων* . . ἐγκεκλημένους Soph. Aj. 1274. *Κατέκλεισαν* . . *Μακεδονίας Ἀθηναῖοι Περδίκκην* Th. v. 83. *Τῆς δὲ Ἰωνίας καὶ ἄλλοθι πολλαχοῦ αἰσχροὺν νεόμισται* Pl. Conv. 182 b. *Μήτ' ἐμβατεύειν πατρίδος* Soph. Œd. T. 825. *Γῆς δὲ μὴ ῥαϊνῆς ὄρων* Id. Œd. C. 400. *Πεδίῳ ἐπινίσσεται* Ib. 689. *Ἐσχάτης δ' ὠρῷ πυρᾶς νεωρῇ βόστρυχον* Soph. El. 900. *Ἐστίας μεσομφάλου ἑστῆκεν ἤδη μῆλα* Æsch. Ag. 1056. *Λαῖᾶς δὲ χειρὸς οἱ σιδηροτέκτονες οἰκοῦσι Χάλυβες* Id. Pr. 714. *ΚΥΚΛ. Ποτέρως τῆς χειρός*; *XOP. Ἐν δεξιᾷ σου* Eur. Cycl. 681.

REMARKS. α. This use of the Gen., to denote the *place where*, occurs very rarely in prose, except in those adverbs of place which are properly genitives (§ 340. 1); as, *οὐ* [sc. τόπου], in which place, where, *αὐτοῦ*, there, *ομοῦ*, in the same place, *οὐδαμοῦ*, nowhere, &c. Cf. § 421. β.

β. In Epic poetry, this Gen. is sometimes employed to denote the *place upon or over which* any thing moves; as, *Ἐρχονται πεδίοιο*, they advance upon the plain, B. 801. *Ἐκαμον πολέος πεδίοιο θέουσai* Δ. 244. *Ἐλκέμεναι νεοῖο βαθείης πηκτὸν ἄροτρον* K. 353.

γ. The ideas of *place* and *time* are combined in expressions like those which follow, relating to *journeying* (Fr. *journée*, a *day's-march*, from Lat. *diurnus*, from *dies*, *day*); *Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτῳ οὐδὲν εἶχομεν λαμβάνειν*, 'during the last seventeen day's-marches,' ii. 2. 11. *Ἡμερεύοντας μακρᾶς πελεύθου* Æsch. Cho. 710.

δ. In the phrase *μιας χειρός*, in the following passage, the idea of *time* is combined with that of *action*; 'Ἐξὸν *μιας μοι χειρός* εἶδέναι τάδε, 'at a single stroke,' 'once for all,' Eur. Herc. 938.

§ 380. III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; or, in other words, that *by* which, as its *author*, *agent*, or *giver*, any thing is *made*, *written*, *said*, *done*, *bestowed*, &c., or *from* which any thing is *obtained*, *heard*, *learned*, *inquired*, *requested*, *demand*ed, &c.

To this division, which must obviously refer chiefly to *persons*, belongs the following rule, which will of course be understood as applying only to *adjuncts*.

### Genitive Active.

RULE XV. The AUTHOR, AGENT, and GIVER are put in the Genitive; as,

α. With Verbs of Obtaining, Hearing, Learning, Inquiring, Requesting, &c. Ταῦτα δέ σου τυχόντες, and obtaining this of you, vi. 6. 32. Ὡν δέ σου τυχεῖν ἐφίεμαι, ἄκουσον (§ 370) Soph. Phil. 1315. Ἀκούων Κύρου ἔξω ὄντα . . βασιλεία i. 8. 13. Τῶν καταλελειμμένων ἐπυνθάνοντο, ὅτι οἱ μὲν Θερᾶκες . . ᾤχοντο, 'learned by inquiry from,' vi. 3. 23. Καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξενοφῶντα, τί τὰ πυρὰ κατασέσειαν, 'inquired of,' Ib. 25. Μάθε δέ μου, ὦ παῖ, καὶ τάδε Cyr. i. 6. 44. Δέονται δέ σου καὶ τοῦτο vi. 6. 33. Ἐμοὶ χάρισαι ὧν ἂν σοῦ δεηθῶ (§ 357. N.) Cyr. v. 5. 35. Σοῦ γὰρ . . βραχύν τιν' αἰτεῖ μῦθον Soph. Œd. C. 1161.

§ 381. β. With Passive Verbs and Verbals. Πληγῆς θυγατρὸς τῆς ἐμῆς, smitten by my daughter, Eur. Or. 497. Φωτὸς ἡπατημένη Soph. Aj. 807. Τῶν φίλων νικώμενος Ib. 1353. Πρίας μερίμνης τοῦθ' ὑποστραφεῖς λέγεις; Soph. Œd. T. 728. Τοῦ κακοῦ πότμου φυτευθείς Id. Œd. C. 1323. Ἀθικτος ἡγητῆρος Ib. 1521. Γήρως ἄλῦπα Ib. 1519. Κακῶν γὰρ δυσάλωτος οὐδεῖς Ib. 1722. Φίλων ἄκλαυτος Soph. Ant. 847. Κείνης διδασκά Id. El. 343. — This use of the Gen. is poetic, and is most frequent with the Participle.

γ. With Substantives. Ξενοφῶντος Κύρου Ἀνάβασις, Xenophon's Expedition of Cyrus. Οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται, the young rejoice in the praises of their elders, and the old delight in the honors paid them by the young, Mem. ii. 1. 33. Ἦρας ἀλατειαίς, wanderings caused by Juno, Æsch. Pr. 900. Νότον ἢ Βορέα . . κύματα Soph. Tr. 113.

§ 382. IV. That which CONSTITUTES any thing WHAT IT IS. To this head may be referred whatever serves to *complete the idea of a thing or prop-*

erty, by adding some *distinction* or *characteristic*. Hence,

*Genitive Constituent.*

**RULE XVI.** An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive; as,

Τὸ Μένωνος στρατεύμα, *the army of Meno*, i. 2. 21.

§ 383. REMARKS. α. The THING OR PROPERTY DEFINED may be either *distinctly expressed by its appropriate word*, or may be *involved in another word*; as, βασιλεύς in βασιλεύω, σαυροπάτης in σαυραπενύω (§ 389). Cf. §§ 351, 362. δ, 391. δ, 394 395. δ.

NOTE. In particular, adjectives in which a substantive is compounded with α- *privative* (§ 325), have often a Gen. defining the substantive. See § 395.

§ 384. β. A genitive *defining a substantive* is sometimes connected with it by an *intervening word*, which is usually a *substantive verb*. See, for examples, §§ 387, 390; cf. § 365. — This form of construction may be referred to *ellipsis*; thus, Ἦν [ἄνθρωπος] εἰῶν ὥς τριάκοντα, *he was [a man] of about thirty years* (§ 387).

§ 385. γ. A substantive governing the Gen. is often *understood*, particularly υἱός, *son*, οἶκος, *house*, and other words denoting *domestic relation* or *abode*. Thus, Γλοῦς ὁ Ταμῶ, *Glus, the son of Tamos*, ii. 1. 3. Ὡ Διὸς [sc. θυγατρὲ] Ἀρετῆς Eur. Iph. A. 1570. Βυρσίνης τῆς Ἰππίου [sc. γυναικός] Ar. Eq. 449. Θύραξέ μ' ἐξενέγκατ' ἐς τοῦ Πιπτάλου [sc. οἶκον], 'το Pittalus's [house],' Ar. Ach. 1222. Εἰς οὐδενὸς διδασκάλου πάποτε φοιτήσαντα Cyr. ii. 3. 9. Τῶν ἐν Ἀδμήτου κακῶν Eur. Alc. 761 (cf. Ἐν Ἀδμήτου δόμοις 68). Ἐν Αἰδοῦ Soph. Ant. 654 (cf. Εἰν Αἰδοῦ δόμοις 1241). Ἐν Ἀσκληπιῷ [sc. ἱερῷ] Mem. iii. 13. 3. Εἰς Τροφωνίου [sc. ἄντρον] Ar. Nub. 508.

δ. The Gen. is often used in *periphrasis*, particularly with χρῆμα, *thing*, and, by the poets, with δέμας, *form, body*, κέρα, *head*, ὄνομα, *name*, and similar words. Thus, Δέμας Ἀγαμέμνονος = Ἀγαμέμνονα Eur. Hec. 723. Ὡ φίλτατον γυναικὸς Ἰοκάστης κέρα Soph. Œd. T. 950. Ὡ ποθεινὸν ὄνομα ἑμιλίας ἑμῆς Eur. Or. 1082. See § 395. α.

ε. A substantive governing the Gen. is sometimes used by the poets instead of an *adjective*; as, Χρυσὸν . . ἐπῶν, *the gold of words*, for Ἐπη χρυσᾶ, *golden words*, Ar. Plut. 268. Ὡ μητρὸς ἐμῆς σέβας Æsch. Pr. 1091. Πολυνείκους βίαν Eur. Ph. 56.

§ 386. An adjunct defining a THING either expresses a *property* of that thing, or points out *another thing related* to it. An adjunct defining a PROPERTY points out a *thing related* to that property. Hence the CONSTITUENT GENITIVE is either 1. the *Genitive of Property*, or 2. the *Genitive of Relation*



## 1. Genitive of Property.

§ 387. The Genitive of property expresses *quality, dimension, age, &c.* Thus,

Ἦν ἑταῶν ὡς τριάκοντα, *he was about thirty years old* [of about thirty years], ii. 6. 20. Ποταμὸν ὄντα τὸ εὖρος πλέθρου i. 4. 9, *a river being [of] a plethrum in breadth* (cf. Ποταμὸν τὸ εὖρος πλεθραῖον i. 5. 4, and see § 333. 6). [Τεῖχος] εἶρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μήκεις δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν ii. 4. 12. Ὁ δὲ τᾶς ἡσυχίας βίσιος, *but a life of quiet* [= βίσιος ἡσυχος, *a quiet life*], Eur. Bac. 388. Στολίδᾶ . . τρυφᾶς [= τρυφῶν] Eur. Ph. 1491. Τοσόνδ' ἔχεις τόλμης πρόσωπον [= οὕτω τολμηρόν], Soph. Oed. T. 533. Τὸ δὲ συμπνεῦσαι . . χρόνου πολλοῦ [ἔστι], καὶ παγχάλεπον Pl. Leg. 708 d. Ἔστιν ὁ πόλεμος οὐχ ὅπλων τοπλέον, ἀλλὰ δαπάνης Th. i. 83. Ὅσοι τῆς αὐτῆς γνώμης ἦσαν Ib. 113. Τοῦθ' ὁρῶ πολλοῦ πόνου Eur. Ph. 719.

NOTE. It is obvious from the examples above, that the *Gen. of property* performs the office of an *adjective*. Its use to express *quality*, in the strict sense of the term, is chiefly poetic.

## 2. Genitive of Relation.

§ 388. The Genitive of relation, in its full extent, includes much which has been already adduced, under other and more specific heads. The relations which remain to be considered are, (a.) those of *domestic, social, and civil life*, (b.) those of *possession and ownership*; (c.) that of the *object of an action* to the *action* or *agent*; (d.) those of *time and place*; (e.) those of *simple reference, of explanation, &c.*

The Genitives expressing these relations may be termed, (a.) the *Gen. of social relation*, (b.) the *Gen. possessive*, (c.) the *Gen. objective*, (d.) the *Gen. of local and temporal relation*, (e.) the *Gen. of reference, of explanation, &c.*

## § 389. a. GENITIVE OF SOCIAL RELATION.

Ὁ τῆς βασιλείας γυναικὸς ἀδελφός, *the brother of the king's wife*, ii. 3. 17. Τῶν Ὀδρυσῶν βασιλείᾳ vii. 3. 5. Δούλους τούτων i. 9. 15. Ἦς αὐτὸν σατράπην ἐποίησε i. 1. 2. Βασιλείων [= Βασιλεὺς ὢν § 383. α] αὐτῶν v. 6. 37. Τῷ σατραπεύοντι [= σατράπῃ ὄντι] τῆς χώρας iii. 4. 31. (See also § 350.) Γείτων . . τῆς Ἑλλάδος (cf. § 399) iii. 2. 4. Τῆς πόλεως ἐχθροῖς Ven. 13. 12. Τοὺς ἐκείνου ἐχθίστους, . . τοὺς Κύρου φίλους iii. 2. 5. Διὰ τῆς αὐτῶν πολεμίας χώρας, *through the country of their enemies*, iv. 7. 19.

REMARK. To this analogy may be referred the use of the *Gen.* for the *Dat.*, with some *adjectives* implying intimate connection; as, Ὁ δὲ φῆσας ποτὲ συγγενὴς τοῦ Κύρου εἶναι, *and he who once said that he was related to Cyrus*, Cyr. v. 1. 24. Οὐδ' ἡ ξύνοικος τῶν κάτω θειᾶν Δίκη Soph. Ant. 451. Λακεδαιμόνιος δὲ γαῖά τις ξυνώνυμος; Eur. Hel. 495. Βάκχον εἶπον, Μαινᾶδων ὁμόστολον Soph. Oed. T. 212. Τὸν Σωκράτους μὲν ὁμώνυμον Pl. Soph. 218 b. Γῆς ἰσόμοιρ' ἀήρ Soph. El. 87. Ἀκόλουθα ταῦτα πάντα ἀλλήλων Ec. 11. 12. Ὡ φέγγος ὕπνου διάδοχον Soph. Ph. 867. Ὁ κυδερνήτης τὸ τῆς νεῶς καὶ αὐτῶν ἀεὶ ξυμφέρων παραφυλάττων

Pl. Pol. 296 e. Τὰ πρόσφορα τῆς νῦν παρούσης συμφορᾶς Eur. Hel. 508 Cf. §§ 399, 400, 403. — It will be observed, that, in some of these examples the adjective may be regarded as used substantively, and that this construction is not confined to the names of persons.

#### b. GENITIVE POSSESSIVE.

§ 390. The Genitive possessive denotes that to which any thing *belongs* as a *possession, power, right, duty, quality, &c.* Thus,

Τὰ Συεννέσιος βασιλεία, *the palace of Syennesis*, i. 2. 23. Ἦσαν αἱ Ἴωνικαὶ πόλεις Τισσαφέρνης, *the Ionian cities belonged to Tissaphernes*, i. 1. 6. Τῶν μὲν γὰρ νικάντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ, *for it is the part of victors to kill, but of the vanquished to die*, iii. 2. 39. Κρήνη ἡ Μίδου καλουμένη i. 2. 13. Αὐτοῦ γὰρ εἶναί φησιν, ἐπείπερ Κύρου ἦσαν ii. 5. 38. Τοῦτου τὸ εὖρος δύο πλῆθρα i. 2. 5. Τῶν γὰρ νικάντων ἐστὶ καὶ τὰ ἑαυτῶν σώζειν, καὶ τὰ τῶν ἡττωμένων λαμβάνειν iii. 2. 39. Ἦν ὑμῶν αὐτῶν ἐβελήσθητε γενέσθαι, 'your own men,' i. e. 'independent,' Dem. 42. 10. Τῆς πόλεως ὄντας, *true to the state*, Isocr. 185 b. Ὡστ' οὗ Κρέοντος προστάτου γεγράφομαι Soph. Œd. T. 411. Ἄλλ' ἐστὶ τοῦ λήγοντος, ἢν φόβους λήγῃ, 'at the mercy of the speaker,' Ib. 917. Μὴδ' ἄ μὴ Ὀδύσει ποιῶ σεαυτῆς, 'make yours,' Id. Ant. 546.

§ 391. REMARKS. α. The idea of possession is sometimes modified or strengthened by an adjective or adverb; as, Ἱερὸς ὁ χῶρος τῆς Ἀρτέμιδος *the spot is sacred to Diana* [consecrated to be Diana's], v. 3. 13. Ἰδίων ἑαυτοῦ κτημάτων, *of his own acquisitions*, Pl. Menex. 247 b. Οἱ δὲ κίνδυνοι τῶν ἐφειστηκότων ἴδιοι Dem. 26. 11. Τὸ οἰκεῖον ἐκατέρου σημεῖον Pl. Theæt. 193 c. Τὸν ἔρωτα τοῦτον πότερα κοινὸν οἶε εἶναι πάντων ἀνθρώπων; Pl. Conv. 205 a. Τῆς ἡμετέρας Μούσης ἐπιχώριον Ib. 189 b.

β. A neuter adjective used substantively takes the Gen. possessive, in connection with verbs of praise, blame, and wonder; as, Τοῦτο ἐπαινῶ Ἀγησιλάου, *I commend this in Agesilaus* [this characteristic of Agesilaus], Ages. 8. 4. Ὁ μὲν φωνοῦνται μάλιστα ἡμῶν Th. i. 84. Ἄλλα τί σου πολλὰ ἄγαμαι Symp. 8. 12. Ἐθαύμασα αὐτοῦ πρῶτον μὲν τοῦτο Pl. Phædo, 89 a. Τοῦτο . . ἐν τοῖς κυσὶ κατόψει, ὃ καὶ ἄξιον θαυμάσαι τοῦ θηρίου Pl. Rep. 376 a.

γ. ELLIPSIS. The possessor is sometimes put in the case belonging to the thing possessed, with an ellipsis of the latter, particularly in comparison; as, Ἀρματα . . ὅμοια ἐκείνῳ [= τοῖς ἐκείνου ἅρμασι], *chariots similar to his* [chariots], Cyr. vi. 1. 50 (cf. [Ἀρματα] ὅμοια τοῖς Κύρου 2. 7). Ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα Cyr. v. 1. 4. Ὀπλισμένοι . . τοῖς αὐτοῖς Κύρῳ ὅπλοις Cyr. vii. 1. 2. Ἐχομεν σώματα ἰκανώτερα τούτων, *we have bodies better able than theirs*, iii. 1. 23. Μὴδ' ἐξισώσης τάσδε [= τὰ τῶνδε κακὰ] τοῖς ἡμοῖς κακοῖς Soph. Œd. T. 1507. Ἀρχοντες μέσον ἔχοντες τὸ αὐτῶν i. 8. 22 (cf. Βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς 23).

δ. The verbs ὀζω, *to smell*, πνέω, *to breathe*, and προσβάλλω, *to emit*, may take a Gen. defining a noun implied in these verbs (§ 383. α) or understood with them; thus, Ὀζουσι πίττης, *they smell of pitch* [emit the smell of pitch], Ar. Ach. 190. Τῆς κεφαλῆς ὀζω μύρου (§ 355) Ar. Eccl. 524. Τῶν ἱματίων ὀζήσει δεξιότητος, 'there will be a smell of,' Ar. Vesp. 1058. Ὡς ἡδύ μοι προσέπνευσε χαιρείαν κρεῶν Ar. Ran. 338. Πόθεν βροστοῦ με προσέβαλε; Ar. Pax, 180.

α. It will be observed, that the *Genitive possessive* is the exact converse of the *Genitive of property* (§ 387), the one denoting *that which possesses*, and the other, *that which is possessed*.

### c. GENITIVE OBJECTIVE.

§ 392. The object of an action, *regarded as such*, is put in the *Accusative* or *Dative* (§ 339). But if the action, instead of being predicated by a verb, is merely *represented as a thing or property* (or as implied in a thing or property), by a noun, adjective, or adverb, then its object is usually regarded simply as something *defining that thing or property*, and is consequently put in the *Genitive*. Thus,

1. GENITIVE OF THE DIRECT OBJECT. Ὁ φρούραρχος τὰς φυλακὰς ἱξετάζει, the commander of a garrison reviews his troops, *Ec.* 9. 15; but, Κύρος ἱξέτασιν ποιῖται τῶν Ἑλλήνων, Cyrus makes a review of the Greeks, *i.* 7. 1; Τῶν τοιούτων ἔργων ἱξεταστικόν, fitted to review such matters, *Mem.* *i.* 1. 7. Τὸν ὄλεθρον τῶν συστρατιωτῶν *i.* 2. 26. Ἰὼ γάμοι . . ὄλεθροιο φίλων *Æsch. Ag.* 1156 (cf. Σπύργος ὤλεσεν γραφὴν 1329). Τῇ ὑπερβολῇ τοῦ ὄρους *iv.* 4. 18 (cf. Ὑπερέβαλλον τὰ ὄρη 20). Καρδίας δηκτήρια *Eur. Hec.* 235 (cf. Δάκνει φρένα *Id. Heracl.* 483). Διδασκαλικὸν . . σοφίας *Pl. Euthyph.* 3 c. Μαθητὰς ἱατρικῆς *Pl. Rep.* 599 c. Ἄλλους τοιούτων τινῶν μαθητικούς *Ib.* 475 e. Ἀρτιμαθῆς κακῶν *Eur. Hec.* 686. Ὁψιμαθῇ . . τῶν πλεονεξιῶν *Cyr.* *i.* 6. 35. Τοξικῆς τε καὶ ἀκοντίσεως φιλομαθῆσταιον *i.* 9. 5 (cf. Σωφροσύνην καταμάθοι 3). Λάθρα δὲ τῶν στρατιωτῶν, but without the knowledge of the soldiers, *i.* 3. 8 (cf. Λαθεῖν αὐτὸν ἀπειλθῶν 17). Κρύφα τῶν Ἀθηναίων *Th.* *i.* 101. Ἀπαθῇ κακῶν *vii.* 7. 33. Ἀπαιδέτους μουσικῆς *Cyr.* *iii.* 3. 55.

2. GENITIVE OF THE INDIRECT OBJECT. Εὐχέσθαι τοῖς . . θεοῖς, to pray to the gods, *iv.* 3. 13; but, Θεῶν εὐχάς, prayers to the gods, *Pl. Phædr.* 244 e. Τὰ τῆς θεοῦ θύματα *Eur. Iph. T.* 329 (cf. Θύειν θεῷ 1035). Τὴν τῶν κρεισσόνων δουλείαν *Th.* *i.* 8 (cf. Ταῖς ἡδόναῖς δουλεύων *Mem.* *i.* 5. 5). Ἐπιβουλευτοῦ στρατοῦ, of a plotter against the host, *Soph. Aj.* 726 (cf. Ἐπιβουλεύει αὐτῷ *i.* 1. 3). Συγγνάμων τῶν ἀνθρωπίνων ἀμαρτημάτων *Cyr.* *vi.* 1. 37 (cf. Ἐγὼ σοι συνεγίγνωσκον *Ib.* *vii.* 5. 50).

§ 393. REMARKS. α. In like manner, the *Gen.* is employed with nouns, to denote relations, which, with the corresponding adjectives, are denoted by the *Dat.*; as, Τῆς τῶν Ἑλλήνων εὐνοίας, from good-will to the Greeks, *iv.* 7. 20 (cf. Εὖνους δὲ σοι ὦν *vii.* 3. 20). Τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλει τοιοῦδε *Soph. CEd. C.* 631 (cf. Τὸν εὐμενῇ πόλει *Id. Ant.* 212).

β. The *Gen.* is sometimes employed, in like manner, for a preposition with its case: as, Ἐν ἀποθέσει τῆς γῆς, in a descent upon the land, *Th.* *i.* 108 (cf. Ἀπέβη ἐς τὴν γῆν *H. Gr.* *i.* 1. 18).

γ. To the *Gen.* of the direct object may be referred the *Gen.* with αἷτις and its derivatives; as, Τὸ αἷτιον τῆς σπουδῆς, the cause of the haste [that which was causative of, &c.], *iv.* 1. 17. Τούτων οὐ σὺ αἰτία, you are not responsible for [the cause of] these things, *Ec.* 8. 2. Οἱ τοῦ πολέμου αἰτιώεσται, the principal authors of the war, *H. Gr.* *iv.* 4. 2. Τούτου Σωκράτην ὁ κατηγοροῦς αἰτιᾶται, for this the accuser blames Socrates [makes S. the author of this], *Mem.* *i.* 2. 26. See § 374.



δ. The Gen. in its more active uses (when employed to denote *agent*, *possessor*, &c.) has received the special designation of the *Gen. subjective*, in distinction from the *Gen. objective*. The following passages contain examples of both kinds: Τὴν Πέλοπος μὲν ἀπάσης Πελοποννήσου κατὰληψιν, *Pelops's seizure of all Peloponnesus*, Isocr. 249 a. Τὰς τῶν οἰκείων προσηλακίσεις τοῦ γήρεως Pl. Rep. 329 b. Τὴν ἐκείνων μέλλησιν τῶν ἐς ἡμᾶς δεινῶν Th. iii. 12. Adjectives taking the place of the Gen. are, in like manner, used both *subjectively* and *objectively*. See § 503.

#### d. GENITIVE OF LOCAL AND TEMPORAL RELATION.

§ 394. The Genitive is extensively employed in defining local and temporal relation, particularly with *adverbs of place* and *time*, and with words *derived* from them. Thus,

Ἄγχι γῆς, *near the land*, Soph. Œd. C. 389. Ἀντίον τῆς Λαμφάκου H. Gr. ii. 1. 21. Τούτου ἐναντίον vii. 6. 23. Ἀντιπέρας τῶν πλαγίων Cyr. vii. 1. 7. Ἄνω τῶν ἰσπείων iv. 3. 3. Ἀχρεὶ τοῦ μὴ πεινῆν Symp. 4. 37. Ἐγγὺς παραδείσου ii. 4. 14. Ἐγγὺς μυρίων, *nearly ten thousand*, v. 7. 9. Εἴσω τῶν ὀρέων i. 2. 21. Ἐκτὸς τοῦ τείχους Mag. Eq. 7. 4. Ἐκτὸς ὀλίγων, *except a few* (§ 349), H. Gr. i. 6. 35. Σκηνῆς ἐνδον Soph. Aj. 218. Ἐνερθε γῆς Æsch. Pers. 229. Ἐνθεν καὶ ἔνθεν σφῶν iv. 3. 28. Ποταμῶν ἐντὸς ii. 1. 11. Τοῦ Πλούτωνος ἐξῆς Ar. Ran. 765. Ἐξω τῶν πυλῶν i. 4. 5. Κεῦθει κάτω δὴ γῆς Soph. Œd. T. 968. Κύκλω τοῦ στρατοπέδου Cyr. iv. 5. 5. Τὸ μέσον τῶν τειχῶν, *the distance between the walls*, i. 4. 4. Ἐν μέσῳ ἡμῶν καὶ βασιλείας ii. 2. 3. Μεσοῦσι . . τῆς πορείας Pl. Pol. 265 b. Μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου i. 7. 15. Μέχρι τοῦ Μηδίας τείχους Ib. Ὅπισθεν ἑαυτῶν i. 7. 9. Δούλης ποδῶν πάροισεν Eur. Hec. 48. Βωμοῦ πέλας Æsch. Ag. 210. Πλησίον εἶναι τοῦ τείχους vii. 1. 39. Ἐπλησιάζον . . τῶν ἄκρων Cyr. iii. 2. 8. Πέραν τοῦ ποταμοῦ ii. 4. 28. Πρόσθεν τῶν ὄπλων iii. 1. 33. Ὑπερθε βωμοῦ Æsch. Ag. 232. — It will be observed, that, in some of these examples, the word governing the Gen. is used in a secondary sense. For the Dat. after some of these words, see §§ 399, 405.

#### e. GENITIVE OF REFERENCE, EXPLANATION, EMPHASIS, &c.

§ 395. The *CONSTITUENT GENITIVE* has likewise other uses, of which the principal are those of *simple reference*, of *explanation*, and of *emphatic repetition*.

NOTE. In some of these uses, the Gen. rather denotes a relation between *two expressions for the same thing*, than between *two different things*. In such cases, an *appositive* might be substituted for it (§ 333. 6); and, indeed, in some of the examples which follow (particularly with the compounds of *ἀ-* *privative*, § 383. N.), we might regard the Gen. as in apposition with a substantive implied.

α. With *SUBSTANTIVES*. Πρόφασις . . τοῦ ἀθροίζειν, *pretext for assembling*, i. 1. 7. Τριῶν μηνῶν μισθόν, *three months' pay*, i. 1. 10. Θανάτου τέλος, *the end [sc. of life], which is found in death*, or simply, *death*, Æsch. Sept. 906. Θανάτου τελευτάν Eur. Med. 152 (cf. Βίου τελευτή Soph. Œd. C. 1473). Τέρμα τῆς σωτηρίας Soph. Œd. C. 725. Εἰ πέρας μὴδὲν ἔσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου Th. vii. 42. Μέγα . . χεῖμα . . τῆς ἐμπίδος, *a monster of a gnat* (§ 385. δ), Ar. Lys. 1031. Συὸς μέγιστον χεῖμα Soph. Fr. 357 (cf. Καταβάλλει τὴν ἔλαφον, καλὸν τι χεῖμα καὶ μέγα Cyr. i. 4. 8). Τὸ χεῖμα τῶν

νυκτῶν Ar. Nub. 2. Σφενδονητῶν πάμπολύ τι χρῆμα Cyr. ii. 1. 5. Διὰ τῇς τῆς ἀδελφῆς ἀτιμίαν τῆς κληρονομίας, on account of his sister's being denied the honor of bearing the sacred basket, Pl. Hipparch. 229 c. See also § 333. 6.

β. With ADJECTIVES. "Ἀπαις δέ εἰμι ἀρρένων παίδων, and I am childless as to male children, Cyr. iv. 6. 2. "Ὡ τέκεια πατρὸς ἀπάτορα Eur. Herc. 114. "Ἀφίλος φίλων Id. Hel. 524. "Ἀπειλος φαρέων λευκῶν Id. Ph. 324. Πληγῶν ἀλῶν Ar. Nub. 1413. Χρημάτων . . ἀδωρότατος Th. ii. 65. "Ἀσκειον . . ἀσπίδων Soph. El. 36. "Ἀνάρθμος ὧδε θρήνων Ib. 232. "Ἀφωνοὶ τῆσδε τῆς ἀρᾶς Id. CEd. C. 865. "Ὑν ἀσφαλεῖ εἰσι τοῦ μηδὲν παθεῖν Cyr. iii. 3. 31. Θρασυς εἰ πολλοῦ [sc. θράσους], you are very audacious [bold with much boldness], Ar. Nub. 915. Οὐγάτηρ . . γάμμου ἤδη ὥραία Cyr. iv. 6. 9. Τέλειον εἶναι τῇς . . ἀρετῆς Pl. Leg. 643 d. Τυφλὸς δὲ τῶν ἄλλων ἀπάντων Symp. 4. 12.

γ. With ADVERBS. "Ἐξίσταί ἡμῖν, ἐκείνου ἕνεκα, it will be permitted us, as far as respects him, Cyr. iii. 2. 30. "Ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν, ἕνεκά γε τῶν ἡμετέρων ὀφθαλμῶν, 'for all the good our eyes would do us,' Mem. iv. 3. 3. Καλῶς παράπλου κεῖται, it is well situated in regard to the voyage, Th. i. 36. Τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἰδοῦναι ἡ πόλις καθίστασθαι Id. iii. 92. Τῆς τε ἐπὶ Θρόνης παρόδου χρησίμως ἕξειν Ib. (See also § 363. β.) "Υμᾶς οἴονται ἐμποδὼν γενέσθαι τοῦ ἀρᾶς αὐτοῦ τῶν Ἑλλήνων H. Gr. vi. 5. 38.

δ. With VERBS. Τῆς ἐπωβελίας . . κινδυνεύοντα [= ἐν κινδύνῳ ὄντα], being in danger of the fine for false accusation, Dem. 835. 14. Τάφου . . τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας, having bestowed upon the one, and denied to the other, the honor of sepulture (τάφου defining τιμὴν implied in προτίσας and ἀτιμάσας, § 383. α), Soph. Ant. 21.

§ 396. GENERAL REMARK. Great care is requisite in distinguishing the various uses of the Genitive, inasmuch as,

1.) The Gen. may have different uses in connection with the same word; as, with ἀκούω and κλύω (§§ 356, 375, 380), with δέομαι (§§ 357. N., 380), with πλεονεκτέω (§§ 351, 367), with περιττός (§§ 349, 362. ζ), with πόρρω and πρόσω (§§ 347, 363). — The use of the Gen. with substantives is especially various.

2.) A word may have two or more adjuncts in the Gen. expressing different relations; as, Ἀνάεωσις (§ 381. γ), ὄζω (§ 391. δ), τυγχάνω and δέομαι (§ 380. α). See § 393. δ.

## C. THE DATIVE OBJECTIVE.

§ 397. THAT TOWARDS WHICH ANY THING TENDS (§ 339) may be resolved into, 1. That towards which any thing tends, as an OBJECT OF APPROACH; and 2. That towards which any thing tends, as an OBJECT OF INFLUENCE. Hence the Dative objective is either, (1.) the DATIVE OF APPROACH, or (2.) the DATIVE OF INFLUENCE; and we have the following general rule: THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE

DATIVE; Or, in other words, since neither approach nor influence are regarded as *direct action*, AN INDIRECT OBJECT IS PUT IN THE DATIVE.

NOTES. α. The *Dat. of approach* is commonly expressed in Eng. by the preposition *to*, and the *Dat. of influence*, by the prepositions *to* and *for*.

β. The DATIVE OBJECTIVE is the converse of the GENITIVE; the *Dat. of approach* contrasting with the *Gen. of departure*, and the *Dat. of influence* with the *Gen. of cause*. See §§ 338, 339, 345.

### (1.) DATIVE OF APPROACH.

§ 398. Approach, like its opposite, *departure* (§ 346), may be either in *place* or in *character*. Hence,

RULE XVII. Words of NEARNESS and LIKENESS govern the Dative.

NOTES. α. Words of *likeness* are related to those of *nearness*, in the same manner as words of *distinction* are related to those of *separation* (§ 346. N.).

β. For the *Genitive* after some words of *nearness* and *likeness*, see §§ 389, 394.

#### 1. Dative of Nearness.

§ 399. Words of nearness may imply either *being near*, *coming near*, or *bringing near*; and to this class may be referred words of *union* and *mixture*, of *companionship* and *intercourse*, of *meeting* and *following*, of *sending to* and *bringing to*, &c. Thus,

Πελάσαι . . τῇ εἰσόδῳ, *to approach the entrance*, iv. 2. 3. Οἶνω κεράσας αὐτήν, *having mixed it with wine*, i. 2. 13. Ἐψονται ὑμῖν, *they will follow you*, iii. 1. 36. Πέμπων αὐτῷ ἄγγελον, *sending a messenger to him*, i. 3. 8. Ἐν τῷ πλησιαιτάτῳ δίφρῳ Σεύθῃ καθήμενος vii. 3. 29. Σοὶ πέλας θρόνους ἔχειν Æsch. Sup. 208. Ἐγγὺς ἡμῖν γενέσθαι Cyr. iii. 2. 8. Σκόπει δὲ, ἔφη, τὰ ἐξῆς ἐκείνοις Pl. Phædo, 100 c. (Cf. § 394.) Γείτων οἰκῶ τῇ Ἑλλάδι ii. 3. 18 (cf. § 389). Ἐπορεύετο . . ἄμα Τισσαφέρει ii. 4. 9. Ἄ τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες, *'at daybreak'*, i. 7. 2. Ὁμοῦ . . τοῖς Ἑλλησι στρατοπεδευσάμενοι H. Gr. iii. 2. 5. Ἀναμειγμένοι τοῖς Ἑλλησι iv. 8. 8. Εἰ ὁμιλησαίτην ἐκείνῳ Mem. i. 2. 15. Σωκράτει ὁμιλητὰ γενομένῳ Ib 12 (cf. Ib. 48, and § 389). Ἀριαίῳ . . οἰκειότατος ii. 6. 28. Κοινωνοῦ ἡμῖν τοῦ πολυχνίου (§ 367) Pl. Rep. 370 d. Κοινωνεῖν ἀλλήλοις Pl. Leg. 844 c. Ἐχει κοινωνίαν ἀλλήλοις ἢ τῶν γενῶν φύσις Pl. Soph. 257 a. Ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης vii. 8. 1. Οὔτε τότε Κύρῳ ἵεναι ἤθελε i. 2. 26. Αὐτῷ ἀφίκοντο Ib. 4. Ἀμεινοκλῆς Σαμίους ἦλθε Th. i. 13. Ἦκει ἡμῖν ἀνὴρ ἀριστος Cyr. vi. 3. 15. Ἦκέ μοι γένει, *it belonged [came] to me by birth*, Soph. Œd. C. 738. Τὰ ἐμοὶ προσήκοντα Cyr. v. 1. 15 (see § 364). Πίπτοντος πέδῳ Soph. El. 747. Τὰ τούτοις ἀκόλουθα πάσχοντος Pl. Tim. 88 d (cf. § 389. R.). Ἀκολουθῶν τῇ φύσει Pl. Leg. 836 c. Τῇ ἡμερινῷ ἀγγέλῳ τὸν νυκτερινὸν διαδέχεσθαι Cyr. viii. 6. 18. Διάδοχος



Κλειάνδρῳ vii. 2. 5 (cf. § 389. R.). Ἡ διαδοχὴ τῇ πρόσθεν φυλακῇ Cyt. i. 4. 17. Δῶρα ἄγοντες αὐτῷ vii. 3. 16. Αὐτῷ τὸ κρέας ὀρέξαι Ib. 29.

REMARKS. *a.* Traffic is a species of intercourse; hence, Πίσου πρίσμαί σοι τὰ χοιρίδια; How can I trade with you for your pigs? Ar. Ach. 812 (§ 374). Ὀννήσομαί σοι, I will buy of you, Ib. 815. Ἐγὼ πρίσμαί τῷδε; Ar. Ran. 1229.

*β.* A substantive is sometimes repeated in the Dat., with an ellipsis, to express succession; as, Ἀλλὰ φόνῳ φόνος Οἰδιπόδ᾽ ὁδὸν ὤλεσεν, but slaughter upon slaughter [slaughter following slaughter] has destroyed the house of Œdipus, Eur. Ph. 1496. Μὴ τίκτειν σ' ἄταν ἄταις Soph. El. 235.

## 2. Dative of Likeness.

§ 400. Words of likeness include those of resemblance, assimilation, comparison, identity, equality, &c. Thus,

Ὅμοιοι τοῖς ἄλλοις, like the rest, vi. 6. 16. Ἐμὲ δὲ θεῶν μὲν οὐκ εἴκασεν, but me he did not liken to a god, Apol. 15. Τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλίῳ εἶναι, he thought sincerity to be the same with folly, ii. 6. 22. Ἴσους . . τούτοις ἀριθμόν, equal to these in number, Mag. Eq. ii. 3. Ὅμοίως τοῖς ἄλλοις Mem. iv. 7. 8. Ὅμοιοῦν ἑαυτὸν ἄλλῳ Pl. Rep. 393 c. Ὅμοίωσις θεῶν Pl. Theat. 176 b. Τὸ τῷ καλῷ ἀνόμοιον Mem. iii. 8. 4. Ὅμογνωμονῶ σοι καὶ τοῦτο Mem. iv. 3. 10. Ὅμόδρομος ἡλίῳ Pl. Epin. 987 b. Σάκαι γε μὴν ὁμοροὶ ἡμῖν Cyt. v. 2. 25. Ἀλλήλοις ὁμοσκηνοῦντες Ib. ii. 1. 25. Κλειάρχῳ καὶ ὁμοστράπεζος γενόμενος iii. 2. 4. Ὅμώνυμος ἐμοί Pl. Rep. 330 b (cf. § 389. R.). Παραδείγματα ὁμοιοπαθῆ τοῖς πονηροῖς Ib. 409 b. Προσφδὸς ἡ τύχη τῶν πάθει Eur. Ion, 359. Σφηξίν ἐμφερεστάτους Ar. Vesp. 1102. Τὰ δὲ κρέα . . ἦν παραπλήσια τοῖς ἐλαφείοις i. 5. 2. Ἀλλὰ φιλοσόφῳ μὲν ἔοικας ii. 1. 13. Ποταμοῦ ῥοῇ ἀπεικάζων τὰ ὄντα Pl. Crat. 402 a. Προσιεσθαι εἰς ταῦτ' [= τὸ αὐτὸ, § 39] ἡμῖν αὐτοῖς iii. 1. 30. Ἐν τῷ αὐτῷ κινδύνῳ τοῖς φαυλοτάτοις αἰωροῦμαι Th. vii. 77. Ὅς ἐμοὶ μιᾶς ἰγένετ' ἐκ ματρὸς Eur. Ph. 151. Οὐ καὶ σὺ τύπτει γὰρ ἴσας πληγὰς ἐμοί; Ar. Ran. 636. Τοῖς ἐκ τοῦ ἴσου ἡμῖν οὔσι, 'on an equality with us,' Hier. 8. 5. Ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς Cyt. vii. 5. 65. Διτλή ψυχὰς ἰσαρίθμους τοῖς ἀστροῖς Pl. Tim. 41 d. Ἡ ἡλικίος τοῖς ἀιγυγίνεσι θεοῖς Symp. 8. 1.

## (II.) DATIVE OF INFLUENCE.

§ 401. The Dative of influence expresses a person or thing which is *affected* by an action, property, &c., without being *directly acted upon*.

Influence has every variety and degree. On the one hand, it may be so *immediate*, that it can scarcely be distinguished from direct action, and the Dat. expressing it is used interchangeably with the Acc.; and, on the other hand, it may be so *remote*, that it can scarcely be appreciated, and the Dat. expressing it might have been omitted without impairing the sense.

**RULE XVIII.** The OBJECT OF INFLUENCE is put in the Dative.

§ 402. The Dative is governed, according to this rule by,

α. Words of ADDRESS, including those of *call* and *command*, of *conversation* and *reply*, of *declaration* and *confession*, of *exhortation* and *message*, of *oath* and *promise*, of *reproach* and *threatening*, &c. Thus,

Οὗτος Κύρω εἶπεν, *this man said to Cyrus*, i. 6. 2. Τῷ Κλεάρχῳ ἐβόα, *called out to Clearchus*, i. 8. 12. Διαλεχθέντες ἀλλήλοις, *having conversea with each other*, ii. 5. 42. Τοῖς τε ναυκλήροις ἀπεῖπε μὴ διάγειν vii. 2. 12. Λέγει τὴν μαντείαν τῷ Σωκράτει iii. 1. 7. Τῷ Ἐνυαλίῳ ἐλελίζουσι i. 8. 18. Τοῖς νεανίσκοις ἐγγυῖν ἐκέλευε iv. 3. 13. Ἡ παρακέλευσις τῷ ἔρῳντι παρὰ πάντων θαυμαστή Pl. Conv. 182 d. Ἀλλήλοις διεκελεύοντο iv. 8. 3. Ἀφήγησαι τούτῳ, τί σοι ἀπεκρινάμην vii. 2. 26. Ἀγγέλλουσι τοῖς στρατιώταις i. 3. 21. Παρήγγειλε τοῖς φρουράρχοις i. 1. 6. Ὑπισχνοῦμαί σοι δέκα τάλαντα i. 7. 18. Οὐ μέμφομαι, ἔφη, τούτοις Mem. iii. 5. 20. Εἰ δέ τις αὐτῷ . . ὀνειδίζοι Ib. ii. 9. 8. Ἡπεῖλουν αὐτῷ v. 6. 34. Ἐκέρυξε τοῖς Ἕλλησι συσκευάσασθαι iii. 4. 36. Ὅποτεν πλάτανος πτελέα ψιθυρίζη Ar. Nub. 1008. Ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων iii. 1. 6. Ὅσπερ αὐτῷ μαντευτὸς ἦν vi. 1. 22. Ὁ Θρηξὶ μάντις, *the prophet to the Thracians*, i. e. *the Thracian prophet*, Eur. Hec. 1267. Ἀλλ' ἦνεν ἀνδρὶ πάντα Eur. Med. 1157.

§ 403. β. Words of ADVANTAGE and DISADVANTAGE, including those of *benefit* and *injury*, of *assistance* and *service*, of *favor* and *fidelity*, of *necessity* and *sufficiency*, of *fitness* and *unfitness*, of *convenience* and *trouble*, of *ease* and *difficulty*, of *safety* and *danger*, &c. Thus,

Παρύσατις . . ὑπῆρχε τῷ Κύρῳ, *Parysatis favored Cyrus*, i. 1. 4. Χρήσιμα . . τοῖς Κρησί, *useful to the Cretans*, iii. 4. 17. Ὅπῃ ἂν τῇ στρατιᾷ συμφέρῃ iii. 2. 27. Πρόσφορά θ' ὑμῖν Soph. CEd. C. 1774 (cf. § 389. R.). Ἀγαθὰ ἀμφοτέροις Cyr. viii. 5. 22. Κρείττω ἑαυτῷ iii. 1. 4. Χεῖρόν ἐστιν αὐτῷ vii. 6. 4. Λυμαινόμενον τοῖς μειρακίοις Ar. Nub. 928. Οὕτως ἐβοήθουν ἀλλήλοις iv. 2. 26. Τούτοις ἐπεκουρεῖτε v. 8. 21. Οἷ σοι ὑπηρετοῖμεν ii. 5. 14. Τοῖς Θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ Aesch. Pers. 842. Ἀνθρώποις ὠφελήματα Id. Pr. 501. Τοῖς φίλοις ἀρήγειν Cyr. i. 5. 13. Ὅς ἠθέλησε τιμωρεῖν πατρί Eur. Or. 924. Ἐὰν αὐτῷ ταῦτα χαρίσωνται ii. 1. 10. Πιστοὶ ὄντες Κύρῳ ii. 4. 16. Δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ iii. 4. 35. Πολλῶν μὲν σοι δεήσει (§ 357) Cyr. i. 6. 9. Ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα v. 7. 11. Χωρίον ἱκανὸν μυρίοις ἀνθρώποις ἡκῆσαι vi. 4. 3. Ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ ii. 5. 13. Ἐγὼ τινι ἐμποδῶν εἰμι; v. 7. 10. Ἐμπόδιος γάρ σοι ὁ Ζεὺς vii. 8. 4. Τῇ ἡλικίᾳ ἔπρεπε i. 9. 6. Εἰ ἀρμόττοντα αὐτῷ Cyr. i. 4. 18. Ἄλλῳ γὰρ ἢ μοὶ χρή γε τῆσδ' ἀρχεῖν χθονός; Soph. Ant. 736. Ἐποίμους εἶναι αὐτῷ τοὺς ἵππας i. 6. 3. Ὅδός . . ἀμήχανος εἰσελθεῖν στρατεύματι i. 2. 21. Ἡ στραχέϊα τοῖς ποσὶν ἀμαχεὶ ἰοῦσιν εὐμενέστερα iv. 6. 12. Ἀσφαλίστερόν γέ σοι εἶδα ὄν vii. 7. 51. Ἐπικίνδυνον μοὶ ἐστιν Ib. 54.

§ 404. γ. Words of APPEARANCE, including those of *seeming, showing, clearness, obscurity, &c.* Thus,

Πᾶσι δὴλον ἰγίνετο, *it was evident to all*, H. Gr. vi. 4. 20. Σοὶ αὖ δὴ λάσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω ii. 5. 26. Ἀδελφον μὲν παντὶ ἀνθρώπῳ ὅπη τὸ μέλλον ἔξει vi. 1. 21. Αἰσχύνεσθαι μοι δοκῶ i. 7. 4. Μὴ ἀποδόξῃ ἡμῖν ii. 3. 9. Τοῖς δὲ παισὶν ἐδείκνυσαν iv. 5. 33. Πᾶσι σαφές Vect. 4. 2. Αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης iii. 4. 2. Λαμβάνειν τοὺς πολεμίους . . φανεροὺς σοι ὄντας, ἀφανὴς ὢν αὐτὸς ἐκείνους Cyr. i. 6. 35.

δ. Words of GIVING, including those of *offering, paying, distributing, supplying, &c.* Thus,

Δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικοὺς, *and Cyrus gives him ten thousand darics*, ii. 6. 4. Τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθόν i. 2. 12. Τὰ δὲ ἄλλα διανεῖμαι τοῖς στρατηγοῖς vii. 5. 2. Τοῖς στρατηγοῖς δωροῦ Ib. 3. Τοῖς λοχαγοῖς κατεμερίσθη Ib. 4. Εἴπερ ἐμοὶ ἐτέλει τι Ζεύθης, οὐχ οὕτως ἐπέλει δήπου, ὥς ὢν τε ἐμοὶ δοίη σπεροῖτο, καὶ ἄλλα ὑμῖν ἀποτίσειεν vii. 6. 16. Θώρακες αὐτοῖς ἐπορίσθησαν iii. 3. 20. Τὴν τοῦ Θεοῦ δόσιν ὑμῖν Pl. Apol. 30 d. Σὼν Ἡρακλεῖ δωρημάτων Soph. Tr. 668. Βασιλεῖ δασμὸς iv. 5. 34. Οὐτε ἐκείνος ἐτι ἡμῖν μισθοδότης i. 3. 9.

ε. Words of OBLIGATION and VALUE. Thus,

Τοῖς στρατιώταις ὀφείλετο μισθός, *pay was due to the soldiers*, i. 2. 11. Βασιλεῖ ἂν πολλοῦ ἄξιοι γένοιτο (§ 374), 'worth much to the king,' ii. 1. 14. Ἀξιος . . θανάτου τῇ πόλει, *meriting death from [to] the city*, Mem. i. 1. 1. Ὡς οὐκ ἄξιον εἶη βασιλεῖ ἀφείναι, 'unworthy of the king,' or 'disgraceful to the king,' ii. 3. 25. Ὑμῖν εἴσεται χάριν i. 4. 15.

§ 405. ζ. Words of OPPOSITION, including those of *contention, dispute, enmity, resistance, rivalry, warfare, &c.* Thus,

Λιμὸν ὑμῖν ἀντιτάξαι, *to oppose to you famine*, ii. 5. 19. Ἐρίζοντά οἱ περὶ σοφίας, *contending with him in skill*, i. 2. 8. Ἡρα Παλλὰδι τ' ἔριν Eur. Iph. A. 183. Ἀντίοι ἵεναι τοῖς πολεμίοις i. 8. 17. Στασιάζοντα αὐτῷ ii. 5. 28. Τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος Dem. 72. 2. Ἡμῖν ἐναντιώσεται vii. 6. 5. Ἀντίπορον λόφον τῷ μαστῷ iv. 2. 18. Οὐτε βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς (§ 373) ii. 3. 23. Ἀλλοτριωτάτας ταύτῃ Dem. 72. 1 (cf. § 349). Ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες iii. 2. 11. Τῷ ἐμῷ ἀδελφῷ πολέμιος i. 6. 8. Τισσαφέρνει . . πολεμοῦντα i. 1. 8. Οὐδεὶς αὐτῷ ἐμάχετο i. 8. 23. Φαμὲν γὰρ Μαραθῶνι τε μῖνοι προκινδυνεύσαι τῷ βαρβάρῳ Th. i. 73. Ὡς τιποῦνται . . ἀλλήλοισ. Ar. Ach. 24. Ὡς ἐπιβουλεύοι αὐτῷ i. 1. 3. Ἐπιβουλὴ ἐμὴ v. 6. 29. Δικαζόμενος τῷ πατρί Pl. Euthyph. 4 e.

η. Words of YIELDING, SUBJECTION, and WORSHIP, including those of *homage, obedience* (cf. § 377. 1), *prayer, sacrifice, &c.* Thus,

Πάντα τοῖς θεοῖς ὑποχα, *all things are subject to the gods*, ii. 5. 7. Ἐμοὶ οὐ θέλετε πείθεσθαι, *you are not willing to obey me*, i. 3. 6. Ἐάν μοι πεισθῇτε, *if you will listen to me*, i. 4. 14. Εὐχέσθαι τοῖς . . θεοῖς, *to pray to the gods*, iv. 3. 13. Ἡ στρατιὰ σοι ὑφείτω vi. 6. 31. Ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ i. 4. 18. Εἰ ὑποχείριος ἔσται Λακεδαιμονίοις vii. 6. 43.



Οἱ νῦν σοι ὑπήκοοι vii. 7. 29 (cf. § 377. 1). Κύρω καλῶς περὶ θαρχεῖ i. 9. 17. Ἀπιστεῖν ἐκείνῳ ii. 6. 19. Ἔθυε τῷ Διὶ vii. 6. 44. Θυσίαν ἐποίησεν τῇ θεῇ v. 3. 9. Σφαγιάσασθαι τῷ ἀνέμῳ iv. 5. 4. Ὁρχησάμενοι θεοῖσιν Ar. Lys. 1277.

§ 406. 9. Words expressing a MENTAL ACT OR FEELING which is regarded as *going out towards an object*; as those of *friendship and hatred, pleasure and displeasure, joy and sorrow, contentment and envy, belief and unbelief, trust and distrust, &c.* Thus,

Κύρω φιλαίτερον, *more friendly to Cyrus*, i. 9. 29. Ἐχαλέπαινον τοῖς στρατηγοῖς, *were angry with the generals*, i. 4. 12. Ἐπίστευον γὰρ αὐτῷ, *for they trusted him*, i. 2. 2. Εὐνοϊκῶς ἔχουεν αὐτῷ i. 1. 5. Κακόνους τοῖς Ἑλλήσιν ii. 5. 27. Τούτοις ἦσθη Κύρος i. 9. 26. Μένων ἡγάλλετο τῷ ἔξαπατῆρι ii. 6. 26. Οὐδενὶ οὕτω χαίρεις ὡς φίλοις ἀγαθοῖς Mem. ii. 6. 35. Εἴ τινα εὖροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον vi. 1. 29. Ὁργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ i. 5. 11. Χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν i. 3. 3. Στέργειν τοῖς παροῦσιν, *'to be content with,'* Isocr. 159 e. Ἀγαπήσας τοῖς πεπραγμένοις Dem. 13. 11. Φθονῶν τοῖς φανεραῖς πλουτοῦσιν i. 9. 19. Ὡν ἐγὼ σοι οὐ φθονήσω (§ 376. ζ) Cyr. viii. 4. 16. Ἡμῖν ἀπιστεῖν ii. 5. 15. Τῇ τύχῃ ἐλπίσας Th. iii. 97. Ἔστασαν ἀποροῦντες τῷ πράγματι i. 5. 13. Ἀθυμῶν τοῖς γεγενημένοις vi. 2. 14. Θαυμάζω δὲ τῇ τε ἀποκλείσει μου τῶν πυλῶν Th. iv. 85. Ὑπέπτησσον οἱ ἥλικες αὐτῷ Cyr. i. 5. 1. — Some of these constructions may perhaps be referred to the instrumental Dat. (§ 416).

§ 407. ι. Words expressing the POWER OF EXCITING EMOTION; as, *pleasure, displeasure, care, fear, &c.* Thus,

Ἀπεχθάνεσθαι τοῖς στρατιώταις, *to displease the soldiers*, ii. 6. 19. Ἐμοὶ μελήσει, *it shall be my care*, i. 4. 16. Ὅτι αὐτῷ μέλοι, [that it should be a care to him] *that he would take care*, i. 8. 13. Διὰ τὸ μέλειν ἀπᾶσιν, *through the interest which all felt*, vi. 4. 20. Ζηνὶ τῶν σῶν, οἷδ' ἐγὼ, μέλει πόνων (§ 376. δ) Eur. Heracl. 717. Ὡ φίλτατον μέλημα δάρμασιν πατρός Aesch. Cho. 235. Μεταμέλει μοι, *it is a regret to me, I repent*, Cyr. v. 3. 6. Μεταμέλειν τί σοι ἔφρασα i. 6. 7. (See § 376. δ.) Τοῖς μὲν πολλοῖς . . ἤρεσκον ii. 4. 2. Ἡδὺν συμμαθόντι τὸ πόμα ἦν iv. 5. 27. Ὑμῖν Μυσοῦς λυπηροῦς ὄντας ii. 5. 13. Φοβεράτατον τοῖς πολέμοις iii. 4. 5.

κ. VERBAL ADJECTIVES AND ADVERBS, having a *passive* signification. The property expressed by these verbals has relation to an agent; which, as if affected by the property, is put in the Dat. Adjectives of this kind usually end in -τός or -τέος (§ 314). Thus,

Θαυμαστὸν πᾶσι, *wonderful to all* [to be wondered at by all], iv. 2. 15. Ἡμῖν . . οἶμαι πάντα ποιητέα, *I think that every thing should be done by us*, iii. 1. 35. Τὸν μὲν οἶκαδ' ἐβουλόμενον ἀπιέναι, τοῖς οἶκοι ζηλωτὸν ποιήσω ἀπελθεῖν, *'an object of envy to his countrymen,'* i. 7. 4. Ἴνα μοι εὐπρακτότερον ᾦ ii. 3. 20. Οἱ ποταμοὶ . . προϊῶσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται, *'can be passed by those who ascend [become passable to those who ascend],'* iii. 2. 22. Εὐεπίθετον ἦν ἐνταῦθα τοῖς πολέμοις iii. 4. 20. Ποταμὸς . . ἡμῖν ἐστ. διαβατέος, *'for us to pass [to be passed by us],'* ii. 4. 6

§ 408. 1. SUBSTANTIVE VERBS, when employed to denote possession. These verbs and their compounds are used with the Dat., in a variety of expressions, which are variously translated into English. Thus,

Ἐνταῦθα Κύρου βασιλεία ἦν, *here Cyrus had a palace* [there was a palace to Cyrus], i. 2. 7. Τοῖς δὲ ὑποψία μὲν ἦν, *they had a suspicion, or they suspected*, i. 3. 21. Δρόμος ἐγένετο τοῖς στρατιώταις, [to the soldiers there came to be a running] *the soldiers began to run*, i. 2. 17. Ὡστε πᾶσιν αἰσχύνῃν εἶναι, *so that all were ashamed*, ii. 3. 11. Ὑπάρχει γὰρ νῦν ἡμῖν οὐδέν ii. 3. 11. Ὡς νόμος αὐτοῖς εἰς μάχην [sc. ἐστὶ] i. 2. 15. Ἀνάγκη δὴ μοι [sc. ἐστὶ], *I am now compelled*, i. 3. 5. Ἦν αὐτῷ πόλεμος, *he made war*, i. 9. 14. Πόλις . . ἡ ὄνομα Σιττάκη, *a city named Sittace*, ii. 4. 13. Ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ . . πορεύεσθαι, *both Greek and barbarian could go*, i. 9. 13. Οὐ γὰρ ἦν ἀθροῖς περιστῆναι iv. 7. 2. Νῦν σοι ἕξεσιν . . ἀνδρὶ γενέσθαι vii. 1. 21. Οὐδενὸς ἡμῖν μετεῖν iii. 1. 20 (see § 364). Τί γάρ ἐστ' Ἐρεχθεῖ καὶ κολοιοῖς; *for what has Erechtheus to do with jackdaws* [what is there to Erechtheus, and also to jackdaws]? Ar. Eq. 1022. Μηδὲν εἶναι σοὶ καὶ Φιλίππῳ πρᾶγμα, *that you had no connection with Philip*, Dem. 320. 7. Τί τῷ νόμῳ καὶ τῇ βασιάνῳ; Id. 855. 5. Ἐκείνῳ βουλομένῳ ταῦτ' ἐστὶ, *these things are* [to him willing] *according to his will, or agreeable to him*, H. Gr. iv. 1. 11. Εἰ αὐτῷ γε σοὶ βουλομένῳ ἐστὶν ἀποκρίνεσθαι Pl. Gorg. 448 d. Εἴ σοι ἡδομένῳ ἐστίν, *if it is your pleasure*, Pl. Phædo, 78 b. Θέλονται κάμοι τοῦτ' ἂν ἦν Soph. Œd. T. 1356. Ἦν δὲ οὐ τῷ Ἀγησιλάῳ ἀχθομένῳ ταῦτα, *'displeasing to Agesilaus,'* H. Gr. v. 3. 13. Νικία προσδεχομένῳ ἦν τὰ περὶ τῶν Ἑγεσταίων, *'were as Nicias had expected,'* Th. vi. 46.

§ 409. μ. And, in general, words expressing any action, property, &c., which is represented as being to or for some person or thing. Thus,

Προπίνω σοι, *I drink to you*, vii. 3. 26. Κενοτάφιον αὐτοῖς ἐποίησαν, *they made for them a cenotaph*, vi. 4. 9. Μέγιστον κόσμον ἀνδρὶ, *the greatest ornament to a man*, i. 9. 23. Ὡρα ἦν ἀπείναι τοῖς πολεμοῖς, *it was time for the enemy to withdraw*, iii. 4. 34. Στράτευμα αὐτῷ συνελέγετο i. 1. 9. Ὁς Χειρσόφῳ ὑπεστρατήγει v. 6. 36. Βασιλεῖον εἶχε τῷ πατράτῃ iv. 4. 2. Ἐχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρεῖσθαι vii. 6. 39. Ἡμῖν τὸν μισθὸν ἀναπρᾶξαι Ib. 40. Ἐγὼ σιωπῶ τῷδε; Ar. Ran. 11. 34. Εἰργεῖν τεκούση μητρὶ πολέμιον δόρυ Æsch. Sept. 416. Ἐμοὶ δὲ μέμνει σχισμὸς ἀμφήκει δορί, *'awaits me* [is waiting for me], Id. Ag. 1149. Νόμιμον ἄρα ὑμῖν ἐστὶν iv. 6. 15. Πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις iii. 1. 43. Δοιπὸν μοι εἰπεῖν iii. 2. 29. Ἀγαθὸν . . αἴτιος τῇ στρατιᾷ vi. 1. 20. Ἡ . . πατὴρ ὑμῖν οἰκία Pl. Charm. 157 e. Ξένος ὢν ἐτύγχανεν αὐτῷ i. 1. 10. Ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους i. 3. 6. Ἰμάτια σῇ γυναικί vii. 3. 27. Τετάρη . . πλοῦς vi. 4. 2. Αἱ δὲ εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ὀρυκταί iv. 5. 25. Ἡ δὲ [sc. ἰδὸς τινι] διαβάντι τὸν ποταμὸν iii. 5. 15. Κακὰς ἐγὰρ γυναῖκας υἱέσι στυγῶ Soph. Ant. 571. Λύπη τε φρενῶν χερσὶν τε πόνος Eur. Hipp. 189.

§ 410. REMARKS. 1. The remoter relations expressed by the Dat. (§ 401) are various in their character, having respect to place, time, sensation, thought, feeling, expression, action, &c. They are expressed in two ways; (a.) by the

Dat. simply, and (b.) by an elliptical form of construction, in which the Dat. is preceded by *ὡς*. Thus,

Ἡ Θράκη αὕτη ἐστὶν . . ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι [sc. τινί or σοί], *this Thrace is upon the right to one sailing into the Pontus, or as you sail into the Pontus*, vi. 4. 1 (cf. Th. i. 24). Ἦν δ' ἡμαρ ἥδη δεύτερον πλείοντι μοι, *and it was now the second day of my voyage [to me sailing]*, Soph. Ph. 354. Θυομένῳ οἱ . . ὁ ἥλιος ἀμαυρώθη, *while he was sacrificing the sun was eclipsed*, Hdt. ix. 10 (this mode of defining time by a Dat. with a participle is especially Ion.). Καὶ τίς χρόνος τοῖσδ' ἐστὶν οὕξεληλυθώς; 'since this event,' Soph. CEd. T. 735. Τὸ μὲν ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἄναν θερμεν ἦν, 'to the external touch,' Th. ii. 49. Εἴ γενναῖος, ὡς ἰδόντι [sc. φαίνει], 'as you appear to one beholding,' 'in appearance,' Soph. CEd. C. 75. Ἐμοὶ γὰρ, ὅστις ἄδικος ὢν σοφὸς λέγειν πέφυκε, πλείστην ζημίαν ὀφλισκάνει, 'according to my judgment,' Eur. Med. 580. Καί τοι σ' ἐγὼ τίμησα τοῖς φρονοῦσιν εὖ Soph. Ant. 904. Κρίων γὰρ ἦν ζηλωτὸς, ὡς ἐμοὶ [sc. ἰδόκει], ποτέ, 'as it seemed to me,' 'in my opinion,' Ib. 1161. Οὐ μὰ τὸν Δι', ἔφη, οὐκ οὖν, ὡς γ' ἐμοὶ ἀκροῶτῃ. Ἀλλ' ὡς ἐμοὶ, ἦν δ' ἐγὼ, ῥήτορι Pl. Rep. 536 c. Τὸ μὲν οὖν νόσημα, πολλὰ καὶ ἄλλα παραλιπόντι . . , τοιοῦτον ἦν Th. ii. 51. Θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι, 'so far as lay in him,' Soph. Aj. 1128. Μακρὰν γὰρ, ὡς γέροντι, προῦστάλης ὁδόν, 'for an old man [as journeys are to an old man],' Id. CEd. C. 20. Τόδε δὲ μάλιστα πάντων μέμνησό μοι, μηδέποτε ἀναμύνειν, *but this most of all remember [for me], I pray you, never to defer*, Cyr. i. 6. 10. Ἐς τί μοι βλέψασα θάλλῃ Soph. El. 887. Οἴμαι σοι ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ ῥαδίως νικήσειν Cyr. i. 3. 15. Οὐσας ἐγὼ σοι . . τά γε δίκαια παντάπασιν ἥδη ἀκριβῶ Ib. 17.

NOTE. The use of the Dat. to express remote relation is particularly frequent in the *pronouns of the first and second person*. In the Greek, as in our own and in other languages, the Dat. of these pronouns is often inserted, simply to render the discourse more emphatic or subjective. Observe the examples just above.

§ 411. 2. Words governing the Gen. sometimes take a Dat. in its stead, to express the exertion of an influence; as,

Ἡ γελίτο δ' αὐτοῖς ὁ κωμάρχης, *and the bailiff led the way for them*, i. e. *guided them*, iv. 6. 2. Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα Ar. Plut. 15. Ἡμῖν πᾶσιν ἐξηγούμενος Soph. CEd. C. 1589. Ἀνάσσει βαρβάροισι βάρβαρος Θίας Eur. Iph. T. 31. Ὡς ὅθῃαισιν εὐίπποις ἀναξ Id. Ph. 17. Δαρὸν γὰρ οὐκ ἄρξει θεοῖς Æsch. Prom. 940. Μάχας δέ σοι καὶ πολέμους ἀφαιρῶ Cyr. vii. 2. 26. Ἡ βέβηκεν ἡμῖν ὁ ξένος; Soph. CEd. C. 81. Πέφρυγεν λπίς τῶνδ' ἐμοὶ σωτηρίας Eur. Heracl. 452. Τὰ ἄκρα ἡμῖν . . προκαταλαμβάνειν i. 3. 16. Τυράννοις ἐκποδὼν μεθίστασο Eur. Ph. 40. Cf. §§ 347, 350, 424. 2.

§ 412. 3. A Dat. depending upon a verb is often used instead of a Gen. depending upon a substantive; as,

Οἱ . . ἵπποι αὐτοῖς δέδενται, *the horses are tied for them*, = οἱ ἵπποι αὐτῶν δέδενται, *their horses are tied*, iii. 4. 35. Ἡ . . τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατελύθη vi. 2. 12 (cf. Ἡ τε Χειρισόφου ἀρχὴ τοῦ παντὸς κατελύθη vi. 3. 1). Διὰ τὸ διεσπάρθαι αὐτῶν τὸ στράτευμα ii. 4. 3. Τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ, καὶ τῶν ἱππέων . . ἐλήφθησαν iii. 4. 5. Οἶους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους [= ἐν τῇ ἡμῶν χώρᾳ]



i. 7. 4. Αθηναίων . . , ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον Th. i. 89. Οὐκίτι σοι τέκνα λεύσσει φάος Eur. Ph. 1547.

NOTE. The Dat. (chiefly of the personal pronoun) is sometimes placed as a simple adjunct of the substantive; and in some instances, when so placed, appears to depend strictly upon a participle understood. Thus, 'Απόβλεπε . . πρὸς τὴν νέαν ἡμῶν πόλιν, *look upon our new state* (i. e. the new state established for us in the dialogue), Pl. Rep. 431 b. Οἱ δὲ σφι βόεις . . οὐ παρὲ γίνοντο Hdt. i. 31.

§ 413. 4. Sometimes two datives following the same word, especially in Epic poetry, appear to be most naturally, though not unavoidably, referred to the Σχῆμα καθ' ὅλον καὶ μέρος (§ 334. 9); as, Σθένος ἔμβαλ' ἐκάστῳ καρδίῃ, *imparted strength* [to each one, to the heart] *to the heart of each one*, A. 11. Ἀγαμέμνονι ἦνδανε θυμῷ A. 24. Cf. § 438. β.

## D. THE DATIVE RESIDUAL.

§ 414. The Dative residual is used in expressing adjuncts, which are not viewed as either subjective or objective (§§ 338, 340. α). It simply denotes indirect relation, without specifying the character of that relation; or, in other words, it denotes mere *association* or *connection*. Hence we have the general rule: AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE.

NOTES. α. In accordance with this rule, the Dat. is sometimes used in expressing an adjunct, which, upon a more exact discrimination of its character, would be expressed by either the *Gen.* or *Acc.* See §§ 340. α, 341.

β. The DATIVE RESIDUAL is expressed in Eng. most frequently by the preposition *with*, but likewise by the prepositions *by*, *in*, *at*, &c. Cf. §§ 345. N., 397. α.

§ 415. The Dative residual may be resolved into, (I.) the INSTRUMENTAL and MODAL DATIVE, and (II.) the TEMPORAL and LOCAL DATIVE.

### (I.) INSTRUMENTAL AND MODAL DATIVE.

RULE XIX. The MEANS and MODE are put in the Dative.

§ 416. INSTRUMENTALITY and MODE may be either *external* or *internal*, and MODE may apply either to *action* or *condition*. Hence, to these heads may be referred,

1.) The *instrument, force, or other means*, with which any thing is done, or through which any thing comes to pass  
Thus,

Αὐτὸν ἀκοντίζει τις παλτῶ, *one shoots him with a dart*, i. 8. 27. Ἐφεύπον το . . ἰππικῶ, *pursued with cavalry*, vii. 6. 29. Θανάτῳ ζημιῶν, *to punish with death*, Cyr. vi. 3. 27. Σχεδίαις διαβαίνοντες i. 5. 10. Ἴησι τῇ ἀξίνῃ Ib. 12. Λίθοις σφενδονᾶν iii. 3. 17. Δάροις ἐτίμα i. 9. 14. Λόγοις ἔπεισε ii. 6. 4. Τεκμαίρεσθαι δ' ἦν τῶ ψόφῳ iv. 2. 4. Γέφυρα δὲ ἐπ' ἡν ἰζυγμένη πλοίοις ἐπτά i. 2. 5. Ὀπλισμένοι θώραξι i. 8. 6. Ὀικοδομημένον πλίνθοις ii. 4. 12. Κῦρος ἀνέβη ξενικῶ ii. 5. 22. Τοῖς δὲ λειπομένοις ἐς Πλάταιαν ἐλθόντες, τὴν γῆν ἐδήουν Th. ii. 12. Εἶχον δεινῶς τῇ ἐνδείᾳ vi. 4. 23. Ἀποθνήσκει νόσῳ vii. 2. 32. Φιλίᾳ μὲν καὶ εὐνοίᾳ ἐπομένους ii. 6. 13. Οἳ δὲ μὴ παρῆεν, τούτους ἡγεῖτο ἢ ἀκρατεία τινὶ ἢ ἀδικία ἢ ἀμελείᾳ ἀπειναι Cyr. viii. 1. 16. Προνοεῖν μὲν γε ἕξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι δὲ τῶ ἵππῳ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἵππου ῥώμῃ Cyr. iv. 3. 18. Πάσας κινήσεις τῶ σώματι Pl. Leg. 631 c. Ἡ τοῖς βέλεσιν ἔφεις Ib. 717 a. Τὰ γὰρ δόλω τῶ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται Soph. Oed. C. 1026. — The Dat. of the missile with verbs of throwing will be specially observed.

§ 417. REMARK. DATIVE OF THE AGENT. The Dat. sometimes expresses *that through whose agency* any thing takes place ; as,

Πάνθ' ἡμῖν πεποιήται, *all things have been done by us*, i. e. *our work is done*, i. 8. 12. Εἰ δέ τι καλὸν . . ἐπέπρακτο ὑμῖν vii. 6. 32. Τὰ πυρὰ κεκαυμένα εἴη τῶ Σεύθῃ vii. 2. 18. Τοῖς δὲ Κερκυραίοις . . οὐχ ἐωρῶντο Th. i. 51. Τοῖς Ἑλλήσι μισοῖντο Id. iii. 64. Προσπόλοις φυλάσσεται Soph. Aj. 539. Ὡς σοι δύσφορ' ἐργασται κακά Eur. Hec. 1085. Τίνι γάρ ποτ' ἂν . . πρόσφορον ἀκούσαιμ' ἔπος, 'through whom,' i. e. 'from whom,' Soph. El. 226. Δέξατό οἱ σκῆπτρον, *received from him the sceptre*, B. 186 (the Dat. following δέχομαι, instead of the Gen. with παρά, is especially Epic, and might perhaps be referred to § 409, thus, *took for him the sceptre*). Θέμιστι . . δέκτο δέπας O. 87.

NOTE. This use of the Dat. is most frequent with *verbs in the Perf. and Plup.* This DATIVE OF THE AGENT with *passive verbs*, and that with *passive verbals* (§ 407. κ), might perhaps have been referred to the same analogy.

§ 418. 2.) The *way or manner*, in which any thing is done or affected, together with *attendant circumstances*. Thus,

Οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ . . προσήσαν, *for they advanced not with clamor, but in silence*, i. 8. 11. Παρελθεῖν οὐκ ἦν βίᾳ i. 4. 4. Ὡσπερ ὀργῇ ἐκέλευσε i. 5. 8. Ἐλαύνων ἀνὰ κράτος ἰδρουνῶν τῶ ἵππῳ i. 8. 1. Φιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν Ib. 6. Δρόμῳ θεῖν Ib. 18. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμούς τέτταρας iii. 4. 23. Πορευόμενοι . . τῇ ὁδῷ Ib. 30. Τὰς βίᾳ πράξεις Pl. Pol. 280 d.

REMARK. The pronoun αὐτός is sometimes joined to the Dat. of an associated object to give emphasis ; as, Μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, *lest he should sink us, triremes and all* [with the triremes themselves], i. 3. 17. Πολλοὺς γὰρ ἦδη αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι Cyr. i. 4. 7. Τριήρεις αὐτοῖς πληρώμασι διφθάρησαν Isocr. 176 b. — The preposition σύν, which is

common in such adjuncts if the *αὐτός* be omitted, is sometimes expressed even with it; as, *Ὅπως . . ζῶν αὐτοῖσι τοῖς κηρίοις ἐκτετμησθον* Pl. Rep. 564 c. Cf. *Ξ.* 498 and *Υ.* 482.

3.) The *respect* in which any thing is taken or applied (cf § 437). Thus,

*Πλήθει γε ἡμῶν λειφθέντες, inferior to us in number* [in respect to number], vii. 7. 31 (§ 349). *Πόλις . . Θάψακος ὀνόματι* i. 4. 11. *Τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων* i. 9. 24. *Τῇ φωνῇ τραχύς* ii. 6. 9. *Χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε* (§ 351) iii. 1. 37. *Ταῖς ψυχαῖς ἑρρωμένους* Ib. 42. *Ἐνὶ δὲ μόνῳ προέχουσιν οἱ ἰππεῖς ἡμᾶς* iii. 2. 19. *Γῶ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι* Th. iv. 73. *Ῥίζῃ μὲν μέλαν ἔσκε* κ. 304.

§ 419. 4.) The *measure of difference*, especially with the Comparative.\* Thus,

*Χρόνῳ δὲ συχνῶ ὕστερον, and sometime after* [later by a considerable time], i. 8. 8. *Πολλῷ δὲ ὕστερον* ii. 5. 32. *Νομίζων, ὅσῳ μὲν θᾶπτον ἔλθοι, τοσοῦτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μάχεσθαι, ὅσῳ δὲ σχολαιότερον, τοσοῦτῳ πλεον συναγείρεσθαι βασιλεῖ στρατεύμα, thinking that [by how much] the more rapidly he should advance, [by so much] the more unprepared he should find the king for battle, &c.,* i. 5. 9. *Ἐνιαυτῷ πρεσβύτερος, a year older*, Ar. Ran. 18. *Προῦλαβε πολλῷ* Th. vii. 80. *Χρόνῳ μετέπειτα πολλῷ* Hdt. ii. 110.

5.) The Dative with *χρᾶσθαι, to use* [to supply one's need with, § 284. 3]. Thus,

*Μαντικῷ χρῶμενος, using divination*, Mem. i. 1. 2. *Ἐχεῖτο τοῖς ξένοις, 'employed,'* i. 3. 18. *Τοῖς ἴπποις ἄριστα χρῆσθαι, 'manage,'* i. 9. 5. *Χειμῶνι χρῆσάμενον, 'having met with,'* Dem. 293. 3. *Τοὺς χρωμένους ἑαυτῷ, 'associating with,'* Mem. iv. 8. 11. *Ἡ Κῦρος πολεμία ἐχεῖτο, which was hostile to Cyrus,* li. 5. 11. *Σφόδρα πειθομένοις ἐχεῖτο* ii. 6. 13.

NOTE. *Νομίζω* has sometimes the Dat. after the analogy of *χρᾶσθαι*. as, *Θυσίαις διετησίαις νομίζοντες, 'observing,'* Th. ii. 38. *Εὐσεβείᾳ μὲν οὐδείς* Id. iii. 82.

## (II.) TEMPORAL AND LOCAL DATIVE.

§ 420. RULE XX. The TIME and PLACE AT WHICH are put in the Dative (cf. §§ 378, 439); as,

1. TIME. *Τῇ δ' ὕστεραία* [sc. *ἡμέρᾳ*] *ἦκεν ἄγγελος, but the next day there came a messenger,* i. 2. 21. *Ἦντο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλείᾳ* i. 7. 14. *Τῇ ὕστεραία οὐκ ἐφάνησαν οἱ πολέμοι, οὐδὲ τῇ τρίτῃ . τῇ δὲ τετάρτῃ, νυκτὸς προσελθόντες, καταλαμβάνουσι χωρίον ὑπερδέξιον, 'but on the fourth, having passed them in the night (§ 378),'* iii. 4. 37. *Λύσανδρος δὲ τῇ ἐπιούσῃ νυκτὶ, ἐπεὶ ὄρθρος ἦν, ἐσήμηνεν* H. Gr. ii. 1. 22. *Τρίτῳ μὲν ἀνέχθη ἐπ' Ἀνδρον* Ib. i. 4. 21. *Τῷ δ' ἐπιόντι ἔτει, ᾧ ἦν Ὀλυμπιάς, ἥ τὸ στάδιον ἐνίκα Κροκίας* Ib. ii. 3. 1. *Τῷ δ' αὐτῷ χρόνῳ, and at the same time,* Ib. i. 2. 18. *Ὅ δὲ Ἀγησίλαος χρόνῳ ποτὶ εἶπεν, 'at length,'* Ib. iv. 1. 34. *Ὡς δεκάσπορῳ χρόνῳ ἀλόχους τε καὶ τέκν' εἰσίδωσιν* Eur. Tro. 20. Cf. §§ 378, 439.

2. PLACE. *Τὰ τρόπαια τά τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαται*



αἷς, the victories at Marathon and Salamis and Plataea, Pl. Menex. 245 a. Τῶν τε Μαραθῶνι μαχεσαμένων καὶ τῶν ἐν Σαλαμῖνι ναυμαχησάντων Ib. 241 b. Τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε Δωδῶνι Soph. Tr. 171. Θύραις κεκλιμένους Id. Œd. C. 401. Σοῖς ὅταν στῶσιν τάφοις Ib. 411. Ὀδοῖς κυκλῶν ἐμαυτὸν Id. Ant. 226. Κείμενον πῆδῳ Αἰγισθον Eur. El. 763.

§ 421. REMARKS. α. To the LOCAL DATIVE may be referred the use of the Dat. to denote persons among whom, or in whom any thing occurs; as, Δύναμιν ἀνθρώποις ἔχειν, 'among men,' Eur. Bac. 310. Εὐδοκιμήσεις τοῖς τότε ἀνθρώποις Pl. Prot. 343 c. Οὐκ ἂν ἐξέυροις ἐμοὶ ἁμαρτίας ὄνειδος οὐδέν, 'in me,' Soph. Œd. C. 966. Οἶα καὶ Ὀμήρῳ Διομήδης λέγει, 'in Homer,' Pl. Rep. 389 e. Ὀδυσσεὺς γὰρ αὐτῷ [Ὀμήρῳ] λοιδορεῖ τὸν Ἀγαμέμνονα Pl. Leg. 706 d. Ἀριστρεπία Τρώεσσι Ζ. 477. Ὅου κράτος ἐστὶ μέγιστον πᾶσι Κυκλώπιδας α. 71.

β. The use of the LOCAL DATIVE in prose is chiefly confined to those adverbs of place which are properly datives; as, ταύτῃ [sc. χώρῃ], in this region, here (iv. 5. 36), τῇδε, here (vii. 2. 13), ἧ and ἧτις, where (ii. 2. 21), ἄλλῃ, elsewhere (ii. 6. 4), κύκλῳ, in a circuit, around (i. 5. 4; iii. 5. 14), οἴκῳ (= οἴκῳ), at home (i. 1. 10), Ἀθήνῃσι (= Ἀθήναις), at Athens (vii. 7. 57). See §§ 320. 2, 379. α.

## E. THE ACCUSATIVE.

§ 422. The office of the Accusative is to express DIRECT TERMINATION or LIMIT (§ 339); and the general rule for its use is the following: AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE.

REMARK. In a general sense, all the OBLIQUE CASES may be said to express limit; but the Gen. and Dat. express it less simply and less directly than the Acc. In some connections, however, these indirect cases are used interchangeably with the Acc. See §§ 341, 401, 414. α, 424. 2.

The Accusative, as the case of *direct limit*, is employed, —

(I.) To limit an action, by expressing its *direct object* or its *effect*. — ACC. OF DIRECT OBJECT AND EFFECT.

(II.) To limit a word or expression, by applying it to a *particular part, property, thing, or person*. — ACC. OF SPECIFICATION.

(III.) To express limits of *time, space, and quantity*. — ACC. OF EXTENT.

(iv.) To limit a word or expression, by denoting *degree, manner, &c.* — ADVERBIAL ACC.

NOTES. (a.) These uses are not only intimately allied, but sometimes blend with each other. (b.) For the use of the Acc. to denote the *subject of the Infinitive*, see the syntax of that mode.

(I.) ACCUSATIVE OF THE DIRECT OBJECT AND EFFECT.

§ 423. RULE XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative.

Λαβὼν Τισσαφέρην, *taking Tissaphernes*, i. 1. 2. Ἐποιεῖτο τὴν συλλογὴν, *he made the levy*, i. 1. 6. Ὑπάπτεις τελευτήν i. 1. 1. Διαβάλλει τὸν Κῦρον Ib. 3. Φιλοῦσα αὐτόν Ib. 4. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στρατεύμα ἐπολιόρκει Μίλητον Ib. 7.

NOTE. The distinction between the *direct object* and the *effect* of an action is not always obvious, and it sometimes appears doubtful to which head an adjunct is best referred.

§ 424. REMARKS. 1. The term *action* is employed in this rule to denote *whatever is signified by a verb*; and the rule properly applies only to the adjuncts of verbs (§ 392). *Adjectives* and *nouns*, however, sometimes take the Acc. after the analogy of kindred verbs; thus, Σὲ . . φύξιμος, *able to escape you*, Soph. Ant. 788 (cf. Ἡ μὴ φύγω σε; Id. El. 1503). Ἐπιστήμονες δὲ ἦσαν τὰ προσήκοντα Cyr. iii. 3. 9. Ἐξάρνω εἶναι τὰ ἐρωτώμενα Pl. Charm. 158 c. Τὰ τε μετέωρα φροντιστής Pl. Apol. 18 b (cf. Τῶν μετεώρων φροντιστής Symp. 6. 6). Χοῶς προπομπός Æsch. Cho. 23. Τῆς θυμοβόρου φρένα λύπης Id. Ag. 103. Συνίστορα . . κακά Ib. 1090. See also § 431. 1.

2. Many verbs, which according to the preceding rules govern the *Gen.* or the *Dat.*, are likewise construed with the *Accusative* (see §§ 341, 401, 422. R.); as, Ὁφελεῖν μὲν τοὺς φίλους, . . βλάπτειν δὲ τοὺς ἐχθρούς Pl. Rep. 334 b (cf. § 403). Προέχουσιν οἱ ἰππεῖς ἡμῶς iii. 2. 19 (cf. § 350). Ἀνὴρ κατῆρχε λόγον Pl. Euthyd. 283 b (cf. § 350. R.). Δύναμαι οὔτε σε αἰσθέσθαι ii. 5. 4 (cf. § 375. β). Μεταδοῖεν αὐτοῖς πυρούς iv. 5. 5 (cf. Ib. 6, and § 367). Λέγειν τε ἐκέλευεν αὐτούς vii. 5. 9 (cf. § 402).

§ 425. 3. ATTRACTION. A word which is properly construed otherwise sometimes becomes the direct object of a verb by *attraction* (§ 329. N.), especially in the poets. This sometimes results in *hypallage*, or an interchange of construction (*ὑπαλλαγή, exchange*). Thus, Εἰ δὲ μ' ᾧδ' αἰὲν λόγοις ἐξῆρχης [= μοι λόγους or λόγων], *if you had always begun your addresses to me thus*, Soph. El. 556. Δεσπόταν γόοις . . κατάρξω, *I will begin lamentations for my master*, Eur. Andr. 1199. Cf. §§ 427. 9, 431, 433.

4. A verb, of which the proper object or effect is a distinct sentence, often takes the subject (or some other prominent word) of that sentence in the Acc., by attraction; as, Ἦδει αὐτόν, ὅτι μέσον ἔχοι, *he knew [him] that he occupied the centre*, i. 8. 21. Τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἰδεδόικεσαν, μὴ προκαταληφείη iii. 5. 18. Ἠλεγχον τὴν κύκλῳ πᾶσαν χώραν, τίς ἐκάστη εἶη Ib. 14. Οἶνον ἔφρασεν, ἐνθα ἦν κατορυγμένος iv. 5. 29. Ὡς ὀρεῖ τὸν Καλλιμάχον, ᾧ ἐποίει iv. 7. 11.

5. PERIPHRAISIS. The place of a verb is often supplied by an *Acc. of the kindred noun* joined with such verbs as *ποιέω* (or more frequently *ποιέομαι*), *ἄγω*, *ἔχω*, *τίθημι*, &c.; thus, *Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν* [= *ἐξήτασε καὶ ἠρίθμωσε τοὺς Ἕλληνας*], *Cyrus made a review and numbering of* [= reviewed and numbered] *the Greeks*, i. 2. 9. *Ἐξέτασιν ποιεῖται* Ib. 14. *Τὴν πορείαν ἐποιεῖτο* i. 7. 20.

6. Such periphrases sometimes take an *Acc.* by virtue of the implied verb, as, *Σκεύη μὲν καὶ ἀνδράποδα ἀρπαγὴν ποιησάμενος* [= *ἄρπάσας*], Th. viii. 62. *Τὴν χώραν καταδρομαῖς λείαν ἐποιεῖτο* [= *ἐληλάτει*] Ib. 41. *Ἀχρῆν σε μετρίως . . σπουδὴν ἔχειν* [= *σπεύδειν*] Eur. Herc. 709. *Τὰ δ' ἐν μέσῳ ἢ λῆσιν ἴσχεις* Soph. Œd. C. 583. *Τίν' αἰεὶ τάκεις ᾧδ' ἀκόρεστον οἰμῶγαν* . . *Ἀγαμέμνονα* [= *τί ᾧδ' ἀκόρεστος οἰμῶζεις Ἀγαμέμνονα*] Id. El. 122. In like manner, *Τοῦτο κἄμ' ἔχει πόθος* [= *τοῦτο καὶ ἐγὼ ποθῶ*] Eur. Ion, 572. Yet see §§ 333. 5, 434.

§ 426. 7. ELLIPSIS. The verb which governs the *Acc.* is sometimes omitted; particularly,

a.) In EMPHATIC ADDRESS; as, *Οὗτος, ᾧ σέ τοι* [sc. *λέγω* or *καλῶ*], *You there, ho! you I mean*, Ar. Av. 274 (§ 343. b). *Σὲ δὲ, σέ τὴν νεύουσιν ἐς πέδον κάρη, φῆς, ἢ καταρνεῖ μὴ δεδρακέναι τάδε*; Soph. Ant. 441.

β.) In ENTREATY; as, *Μὴ, πρὸς σε θεῶν* [sc. *ἰκετεύω*], *τλῆς με προδοῦναι*, *I beseech you by the gods, do not forsake me*, Eur. Alc. 275. (Observe the arrangement, which is frequent in earnest entreaty; and compare, in Lat., *Per omnes te deos oro* Hor. Ode i. 8. 1. *Per te ego deos oro* Ter. Andr. iii. 3. 6.)

γ.) In PROHIBITION; as, *Μὴ τριβὰς ἔτι* [sc. *ποιεῖτε*], *No more delays!* Soph. Ant. 577. *Μή μοι μυρίους, μηδὲ δισμυρίους ξένους* [sc. *λέγε*], *Don't talk to me of your ten thousand or twenty thousand mercenaries*, Dem. 45. 11. *Μή μοι πρόφασιν* Ar. Ach. 345.

δ.) In SWEARING; as, *Οὐ, τόνδ' Ὀλυμπον* [sc. *ᾔμνῃ*. Cf. § 428], *No, by this Olympus!* Soph. Ant. 758. *Οὐ τὰν Διὸς ἀστραπὴν* Id. El. 1063. — By this ellipsis may be explained the use of the *Acc.* with the particles *νῆ*, *ναί*, and *μά* (of which the two first are affirmative, and the last, unless preceded by *ναί*, commonly negative), according to the following

SPECIAL RULE. ADVERBS OF SWEARING are followed by the Accusative; as, *Νὴ Δία*, *Yes, by Jupiter!* i. 7. 9. *Ναὶ τῷ Σιώ νι*. 6. 34. *Ἀλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω*, *but, by the gods, I will not pursue them*, i. 4. 8. *Ναὶ μὰ Δία*, *Yes, indeed!* v. 8. 6.

§ 427. 8. The *Acc.* required by a transitive verb is sometimes omitted; as, *Ὅποτε ἢ πρὸς ἑδωρ βούλοιο διατελέσαι* [sc. *τὴν ἰδὲν*] i. 5. 7. Cf. iv. 5. 11. *Λύκιος ἤλασε* [sc. *τὸν ἵππον*] i. 10. 15. Compare *Παρελαύνοντος* Cyr. viii. 3. 23, with *Ἐλαύνοντος τὸν ἵππον* Ib. 29; and *Παρελαύνων τὸν ἵππον*, with *Προσελαύνων αὐτοῖς* Cyr. v. 3. 55.

9. An elliptical or unusual construction of a verb and *Acc.* is sometimes employed, especially by the poets, for energy of expression; as, *Ἐκείρε* [= *κείρων ἐποίησεν*] *πολύκερων φόνον* Soph. Aj. 55. *Αἶμ' ἔδευσα* [= *αἶμα τὴν γῆν δεῦον ἔχεα*, or *αἶματι τὴν γῆν ἔδευσα*] Ib. 376. *Τίγγει δακρύων ἄχραν* Id. Tr. 849. *Τρώσῃς φόνον* Eur. Sup. 1205. Cf. §§ 425, 431, 433.



1. *Accusative of the Direct Object.*

§ 428. I. This Acc. is often translated into English with a preposition; thus,

\*Ομνῶμι θεούς καὶ θεάς, *I swear by gods and goddesses*, vi. 6. 17. Οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν, *for these have been guilty of perjury against them*, iii. 1. 22. Ἡμᾶς . . εὖ ποιῶν, *doing well to us*, i. e. *treating us well*, ii. 3. 23. Ὁ δὲ σίγλος δύναιται ἑπτά ὀβολούς, *the siglus is equivalent to seven oboli*, i. 5. 6. Οὐδὲν ἄλλο δυναμένη ii. 2. 13. Μάχας θαρρείῃσι, *you have no fear of battles*, iii. 2. 20. Φυλαττόμενον . . ἡμᾶς, *guarding against us*, ii. 5. 3. Ἀποδεδρακότις πατέρας, *having run away from their fathers*, vi. 4. 8. Ὁ κολοῖός μ' αἵχεται, *the fackdaw has departed from me*, i. e. *has left me*, Ar. Av. 86. Ἠσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, *we were ashamed before both gods and men to desert him*, ii. 3. 22. Αἰσχύνεται τὸ πρᾶγμα, *he is ashamed of the act*, Eur. Ion, 367. Τοὺς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι, *for the gods do not rejoice in the death of the pious*, Id. Hipp. 1340. Αἶ σε . . χορεύουσι, τὸν ταμῖαν Ἰακχόν, *'dance in honor of,' Soph. Ant. 1153. 'Ελίσσιν' . . Ἀρτεμῖν Eur. Iph. A. 1480.*

§ 429. II. To this head may be referred the use of the Acc. with VERBS OF MOTION, to denote the *place* or *person to which* (§§ 339, 422); as,

Ἀφίξειται τόπον ὑλῶδη, *will come to a woody spot*, Ven. 10. 6. Ἄστυ Καδμῶν μολὼν Soph. Œd. T. 35. Ἦλθον πατρὸς ἀρχαῖον τάφον Id. El. 893. Πόργου γῆς ἐπλευσ' Ἰωλκίας Eur. Med. 7. Ἀρκετο χθόνα Ib. 12. Τήνδε ναυστολεῖς χθόνα Ib. 681. Ἦενος τέλος μολόντας Ib. 920. Χρεῖα τίς σε Θεσσαλῶν χθόνα πέμπει; Id. Alc. 479. Κνίσση δ' οὐρανὸν ἵκεν A. 317. Ἐὖαν νέας γ. 162.

NOTES. *a.* This use of the Acc. is chiefly poetic, and especially Epic, instead of the common construction with a preposition.

*β.* The poets sometimes even join an Acc. of the place with verbs of *standing, sitting, or lying* (as implying *occupation*); thus, Στῆδ' αἱ μὲν ὑμῶν τόνδ' ἀμαρξῆν τεύξον, αἱ δ' ἐπ' αὐτὸν ἄλλον ὄμιον Eur. Or. 1251. Θάσσοντ' ἄκραν Ib. 571. Τρίπεδα καίζων Φοῖβος Ib. 956. Τόπον . . ὄντινα κείται Soph. Ph. 144.

§ 430. III. CAUSATIVES govern the Acc., together with the case of the included verb; as,

Μὴ μ' ἀναμνήσῃς κακῶν, *do not remind me of [cause me to remember] my woes*, Eur. Alc. 1045 (§ 375. γ). Ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς . . ἐκδύοντες iii. 2. 11 (§ 424. 2). Βούλει σε γεύσασθαι πρῶτον ἀκροῦτον μέθυ; Eur. Cycl. 149. Τοὺς παῖδας . . γευστέον αἵματος Pl. Rep. 537 a (§ 375. α). Πλὴλὰ καὶ ἥδιστα καὶ παντιδυστὰ εὐώχουν ὑμᾶς Pl. Gorg. 522 a. See also § 357.

REMARK. The verbs *δεῖ* and *χρῆ* are sometimes construed by the poets as *causatives*; thus. Σε δεῖ Προμηθεύς, *you have need of [it needs you of] a Prometheus*, Æsch. Prom. 86 (§ 357). Πόνου πολλοῦ με δεῖ Eur. Hipp. 23. Τί γὰρ μ' ἴδαι παιδῶν; Eur. Suppl. 789 (cf. Σοί τε γὰρ παιδῶν τί δεῖ Id. Med. 501), and § 401. Τί χρῆ φίλων; Id. Or. 607 (but Porson reads Τί δεῖ φίλων, denying that this use of *χρῆ* is Attic). Σε χρῆ . . αἰδοῦς γ. 14.

2. *Accusative of the Effect.*

§ 431. The EFFECT of a verb includes whatever the agent does or makes. Hence any verb may take an Acc. expressing or defining its action. The Acc. thus employed is either, α. a noun kindred, in its origin or signification, to the verb, or β. a neuter adjective used substantively, or γ. a noun simply defining or characterizing the action.

## α. KINDRED NOUN.

Οἱ δὲ Θρᾷκες ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, and when the Thracians had gained this success, vi. 3. 6. Ὡς ἀκίνδυνον βίον ζῶμεν, how secure a life we live, Eur. Med. 248. Στρατηγήσονται ἐμὲ ταύτην τὴν στρατηγίαν i. 3. 15. Γαμεῖν γάμον τόνδε Eur. Med. 587. Τί προσγελᾶτε τὸν πανύστατον γέλων; Ib. 1041. Ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν Pl. Prot. 325 c. Βασιλείαν πασῶν δικαιοτάτην βασιλεύμενοι Pl. Leg. 680 e. Φευγέτω ἀειφυγίαν Ib. 877 c. Τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν Th. i. 112. Ἦῖζαν δρόμημα δεινόν Eur. Ph. 1379. Πήδημα κοῦφον ἐκ νεῶς ἀφήλατο Æsch. Pers. 305. Λεύσσαν φονίου δέργμα δράκοντος Ib. 79. Τήνδ' ὁ προσθακῶν ἔδραν Soph. Œd. C. 1166. Ὁρχοῦντο τὴν καρπαίαν vi. 1. 7. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμούς ii. 2. 12. Ἐλθοι τὴν ὁδόν iii. 1. 6. Ἐφ' ἡγήσεσθαι . . ὁδόν iv. 1. 24. Τρέπεται τριφασίας ὁδούς Hdt. vi. 119.

REMARKS. 1. In like manner, an adjective sometimes takes an Acc. of the kindred noun (§ 424. 1); as, Μήτε τι σοφὸς ὢν τὴν ἐκείνων σοφίαν, μήτε ἀμαθὴς τὴν ἀμαθίαν, being neither wise with their wisdom, nor foolish with their folly, Pl. Apol. 22 e. Κακοὺς πᾶσαν κακίαν Pl. Rep. 490 d. Δούλος τὰς μεγίστας θωπείας καὶ δουλείας Ib. 579 d.

2. It will be observed, that usually an adjective is joined with the Acc. of the kindred noun, and the whole phrase is an emphatic substitution for an adverb. Thus, Ὡς ἀκίνδυνον βίον ζῶμεν = Ὡς ἀκινδύνως ζῶμεν. This adjective not unfrequently occurs with an ellipsis of the noun; as, Τὸ Περσικὸν ὥρχετο [sc. ὄρχημα] vi. 1. 10. Hence appears to have arisen the construction in § 432.

## § 432. β. NEUTER ADJECTIVE.

Τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει, [he has done such things, and says such things] such has been his conduct, and such is his language, i. 6. 9. Λέγεις οὐκ ἀχάριστα ii. 1. 13. Ταῦτα χαρίσονται Ib. 10. Τὰ Δύκαια ἔθυσεν i. 2. 10. Μηδὲν ψεύδεσθαι i. 9. 7. Μέγα φρονήσας iii. 1. 27. Ἀνέκτραγέ τε πολεμικόν vii. 3. 33. Χρήσασθαι τι τῇ στρατιᾷ, to make some use of the army, Cyr. viii. 1. 14. Τί αὐτῷ χρήσῃ; what would you do with him? Ib. i. 4. 13. Τί σεμνὸν καὶ πεφροντικὸς βλέπεις; why do you look grave and thoughtful? Eur. Alc. 773. Καλὸν βλέπω Id. Cycl. 553. Κλέπτων βλέπει Ar. Vesp. 900.

REMARKS. 1. This construction (upon which see § 431. 2) is closely allied with the adverbial use of the neuter adjective § 440), and is, perhaps, its origin.

2. The Acc. of the neuter adjective is very extensive in its use, and often occurs where a substantive would have been constructed differently; thus, Τάδε μέντοι πλεονεκτῶν οὐκ ἡσχύνητο, ἐν μὲν τῷ θείει τοῦ ἡλίου, ἐν δὲ τῷ



χυμῶν τοῦ ψύχους Ages. 5. 3. XP. Ὁσφραίνει τι; ΔΙΚ. Τοῦ ψύχους Ar. Plut. 896.

3. The Acc. of the *neuter pronoun* is sometimes used to denote that *on account of which* any thing is done (viewed originally as the *effect* or *result* of the action); as, 'Α δ' ἦλθον, *but what I came for*, Soph. CEd. C. 1291. Ταῦτ' ἐγὼ ἔσπευδον, *therefore [on account of these things] I made haste*, iv. 1. 21. Τί τὰ πρὸς κατασφύσαν, 'why,' vi. 3. 25. Τοῦτ' ἀφικόμην Id. CEd. T. 1005. 'Αλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω Pl. Prot. 310 e. Νεώτατος δ' ἦν Πριαμίδων· ὃ καὶ με γῆς ὑπεξέπεμψεν Eur. Hec. 13. 'Εκεῖνο δὲ ἀθύμῳ, ὅτι μοι δοκεῖ Mem. iv. 3. 15.

NOTE. So with *χεῖμα*, *thing*, expressed, Τί χεῖμα κεῖσαι; *why do you lie there?* Eur. Heracl. 633. See Ib. 646, 709; Id. Alc. 512; &c.

### § 433. γ. DEFINITIVE NOUN.

Φόβον βλέπων, *looking terror*, Æsch. Sept. 498. 'Η βουλὴ . . ἔβλεψε τὸν αἶψον, *the senate looked mustard*, Ar. Eq. 629. Ἄρη δεδερκότων Æsch. Sept. 53. Ἀλφειὶδ' πνέων Ar. Av. 1121. Αἰδων τὸν Σιτάλκην vi. 1. 6. Ἐλπίδας λέγων i. 2. 11. Ὀλύμπια νεικηκότι, *having conquered in the Olympic games*, Th. i. 126. Νεικήκατε ναυμαχίας Id. vii. 66. Νεικηκότα αὐτὸν παγκράτιον Symp. i. 2. Ἐγωνίζοντο δὲ παῖδες μὲν στάδιον, . . σάλην δὲ καὶ. πυγμὴν καὶ παγκράτιον ἑτεροὶ iv. 8. 27. Πολλὰς μάχας ἤττηνται Isocr. 71 e. Χορηγούντα παισὶ Διονύσια Dem. 535. 13.

### 3. Double Accusative.

§ 434. The same verb often governs two ACCUSATIVES, which may be,

I.) The DIRECT OBJECT and the EFFECT, *in apposition* with each other (§ 331); as with verbs of *making*, *appointing*, *choosing*, *esteeming*, *naming*, &c. Thus,

Βασιλέα σε ἐποίησαν, *they made you king*, vii. 7. 22. Στρατηγὸν δὲ αὐτὸν ἀπέδειξε, *and he had appointed him general*, i. 1. 2. Πατέρα ἐμὲ ἐκαλεῖται, *you called me father*, vii. 6. 38. Ὅστις δ' ἂν ἐαυτὸν ἔλῃται στρατηγόν v. 7. 28. Οὗς οἱ Σύροι θεοὺς ἐνόμιζον i. 4. 9. Ὁν ὠνόμαζε Διομήδην πατὴρ Eur. Sup. 1218. Ὅνομα τί σε καλεῖν ἡμᾶς χρεών; Id. Ion, 259. Θεμιστοκλῆς Κλεόφοντον τὸν υἱὸν ἰσπία μὲν ἐδιδάξατο ἀγαθόν Pl. Meno, 93 d. Οὗς ἡγεμόνας πόλειον ἐπαιδεύσασθε Pl. Rep. 546 b. Κύρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *Cyrus divided the army into twelve parts*, Cyr. vii. 5 13.

NOTE. The infinitive εἶναι is often used with these verbs; as, Ναίω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους i. 3. 6. Σοφιστὴν δὴ τοι ὀνομάζουσι . . τὸν ἄνδρα εἶναι Pl. Prot. 311 e.

§ 435. II.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing*, *saying*, &c. Thus,

Εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, *if any one had done him any good or evil*, i. 9. 11. Τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις Pl. Rep. 495 b. Ἡδίκησαμεν τοῦτον οὐδέν vii. 6. 22. Ἠλίκα ταῦτ' ὠφέλησιν ἅπαντας Dem. 255. 7. Ἀποτίσασθαι δίκην ἐχθρούς Eur. Heracl. 852



Ταῦτα καὶ καθύβρις' αὐτόν Id. Bac. 616. "Όταν ἐν ταῖς τραγωδίαις ἀλλήλους τὰ ἔσχατα λέγωσιν, 'say the worst things to each other,' Mem. ii. 2. 9. Πολλὰ πρὸς πολλοὺς με δὴ ἐξεῖπας Soph. El. 520. Τὰ σέρν' ἔπη κόλυζ' ἐκείνους Id. Aj. 1107. "Επη κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν Id. CEd. T. 339. Ἐψευσάμην οὐδέν σε Id. CEd. C. 1145. Τί.. γράψειεν ἄν σε μουσοποιὸς ἐν τάφῳ; Eur. Tro. 1188. Τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ Soph. El. 1034. Ὀρκώσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὄρκους Th. viii. 75. Μελιτός με ἐγράψατο τὴν γραφὴν ταύτην Pl. Apol. 19 a. Γαμεῖ με δυστυχίστερον γάμον Eur. Tro. 357. Κτύπησας κροῖα μέλεον πλαγάν Id. Or. 1467. Ἄλλ' ἄγνόν ὄρκον σὸν κάρη κατῶ μοσα Id. Hel. 835. Ἀναδῆσαι βούλομαι εὐαγγέλιά σε Ar. Plut. 764. Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικῆσας Æschin. 79. 36.

§ 436. III.) Two OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *concealing* and *depriving*, of *persuading* and *teaching*, &c. Thus,

Κῦρον αἰτεῖν πλοῖα, *to ask vessels of Cyrus, or to ask Cyrus for vessels* i. 3. 14. Μῆτοι με κρύψῃς τοῦτο, *do not hide this from me*, Æsch. Pr. 625. Ἡμᾶς δὲ ἀποστειρεῖ τὸν μισθόν, *but us he robs of our pay*, vii. 6. 9. Σὲ διδάσκειν τὴν στρατηγίαν, *to teach you the military art*, Mem. iii. 1. 5. Πρὸς τί με ταῦτα ἐρωτᾷς; Mem. iii. 7. 2. Ἀνῆρέθ' ἡμᾶς τοὺς τ' ἐν Ἰλίου πόνοισι, . . ἀνῆρώτα τ' ἐμὲ γυναῖκα, παῖδάς τε Eur. Iph. T. 661. Τοσαῦτά σ' ὦ Ζεῦ, προστρέπω Soph. Aj. 831. Ὑμᾶς δὲ ὁ βασιλεὺς τὰ ὅπλα ἀπαιτεῖ ii. 5. 38. Ἐὰν πράττητε αὐτὸν τὰ χρήματα, 'demand,' 'exact,' vii. 6. 17. Οἱ Λοκροὶ . . τέλη τοὺς καταπλέοντας ἐξέλεγον Æschin. 69. 29. Ταῦτα προὔκαλεῖτο τοὺς συνόντας Cyr. i. 4. 4. Τοῦτο μὲν δὴ μὴ ἀνάγκάζει μ Pl. Rep. 473 a. Τὸν μὲν ἑαυτοῦ [sc. χιτῶνα] ἐκείνον ἠμφίεσε Cyr. i. 3. 17. Τὸν δῆμον ὑμῶν χλαῖναν ἠμπισχον Ar. Lys. 1156. Ἐκδύων ἐμὲ χρηστηρίαν ἐσθῆτα Æsch. Ag. 1269. Ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἕλληνας τὴν γῆν i. 3. 4 (cf. § 411). Ὅς με . . ψιλὸν ὄμμι' ἀποσπάσας Soph. CEd. C. 866. Τὴν μὲν γὰρ θεὸν τοὺς στεφάνους σεσυλήκασι Dem. 616. 19. Σὲ ταῦτα μὴ πεῖθων Soph. CEd. C. 797. Σὺ τε γὰρ με εὐθὺς τοῦτο . . ἐπαίδευες Cyr. i. 6. 20. Οὐκ ἐάσεις τοῦτό γ' ἢ δίκῃ σε Soph. Ant. 538. Ὅς σε κωλύεις τὸ δρᾶν Id. Phil. 1241. Γυναῖκα ἀρίστην λίμαν Ἀχεροντίαν πορεύσας Eur. Alc. 442. Ποῖ μ' ὑπεξάγεις πόδα; Eur. Hec. 812 (cf. Ὁ κολιός μ' οἴχεται, § 428). Χρόα νίζετο . . ἄλμην ζ. 224. Διατρίβῃσιν Ἀχαιοὺς ὃν γάμον β. 204. See also § 430.

## (II.) ACCUSATIVE OF SPECIFICATION.

§ 437. RULE XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, or PERSON, is put in the Accusative; as,

Τὼ χεῖρε δεδεμένον, [bound as to the hands] *with his hands bound*, vi. 1. 8. Ποταμὸς, Κύδνος ὄνομα, εὖρος δύο πλέθρων, *a river, Cydnus by name, two plethra in breadth*, i. 2. 23. Πάντα κράτιστος, *best in every thing*, i. 9. 2 (cf. § 359. β). Ἀποτμηθέντες τὰς κεφαλὰς, *beheaded*, ii. 6. 1, 29. Τὰ ὅτα τετραπημένον iii. 1. 31. Θαυμάσιαι τὸ κάλλος καὶ τὸ μέγεθος ii. 3. 15.

Πληθος ὡς δισχιλίοι iv. 2. 2. Παῖδας . . οὐ πολλοῦ δέοντας ἴσους τὸ μῆκος καὶ τὸ πλάτος εἶναι, ποικίλους δὲ τὰ νῶτα, καὶ τὰ ἔμπροσθεν πάντα ἱστιγμένους ἀνθέμιον v. 4. 32. Δεινός εἰμι ταύτην τὴν τέχνην Cyr. viii. 4. 18. Πόλιν τὴν οὐδὲν αἰτίαν vii. 1. 25 (cf. § 393. γ). Ὅσα δέ μοι χρήσιμα ἴσται ii. 5. 23. Cf. §§ 369, 418. 3.

§ 438. REMARKS. α. This use of the Acc. is often termed *synecdoche*, from its analogy to the rhetorical figure bearing that name.

β. Where a verb is in this way followed by two accusatives, the construction (which is most frequent in Epic poetry) may be often referred to the Σχημα καθ' ὅλον καὶ μέρος (§ 334. 9); as, Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, *What language has escaped [you, the hedge of the teeth] the hedge of your teeth!* α. 64. Τόν γε . . λίπ' ὅστ' εἰα θυμός γ. 406. Cf. § 413.

γ. An Acc. of specification sometimes introduces a sentence; as, Τοὺς μέντοι Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδὲν παρὰ σαφὲς λέγεται, εἰ ἔπονται, 'but as to the Greeks,' Cyr. ii. 1. 5. Τὸ μὲν οὖν σύνταγμα τῆς τότε πολιτείας καὶ τὸν χρόνον, ὅσον αὐτῇ χρώμενοι διετελέσαμεν, ἐξαρκούντως δεδήλωται Isocr. 264 c. Τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ γένηται τι πολὺς Th. ii. 62. Τοὺς ἀγρονόμους τούτους . . ὁνειδὴ φερέσθωσαν Pl. Leg. 761 e. — This construction may usually be referred to *anacoluthon* or *ellipsis*.

δ. The Acc. is sometimes used in exclamations, to specify the object of emotion (cf. §§ 343. 2, 372. ε, ζ); as, Ἦ, ἰὼ λιγείας μόρον ἀηδόνος, *oh, oh for the fate of the melodious nightingale*, Æsch. Ag. 1146. Δεινόν γε τὸν κῆρυκα τὸν παρὰ τοὺς βροτοὺς οἰχώμενον, εἰ μὴδέποτε νοστήσει πάλιν Ar. Av. 1269. — This construction, which is unfrequent, should perhaps be referred to *ellipsis*.

### (III.) ACCUSATIVE OF EXTENT.

§ 439. RULE XXIII. EXTENT OF TIME AND SPACE is put in the Accusative (cf. §§ 378, 420); as,

α. TIME. Ἐμείνεν ἡμέρας ἑπτὰ, *he remained seven days*, i. 2. 6. Ἐδάκρυε πολλὸν χρόνον i. 3. 2. Ζῶν αἰκιστεῖς ἑναυτὸν ii. 6. 29. Ἐπλεον ἡμέραν καὶ νύκτα vi. 1. 14. Πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδῆασι, τὰς δὲ νύκτας ἀφῆασι· τοῦτον δὲ, ἦν σωφρονῆτε, τὴν νύκτα μὲν δῆσετε, τὴν δὲ ἡμέραν ἀφήσετε v. 8. 24. Οἱ τριάκοντα ἔτη γεγονότες, 'thirty years old,' ii. 3. 12. Τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν γεγαμημένην iv. 5. 24. Τρίτην ἡμέραν αὐτοῦ ἡκοντος Th. viii. 23. Δέκατον αἰχμάζεις ἔτος Eur. Rhes. 444. Ὅς τίθηκε ταῦτα τρία ἔτη, 'these three years,' Lys. 109. 12.

β. SPACE. Ἐξελαύνει διὰ Φρυγίας σταβλὸν ἕνα, παρασάγγας ὀκτώ, *he advances through Phrygia one day's-march, eight parasangs*, i. 2. 6. Ἀπέχουσα τοῦ ποταμοῦ σταδίου πεντεκαίδεκα ii. 4. 13. Μυρίας ἐμέ γε κατὰ γῆς ὀργυίας γενέσθαι vii. 1. 30. Τὸ βέλος αὐτῶν καὶ διπλάσιον [sc. διάστημα] φέρεσθαι τῶν Περσικῶν σφειδωνῶν iii. 3. 16. Ὅποσον δὲ προδιώξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἱπαναχωρεῖν μαχομένους εἶδε iii. 3. 10.

NOTE. In the simple designation of *time* and *place*, the GENITIVE commonly expresses the time and place *in which* (§ 378); the DATIVE, *at which* (§ 420); and the ACCUSATIVE, *through which*. To a certain extent, however, the offices of the several cases blend with each other.

## (IV.) ADVERBIAL ACCUSATIVE.

§ 440. RULE XXIV. The Accusative is often used ADVERBIALLY, to express *degree, manner, order, &c.*; as,

Τόνδε τὸν τρόπον, *in this way, or thus*, i. 1. 9. Τὸν αὐτὸν τρόπον vi. 5. 6 (cf. Τῷ αὐτῷ τρόπῳ iv. 2. 13, and § 418). Τέλος δὲ εἶπε, *and finally* [at the end] *he said*, ii. 3. 26. Ἀρχὴν μὴ πλουτῆσαι, 'in the first place,' 'at all,' vii. 7. 28. Ὁ ὄχλος ἀκμὴν δίδειν iv. 3. 26. Τούτου χάριν, *on account of this*, Mem. i. 2. 54. Κυνὸς δίκην, *like a dog*, Æsch. Ag. 3. Καί ρ' ὃν ἐφίκει, 'opportunistically,' Soph. Aj. 34. Ἀωρίαν ἤκοντες Ar. Ach. 23. Τὴν ὥρην ἐπαγινέειν Hdt. ii. 2. Συντάττεσθαι τὴν ταχίστην [sc. ὁδόν] i. 3. 14 (cf. i. 2. 20). Οὐκοῦν, ἔφη, καὶ περὶ πολέμου συμβουλεύειν τήν γε πρῶτην ἐπισχίσομεν, 'for the present,' Mem. iii. 6. 10. See § 320. 3.

§ 441. REMARKS. α. This rule applies especially to the Acc. *neut.* of *adjectives*, both sing. and plur.; as, Τὸ ἀρχαῖον, *formerly*, i. 1. 6. Τὰ μὲν . . , τὰ δὲ, *partly . . , partly*, iv. 1. 14, v. 6. 24. Μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι i. 3. 2. Τυχόν, *perhaps*, vi. 1. 20. Τὸ λοιπόν, *henceforth*, ii. 2. 5. Εἴ τινας μέγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρω Pl. Gorg. 524 b. Τοσοῦτον γὰρ πλήθει περιῆν βασιλεύς i. 8. 13. Θυμοειδέστεροι δὲ πολὺ iv. 5. 36 (cf. § 419). See especially § 162.

β. A strict analysis would refer the adverbial Acc. in part to the Acc. of *effect* (§ 432), in part to that of *specification* (§ 437), and in part to that of *extent* (§ 422. III.).

## F. THE VOCATIVE.

§ 442. RULE XXV. The COMPELLATIVE of a sentence is put in the Vocative (§§ 329. N., 340. α); as,

Κλέαρχε καὶ Πρόξενε, . . οὐκ ἴσται ὅ τι ποιεῖτε, *Clearchus and Proxenus, you know not what you do*, i. 5. 16. ὦ θαυμασιώτατε ἄνθρωπε, *O most wonderful man*, iii. 1. 27.

§ 443. REMARKS. α. The *sign of address*, in Greek, as in other languages, is commonly ὦ.

β. The term of respectful address to a company of men is ἄνδρες, with which may be likewise connected a more specific appellation; thus,

Ὅρᾶτε μὲν, ὦ ἄνδρες, *you see, gentlemen*, iii. 2. 4. Ἄνδρες στρατιῶται, μὴ θαυμάζετε, *fellow-soldiers, do not wonder*, i. 3. 3. ὦ ἄνδρες Ἕλληνες ii. 3. 18. ὦ ἄνδρες στρατῆγοί καὶ λοχαγοί iii. 1. 34.



## CHAPTER II.

### SYNTAX OF THE ADJECTIVE.

#### I AGREEMENT OF THE ADJECTIVE.

§ 444. RULE XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*.

The word *adjective* is here used in its largest sense (§ 73). Thus, Παρά-δειςος μέγας ἀγρίων θηρίων πλήρης, *a large park full of wild beasts*, i. 2. 7. Τῶ παῖδε ἀμφοτέρω, *both the children*, i. 1. 1. Αἱ Ἰωνικαὶ πόλεις . . δεδομένας Ib. 6. Τόνδε τὸν τρόπον Ib. 9. Ἐχων ὀπλίτας χιλίους καὶ πελταστὰς Θερῆκας ὀκτακοσίους i. 2. 9. Θεοὺς πάντας καὶ πά-σας vi. 1. 31.

NOTES. α. An adjective either assists in describing the thing which is spoken of, or forms a part of that which is said of it. In the former case, the adjective is said to be used as an *epithet* (ἐπίθετον, from ἐπιτίθημι, *to add*) ; in the latter, as an *attribute* (attribūtus, *ascribed*). In the sentence, “A good man is merciful,” “good” is an epithet, and “merciful” an attribute. The agreement of the *attribute* with its subject is far less strict than that of the *epithet* ; while the agreement of the *pronoun* (§ 495) is still less strict than that of the *attribute*.

β. An exception to this rule, which is merely apparent, consists in the use of the *masculine* form for the *feminine* in adjectives of three terminations (§ 133. γ, δ).

§ 445. REMARKS. 1. Infinitives, clauses used substantively, and words or phrases spoken of as such, are regarded as *neuter* ; thus,

Εὐηθεῖς εἴη ἡγεμόνα αἰτεῖν, *it would be foolish to ask a guide*, i. 3. 16. Δὴ λον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν ii. 3. 6. Οὐ τὸ ζῆν περὶ πλείστου ποιη-τίον, ἀλλὰ τὸ εὔ ζῆν Pl. Crito, 48 b. Ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι· τὸ δ’ ὙΜΕΙΣ ὅταν εἴπω, τὴν πόλιν λέγω, *You, men of Athens ; and when I say you, I mean the state*, Dem. 255. 4. Τὸ ΜΗ καὶ τὸ ΟΥ προτιθέμενα, *the NOT and the NO prefixed*, Pl. Soph. 257 b. Χρῆσθαι . . τῷ καθ’ αὐτό, *to use the phrase καθ’ αὐτό* Ib. 252 c.

NOTE. Grammarians often speak of a word, with an ellipsis of the part of speech to which it belongs ; as, Ἔστιν ὁ [sc. σύνδεσμος] ἀλλὰ ἀντὶ τοῦ δέ, *the [conjunction] ἀλλὰ is instead of δέ* Soph. Œd. C. 237, Schol. Λεῖπει ἡ [sc. πρόθεσις] διὰ, *[the preposition] διὰ is wanting*, Ib. 1291, Schol.

§ 446. 2. In COMPOUND CONSTRUCTION, both *syllepsis* and *zeugma* are frequent (§ 329. N.). (α.) In *syllepsis*, when *persons* of both sexes are spoken of, the adjective is *masculine* ; when *things* are spoken of, it is commonly *neuter* ; as,

Ὦς δὲ εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους Cyt. iii. 1. 6. Λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἑρριμμένα οὐδὲν χρήσιμά ἐστιν Mem. iii. 2. 7.

(β.) In *zeugma*, the adjective sometimes agrees with the *most prominent* substantive, sometimes with the *nearest*; as,

Ἑπτά ὀβολούς καὶ ἡμισόβλιον Ἀττικούς, *seven Attic oboli and a half*, i. 5. 6. Πυθόμενος . . τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπειληλυθότα Th. viii. 63. Παῖδας ἢ γυναῖκας συναρμολογούσας Cyt. vii. 5. 60. Μητρός τε καὶ τοῦ σοῦ πατρός Soph. Œd. T. 417.

§ 447. 3. ELLIPSIS. The subject of the adjective is often *omitted*, especially if it is a familiar word. The words most frequently omitted are,

α. MASCULINE, ἀνὴρ or ἄνθρωπος, *man*, χρόνος, *time*; as, Συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ [sc. ἄνδρας], *and that each one should arrange his own [men]*, i. 2. 15. Τῶν παρὰ βασιλείας i. 1. 5. Τοὺς φεύγοντας, *the exiles*, Ib. 7. Τοὺς κακούργους καὶ ἀδίκους [sc. ἀνθρώπους] i. 9. 13. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς ἐν ᾧ [sc. χρόνῳ] Κῦρος ἀπέκτεινεν i. 2. 20. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν i. 10. 6 (cf. Ἐν τούτῳ τῷ χρόνῳ iv. 2. 17).

β. FEMININE, γυνή, *woman*, γῆ or χώρα, *land*, ὁδός, *way*, ἡμέρα, *day*, χεῖρ, *hand*, γνώμη, *opinion*, μοῖρα, *portion*, ὥρα, *season*; as, Ἡ Κίλισσα [sc. γυνή] i. 2. 12. Προεῦεσθαι ὡς διὰ φιλίας ii. 3. 27 (cf. Ὅστις διὰ φιλίας τῆς χώρας ἀπάξει i. 3. 14). Εἰς τὴν φιλίαν ἐλθεῖν vi. 6. 38 (cf. Εἰς φιλίαν γῆν ἀφίκοντο v. 1. 1. See also § 421. β). Τὴν λοιπὴν [sc. ὁδὸν] πορευσόμεθα iii. 4. 46. Καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ἢ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι iv. 2. 10. Ἰέντες μακρὰν iii. 4. 17. Τῇ ὑστεραίᾳ [sc. ἡμέρᾳ] οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ iii. 4. 37 (§ 420). Ἐν δὲ τῇ δεξιᾷ [sc. χειρὶ] v. 4. 12. Ἐν δεξιᾷ, *on the right*, i. 5. 1. Ἐν ἀριστερᾷ vi. 1. 14. Ἐκ τῆς νικώσης [sc. γνώμης] ἐπραττον πάντα, *'according to the vote of the majority,'* vi. 1. 18. Ἀπὸ τῆς ἴσης [sc. μοίρας], *on equal terms*, Th. i. 15. Ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ Id. i. 27. Ἡ πεπωμένη, *destiny*, Eur. Hec. 43. Ἀπὸ πρώτης [sc. ὥρας], *from the first*, Th. i. 77.

γ. NEUTER, πρᾶγμα or χρεῖμα, *affair, thing*, μέρος, *part*, πλῆθος, *collection, body*, στρατεύμα, *military force*, κέρα, *wing of an army*, χωρίον, *place, ground*; as, Τὰ μὲν δὴ Κύρου [sc. πράγματα] . . , τὰ ἡμέτερα i. 3. 9 (cf. Τὰ Ὀδρυσῶν πράγματα vii. 2. 32). Εἰς τὸ ἴδιον [sc. χρεῖμα] i. 3. 3. Τὰ ἐπιτηδεια, *the necessaries of life*, i. 5. 10. Τῷ ὄντι, *really*, v. 4. 20. Ξενοφῶντος Ἑλληνικά, *Xenophon's Affairs of Greece, or Greek History*. Ἐξεκύναι τι [sc. μέρος] τῆς φάλαγγος i. 8. 18. Τὰ δεξιὰ τοῦ κέρατος Ib. 4. Τοῦ . . ξενικοῦ [sc. πλῆθους or στρατεύματος], *the mercenary force [= τῶν ξένων, the mercenaries]*, i. 2. 1. Τοῦ Ἑλληνικοῦ [= τῶν Ἑλλήνων] i. 4. 13 (cf. i. 2. 1). Τὸ ξυνεστηκός (cf. τοῖς ξυνεστῶσι) Th. viii. 66. Τὸ θῆλυ γὰρ πως μᾶλλον οἰκτρὸν ἀρσένων Eur. Herc. 536. Τὸ κοινὸν τὸ ἡμέτερον v. 7. 17. Τὸ δὲ εὐάνυμον i. 2. 15 (cf. Τὸ εὐάνυμον κέρα i. 8. 4). Ἐν τῷ ὁμαλῷ [sc. χωρίῳ] iv. 2. 16. Ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρᾶν, *εἰς ἄλλαν* iii. 4. 25. See also § 379. α.

NOTES. (a.) In cases of familiar ellipsis, the adjective is commonly said to be used *substantively*. The substantive use becomes especially prominent in such expressions as, τοῖς μὲν ὑμετέροισι δυσμενέσι, *'your foes,'* H. Gr. v. 2. 33; Ὁ τ' ἐκείνου τεκνόν, *'his father,'* Eur. El. 335. (b.) The substantive omitted is sometimes contained or implied in another word; as, Ἀμυγδάλινον ἐκ τῶν

πικρῶν [sc. ἀμυγδαλῶν] iv. 4. 13. Γεωργεῖν τὸν μὲν πολλήν [sc. γῆν] Ar. Eccl. 592. Καλοῦσι δ' Ἰοκάστην με· τοῦτο [sc. ὄνομα] γὰρ πατὴρ ἔθετο Eur. Ph. 12. (c.) In the phrase ἐν ἡμετέρου, *in our palace, at our court* (Hdt. i. 35, vii. 8. 4), there is either a double ellipsis for the sake of dignity (ἐν ἡμετέρου οἴκου δώμασιν); or a blending of the two forms of expression, ἐν ἡμῶν οἴκῳ, and ἐν ἡμετέρῳ οἴκῳ.

§ 448. 4. Many words which are commonly employed as substantives are properly adjectives, or may be used as such. Thus,

Ορόντης δὲ Πέρσης ἀνὴρ, and *Orontes, a Persian man*, i. 6. 1. Ὁ ἄνδρῃ στρατιῶται, . . ἀνδρῶν στρατηγῶν iii. 2. 2. Ἄνδρα νεανίαν Cyr. ii. 2. 6. Νεανίας λόγους Eur. Alc. 679. Ἕλλην τις ἀνὴρ Cyr. vi. 3. 11. Ἕλλην ἐς οἶκον Eur. Med. 1381. Σπολήν γ' Ἕλληνα Id. Heracl. 130. Ἑλλάδος γῆς Soph. Phil. 256. Στρατιᾶς Ἑλλάδος Eur. Rhes. 233. Γυναῖκα Τρωάδα Id. Andr. 867. Τρωάδος χθονός Id. El. 1001. Σκύθην ἐς οἶκον Æsch. Prom. 2. Τύχην δὲ σωτήρ Id. Ag. 664. — These words, as substantives, are commonly appellations of persons or countries, ἀνὴρ, γυνή, γῆ, &c., being understood.

§ 449. 5. USE OF THE NEUTER. The substantive use of the neuter adjective (§ 447. a) exhibits itself in a variety of forms. Thus,

α.) A neuter adjective with the article often supplies the place of an abstract noun; as, Τὸ δ' ἀπλοῦν καὶ τὸ ἀληθές ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *but sincerity and truth he thought to be the same with folly*, ii. 6. 22. Σὺν τῷ δικαίῳ (cf. Μετὰ ἀδικίας) Ib. 18. Τὸ χαλεπὸν [= ἡ χαλεπότης] τοῦ πνεύματος iv. 5. 4. Οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, 'the much and the little,' vii. 7. 36. Τὸ πιστόν [= ἡ πίστις] Th. i. 68. Διὰ τὸ λαισθητὸν ὑμῶν Ib. 69. Ὑπὸ γὰρ τοῦ περιχαροῦς τῆς νίκης Id. vii. 73. Τό γ' ἐμὸν πρόβλημα Eur. Med. 178. Τῷ διαλλάσσουντι τῆς γνώμης, *the [differing] difference of opinion*, Th. iii. 10 (Thuc. is especially fond of this use of the Partic.). Τὸ μὲν δεδιὸς αὐτοῦ . . , τὸ δὲ θαρσύν, *his [being afraid] fear . . , but his confidence*, Id. i. 36. Ἐν τῷ μὴ μελετῶντι Ib. 142.

β.) Neuter adjectives (both with and without the article) are used with prepositions to form many adverbial phrases; as, Ἀπὸ τοῦ αὐτομάτου, *of their own accord*, i. 2. 17. Ἐν γε τῷ φανερῷ, *openly*, i. 3. 21. Διὰ ταχείων, *rapidly*, i. 5. 9. Ἐξ ἴσου iii. 4. 47. Ἐκ τῶν δυνατῶν iv. 2. 23. Ἀπὸ τοῦ πρώτου iv. 3. 9. Κατὰ ταῦτά, *in the same way*, v. 4. 22. Ἐπὶ δεξιᾷ vi. 4. 1. Διὰ παντός, *throughout*, vii. 8. 11.

§ 450. γ.) Neuter adjectives are used in connection with words of different gender and number (commonly as appositives, § 331); as, Φοβερώτατον δ' ἐρημία, *and solitude is the most terrible thing of all*, ii. 5. 9 (cf. Ζυμολογία ἐρὸν χρῆμα Pl. Theag. 122 b). Τί οὖν ταῦτα ἐστίν; ii. 1. 22. Τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι iii. 2. 22. Μυκῆναι μικρὸν ἦν, *Mycenae was a small affair*, Th. i. 10. Εὐβοία γὰρ αὐτοῖς . . πάντα ἦν, *for Euboea was every thing to them*, Ib. viii. 95. Ἀσθενέστερον γυνὴ ἀνδρός Pl. Rep. 455 e. Ἄνδρες οἱ ἡμέτεροι πλούσιοι εἰσὶν οὐδὲν Ib. 556 d. Ἐκπορα τὸ μὴδὲν εἶναι Eur. Rhes. 818. Ἱερὸς τὸν οὐδὲν [sc. ὄντα] Ib. Ph. 598. Τὴν μὴδὲν εἰς τὸ μὴδὲν Soph. El. 1166. Ταῦτα δὲ ἀδύνατον εἶναι, *'an impossibility,'* Pl. Parm. 160 a.



Λύρα καλὴ οὐ καλόν; Id. Hipp. Maj. 288 c. Ἐμοιγε φίλτατον πόλις Eur. Med. 329. Οἶμαι γὰρ ὑμᾶς τῇσδε γῆς Κορινθίας τὰ πρῶτ' ἔσεσθαι Ib. 916. Κρίνασα δ' ἀσπῶν τῶν ἱμῶν τὰ βέλτατα Æsch. Eum. 487. — In these cases, an adjective agreeing in gender and number with the substantive would either express a different idea, or would express the same idea with less emphasis.

δ.) The neuters πλείον or πλέον, μείον or ἔλαττον, ὅσον, μηδέν, and τί are sometimes used as indeclinable adjectives or substantives; thus, Μυριάδας πλείον ἢ δώδεκα, *myriads more than twelve in number*, v. 6. 9 (cf. Κρήτες πλείους ἢ ἐξήκοντα iv. 8. 27). Μισθὸς πλέον ἢ τριῶν μηνῶν i. 2. 11. Οὕσης αὐτῆς ἑτῶν πλέον ἢ τετραράκοντα H. Gr. iii. 1. 14. Ἄλυν, οὐ μείον δυοῖν σταδίων, *the Halys, not less than two stadia in breadth*, v. 6. 9. Φοίνιξι θεμελιώσας οὐ μείον ἢ πλεθριαίοις Cyr. vii. 5. 11. Ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους vi. 4. 24. Φρουροὺς παρ' αὐτῷ οὐκ ἔλαττον τετρακισχιλίαν H. Gr. iv. 2. 5 (cf. Σφινδονῆται . . οὐκ ἐλάττους τετρακοσίαν Ib. 16). Πελασται ὅσον [= τοσοῦτοι ὅσοι] διακόσιοι, *targeteers as many as two hundred*, vii. 2. 20 (cf. Ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ ὀρέῃς ii. 1. 16). Λίθων . . ὅσον μυαίων Eq. 4. 4. Λίθους . . ὅσον μυαίων καὶ πλείον καὶ μείον Mag. Eq. 1. 16 (cf. Ὀλοιτρόχους ἀμαξίαιους καὶ μείζους καὶ ἐλάττους iv. 2. 3). Ὅτ' οὐδὲν ἂν τοῦ μηδὲν ἀντίστης ὑπὲρ Soph. Aj. 1231. Γέροντος . . τὸ μηδὲν ὄντος Eur. Heracl. 166. Κρίσω τῶν τὸ μηδέν Id. Tro. 412. Δοκούντων εἶναι τί, *appearing to be something, i. e. of some consequence*, Pl. Gorg. 472 a. (If μηδέν and τί did not here remain without change, they would be confounded with the masc., and the expressions would lose their peculiar force.)

NOTES. (a) So, with the plur. form instead of the sing., Παράμεινε ἡμέρας πλείων ἢ τρεῖς Pl. Menex. 335 b. (b) In some of these cases, the neut. adjective appears to be used like an adverb. See § 529. β.

§ 451. ε.) A neuter adjective used substantively, or as an attribute of an infinitive or clause of a sentence, is often plur. instead of sing. (§ 336); as, Εἰ τοῦτο τὸ ὀφειλόμενον ἀποδοθῆναι, ἢ εἰ ταῦτά τε ὀφείλονται, *if this which is due should be paid, or if both this should be due*, vii. 7. 34. Οὐ τοῦτο λέξων ἔρχομαι . . εἰ γὰρ ταῦτα λέγοιμι Ages. 2. 7. Ὅταν μὲν τι ἀγαθὸν ἔχωσι, παρακαλοῦσί με ἐπὶ ταῦτα Symp. 4. 50. Σὺ μὲν ποσαῦτα χρὴ ποιεῖν, κλαίειν ἐλαινῶς Ar. Thesm. 1062. Ἀρ' οὐχ ὕβρις τάδε; Soph. CEd. C. 883. Ἀπόλλων τάδ' ἦν . . ὁ κακὰ κακὰ τελῶν, 'it was Apollo,' Id. CEd. T. 1329. Οὐκ Ἴωνες τάδε εἰσίν, *there are here no Ionians*, Th. vi. 77. Ἀδύνατα ἦν ἐπιχειρεῖν Id. i. 125. Δεδογμέν', ὥς ἔοικε, τήνδε καπθανεῖν Soph. Ant. 576. Οὕς οὐ παραδοσέα τοῖς Ἀθηναίοις ἐστίν Th. i. 86.

NOTE. This use of the Plur. for the Sing. appears to have arisen from the want of a noun, or definite object of sense, to give strict unity to the conception. It is very frequent in demonstrative pronouns, and in verbals in -τός and -τός.

§ 452. 6. An adjective often takes a substantive in the *Genitive partitive*, instead of agreeing with it. In this construction, the adjective is either in the *same gender* with the substantive, or in the *neuter* (commonly the *neut. sing.*). Thus,

Μηδὲ τὰ σπουδαῖα τῶν πραγμάτων [for πράγματα], μηδὲ τοὺς εὖ φρονοῦντας τῶν ἀνθρώπων [for ἀνθρώπους], *neither virtuous actions [the virtuous of actions], nor wise men [the wise of men]* Isocr. 24 d. Λαμπρότητός τι [for λαμπρό-

της τις], *some distinction* [something of distinction], Th. vii. 69. Ἀερά παρηίδος [for ἀεράν παρηίδα, *soft cheek* [softnesses of cheek], Eur. Ph. 1486. Ἀσημα . . βοῆς Soph. Ant. 1209.

NOTE. In this way, greater prominence and distinctness of expression, and sometimes a species of independence or abstractness (§ 449. α), are given to the adjective. Upon the whole subject, see §§ 358 – 362.

§ 453. 7. SYNESIS. The adjective often agrees in *gender* and *number* with the *idea of the speaker*, instead of the subject expressed; particularly with,

α. COLLECTIVE NOUNS, and words used *collectively*; as, Ἡ δὲ βουλὴ . . οὐκ ἀγνοοῦντες, and the *senate*, not ignorant, H. Gr. ii. 3. 55. Κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος [= στρατιωτῶν] διακελευομένων iii. 4. 45. Τὴν πόλιν [πολίτας] . . ὄντας Th. iii. 79. Ἀέσβος . . ἀπέστη ἀπ' Ἀθηναίων, βουλευθέντες Ib. 2. Ναῦν ἐκ τῶν Ἀθηναίων ἤκουσαν ἐπὶ τε Ἀλκιβιάδην, ὡς κελεύουσας Id. vi. 53. Οὐδ' ὄρνις εὐσήμους ἀπορροῖδετ' βοῶς, ἀνδροφθόρου βεβρωῦτες αἵματος λίπος Soph. Ant. 1021.

β. Words in the *plural* used for the *singular* (chiefly ἡμεῖς for ἐγώ); as, Ἰκετεύομεν . . προσπίτνων, *we* [= I] beseech you, falling down, Eur. Herc. 1206. Ἥλιον μαρτυρόμεσθα δρῶσ' ἃ δρᾶν οὐ βούλομαι Ib. 858. Διωκόμεσθα . . κρατηθεῖσα Id. Ion, 1250.

γ. Nouns of which the *gender* does not follow the *sex* (§ 75); as, ὦ φίλτατ', ὃ περισσὰ τιμηθεῖς τέκνον, O dearest, O most fondly cherished son, Eur. Tro. 735. Τὸδ' ἔρνος . κατθανόντα Id. Bac. 1307. Τέκεια θαμὶν' ἐπαναβοῶντες Ar. Plut. 292. Κολλικοφάγε Βοιωτίδιον Ar. Ach. 872. Τὰ τέλην καταβάντας Th. iv. 15.

δ. Words for which others might have been used; as, Ἡ νόσος [= νόσημα] πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον Th. ii. 47 (cf. Τὸ μὲν οὖν νόσημα Ib. 51; yet see § 450. γ). Πᾶσα δὲ γέννηα [= λαός] Φρυγῶν . . δάσων Eur. Tro. 531.

ε. Words governing a *Genitive*, to which, as the *more important word*, the adjective conforms in *gender* and *number*; as, Φίλτατ' Αἰγίσθου βία, dearest majesty of Ægisthus, Æsch. Cho. 893. Τροίαν ἐλόντες δήποτ' Ἀργείων στόλος Id. Ag. 577 (cf. α). Τὸ δὲ τῶν πρεσβυτέρων . . θεωροῦντες Pl. Leg. 657 d. Τὰ τῶν διακόνων . . ποιούμενοι Soph. Phil. 497. Ἀκούω φθόγγον ὀρνίθων, κακῶ κλάζοντας οἷστρον Id. Ant. 1001. — In these expressions, the Gen. and the word which governs it usually form simply a *periphrasis*, and are treated accordingly.

§ 454. 8. An adjective sometimes agrees with a *Genitive implied* in another adjective (commonly a *possessive*); as,

Τὸ σὸν [= σοῦ] μόνης δώρημα, the gift of you alone, Soph. Tr. 775. Τοῖς ἡμετέροις [= ἡμῶν] αὐτῶν φίλοις, our own friends (§ 505. 3), vii. 1. 29. Τὰ ὑμέτερά' αὐτῶν ἀνηλίσκετε Dem. 25. 5. Θρῆνον . . ἐμὸν τὸν αὐτῆς Æsch. Ag. 1322. Τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου . . βίον Ar. Plut. 33. Τὰ μὰ δυστήνου κακά Soph. Œd. C. 344. Σὴν ἀνδρίαν καὶ μεγαλοφροσύνην ἀναβαίνοντας Pl. Conv. 194 a. Cf. §§ 332. 4, 383. α. — In like manner, as the Dat. may be used for the Gen. (§ 412), Ἑμοῖσιν [= ἐμοί] ἴσσοις ὁμίχλα προσῆξε . . εἰσιδούσῃ Æsch. Pr. 144.

§ 455. 9. ATTRACTION. An adjective is sometimes attracted by a substantive either, (α.) *governing*, or (β.) *in apposition with*, its real subject ; as,

α. Τοῦμὸν αἷμα . . πατέρος, *the blood of my father*, Soph. Œd. T. 1400  
Οὐμός . . παῖς παιδός Eur. Andr. 584. Ξένων πρὸς ἄλλην ἐστίαν πορεύσομαι  
Id. Alc. 538. Μέλανα στολμὸν πέπλων Ib. 215. Νεῖκος ἀνδρῶν ζύναιμο  
Soph. Ant. 793. Πολιῆς πόντου θινός Id. Ph. 1123. Ἡ τέκνων δῆτ' ὄψις  
. . βλαστούσα Id. Œd. T. 1375. — In most of these cases, the Gen. with the  
word which governs it may be regarded as forming a *complex idea*, which the  
adjective modifies. This construction is chiefly poetic.

β. Οἱ γὰρ ὀφθαλμοὶ, κάλλιστον ὄν [for ὄντες], *for the eyes, being the most beautiful of objects* (§ 450), Pl. Rep. 420 c. Τοὺς γὰρ μέγιστα ἐξημαρτηκό-  
τας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὖσαν [for ὄντας] βλάβην πόλεως, ἀπαλ-  
λάττειν εἴωθεν Pl. Leg. 735 e. Πάντα ἃ δὴ ὡς ἰδέας αὐτὰς οὖσας [for αὐτὰ  
ὄντα] ὑπολαμβάνομεν Pl. Parm. 153 a. Ἡλῖος . . πάντων λαμπρότατος, *the sun,  
the most splendid [sc. thing] of all things*, Mem. iv. 7. 8 (this is the common  
construction when the *superlative* is followed by a *Gen. partitive* of different  
gender from the subject of the sentence).

NOTE. An adjective is sometimes, in the poets, attracted by a Voc. ; as,  
"Ολῶε κῶρε γέναιο [for ὄλῶεος, κῶρε, γ-], *may you be happy, boy*, Theoc. 17. 66.  
Ἴδ' δύστηνε σὺ, δύστηνε [for -ος] . . φανείς Soph. Ph. 759. Cf. *Sic venias ho-*  
*dierne* Tibull. i. 7. 58.

§ 456. 10. An adjective sometimes *agrees* with a substantive instead of *governing* it in the *Gen. partitive* (§§ 358–360) ; as,

Περὶ μέσας νύκτας, *about midnight* [the middle of the night], i. 7. 1 (cf.  
Ἐν μέσῃ νυκτῶν Cyr. v. 3. 52). Διὰ μέσης δὲ τῆς πόλεως, *and through the  
midst of the city*, i. 2. 23. Τὸ ἄλλο στράτευμα, *the rest of the army*, Ib. 25.  
Ἐν δ' ἀκροῖσι βᾶς ποσὶ, *and going on* [the extremities of the feet] *tiptoe*, Eur.  
Ion, 1166.

§ 457. 11. Adjectives are often used for *adverbs* and *adjuncts*, and, by the poets, even for *appositives*, and *dependent clauses* ; to express,

α. TIME ; as, Ἀφικνουῦνται . . τριταῖοι [= τῇ τρίτῃ ἡμέρᾳ], *they arrive on  
the third day*, v. 3. 2 (cf. iii. 4. 37, and § 420). Σκοταῖοι προσιόντες ii. 2.  
17. Προτέρᾳ Κύρου . . ἀφίκετο i. 2. 25. Τελευτῶν ἐχαλέπαινε, *at last  
he became angry*, iv. 5. 16.

β. PLACE ; as, Σκηνοῦμεν ὑπαίθριοι, *we encamp in the open air*, v. 5. 21  
(cf. Ὑπὸ τῆς αἰθρίας iv. 4. 14). Δεξιὸν φθειγγόμενον vi. 1. 23. Ἐζόμεσθ'  
ἐφ' ἐστῖοι Soph. Œd. T. 32. Θαλάσσιον ἐκρίψατε Ib. 1411. Φοιτῆς δ'  
ὑπερπόντιος Id. Ant. 785. Θυραῖον οἶχνην Id. El. 313. Μετακύμιος  
ἄτας, *amid the waves of woe*, Eur. Alc. 91 (§ 383. α). Πολλὰ δ' ὀρῶ ταῦτα  
[= ταύτη or τῇδε, § 421. β] πρόβατα, *and I see here many sheep*, iii. 5. 9.  
Ἡρόμην ὅπου αὐτὸς εἴη. Οὗτος, ἔφη, ὅπισθεν προσέρχεται, *'here he comes,'*  
Pl. Rep. 327 b. Ὡς ἀνὴρ ὅδε, *as the man is here*, Soph. Œd. C. 32. Πο-  
ρεύονται γὰρ οἷδε δὴ τινες Ib. 111. Ἀλλ' ἢ δ' ὁπαδῶν ἐκ δόμων τις ἔρχεται  
Eur. Alc. 137. Ὅδ' εἴμ' Ὀρέστης Id. Or. 380. Ἴρος ἐκεῖνος . . ἥσται,  
*'sits there.'* σ. 239.



γ. MANNER; as, Συνεβάλλοντο . . αἱ Ἑλλησποντιακαὶ πόλεις ἐκοῦσαι, *the Hellespontic cities contributed willingly*, i. 1. 9. Ὁ μὲν ἐκῶν πεινῶν (cf. Ὁ μὲν ἐκουσίως ταλαιπωρῶν) Mem. ii. 1. 18. Οἱ δὲ στρατιῶται ἐδίξαντο ἡδέως καὶ εὐθὺς εἴποντο ἄσμενοι vii. 2. 9. Κατήνεσεν τὰδ' ὄρκιος δράσειν Soph. Œd. C. 1637. Ἀνύσας τρέχει, *run with all speed*, Ar. Plut. 229. Τοὺς νεκροὺς ὑποσπόνδους ἀπιδίδωσαν H. Gr. ii. 4. 19.

δ. EFFECT; as, Εὐφημον [= ὥστε εὐφημον εἶναι] . . κοίμησον στόμα, *hush your mouth to silence* [so that it should be silent], Æsch. Ag. 1247. Τῶν σῶν ἀδέρκετων ὁμμάτων τητάμενος, [deprived of your sightless eyes] rendered sightless by the loss of your eyes, Soph. Œd. C. 1200. Σὺ καὶ δικαίων ἀδίκους φρένας παρασπᾶς Id. Ant. 791. Μείζον' ἐκτενῶ λόγον Id. Tr. 679. Χέρα τοξήρη . . ὀπίστας Eur. Alc. 35.

ε. VARIOUS RELATIONS AND CIRCUMSTANCES; as, Ἄλλοι δὲ ἦσαν ἐξακισχίλιοι ἱππεῖς, 'besides,' i. 7. 11. Οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον i. 5. 5. Ξύλιναι πεποιημένα, *made of wood*, v. 2. 5. Ἀνδροφθόρου [= ἀνδρὸς φθαρέντος] . . αἵματος, *homicidal blood*, Soph. Ant. 1022. Ματρὸς κτόνον αἷμα, *the blood of a mother slain*, Eur. Or. 833. Πολύδακρυον [= πολλῶν δακρύων] ἄδονάν Id. El. 126. Μελαμπέπλους στολμούς Id. Alc. 819. Ἀριστόχειρ . . ἀγών Soph. Aj. 935. Ὁξύχειρ [= ὀξεῖ χειρῶν] σὺν κτύπῳ Æsch. Cho. 23. Παμμήτορ [= πάντων μήτερ] τε γῆ Id. Pr. 90. Τοῦδε παμμήτωρ [= πάντως or κατὰ πάντα μήτηρ] νεκροῦ Soph. Ant. 1282. Ἐλενος ἀριστόμαντις [= ἄριστος μάντις] Id. Ph. 1338.

§ 458. NOTES. 1. In cases like the above, the adjective form appears to be assumed through the attraction of the substantive, or in other words, for the sake of binding together more closely the different parts of the sentence, and giving greater unity to the expression. It will be observed that, in some of the examples, the adjective simply forms an emphatic pleonasm.

2. In some instances, a Genitive with its adjective appear to have been changed into two adjectives agreeing with the governing substantive; as, Ἰλόντιόν τ' Αἰγαίων [for πόντου τ' Αἰγαίου] ἐπ' ἀκτὰν ἀλίμενον, *and upon the harbourless coast of the Ægean Sea*, Eur. Alc. 595. Ποταμία νερτέρᾳ τε [for ποταμοῦ νερτέρῳ] κώπᾳ, *with the oar of the nether stream*, Ib. 459.

3. Derivative and compound adjectives are formed in Greek with great freedom, and the latter, especially among the poets, often appear to have taken the place of a simple adjective or noun, by a species of emphatic or graphic pleonasm; as, Μονάμπυκας [= μόνου:] πῶλους, *singly-bridled* [= single] horses, Eur. Alc. 428. Ἀγέλαις βουνόμοις [= βοῶν] Soph. Œd. T. 26. — The poets often repeat a noun in composition with ἀ- privative or a similar word, to express emphatically the idea of negation or of evil; as, Μήτηρ ἀμήτωρ, *our* [unmotherly mother] *mother, yet no mother*, Soph. El. 1154. Γάμον ἀγάμον Eur. Hel. 690 (cf. *Innuptis* . . *nuptiis* Cic. de Or. iii. 58). ὦ πάτερ αἰνόπατερ Æsch. Cho. 315.

§ 459. 12. ANACOLUTHON. An adjective sometimes differs in case from its subject, through a change of construction (cf. § 333. 7); as,

Ξενία . . ἥκειν παραγγέλλει λαβόντα τοὺς ἀνδρας, *he commands Xenias to come, taking his men* (cf. Παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν), i. 2. 1. Διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπιφάνη ii. 4. 24. Ἀποβλέψας . . ἔδοξέ μοι Pl. Leg. 386 e. See the syntax of the Infinitive and Participle.

NOTE. The use of other cases with the *Genitive partitive* (as in §§ 364 366) may be referred to simple ellipsis.

## II. USE OF THE DEGREES.

[The following observations apply both to ADJECTIVES and ADVERBS.]

§ 460. I. Words are compared not only by *inflection* (§§ 155 – 163), but also by the use of *adverbs* denoting *more* and *most*; as,

Μᾶλλον φίλον, *more agreeable*, Soph. Ph. 886. Τὸς μάλιστα φίλους, *the most friendly*, vii. 8. 11. Ὡς πλεῖστα μᾶρσι Soph. El. 1326.

NOTES. (a) The two methods are sometimes united for emphasis or perspicuity (cf. §§ 161. 1, 462); as, Θανὼν δ' ἂν εἴη μᾶλλον εὐτυχέστερος ἢ ζῶν, *and dying he would be happier, far happier than living*, Eur. Hec. 377. Τίς ἄλλος μᾶλλον ἐνδικώτερος; Æsch. Sept. 673. Πολὺ οὖν κρεῖττον . . μᾶλλον ἢ iv. 6. 11 (cf. Ib. 12). Μάλιστα δεινότατος Th. vii. 42. Τὴν πλεῖστον ἡδίστην Θειῶν Κύπριν Eur. Alc. 790. Ὡς μέγιστον ἐχθίστη γύναι Id. Med. 1323. (b) So the Comp. and Sup. are united, Ὡς πασῶν κείνα πλεον ἁμέρα ἐλθοῦς ἐχθίστα δὴ μοι Soph. El. 201.

§ 461. II. The COMPARATIVE is commonly construed with the particle ἢ, *than*, or with the *Genitive of distinction* and the SUPERLATIVE with the *Genitive partitive*. Thus,

Φιλοῦσα αὐτὸν μᾶλλον ἢ . . Ἀρταξέρξην, *loving him more than Artaxerxes*, i. 1. 4. See §§ 351, 362. δ, 363. γ.

REMARKS. 1. The Comp. is sometimes construed with other particles, which commonly strengthen the expression (cf. 460. α); as, Κάλῳ . . περὶ τοῦ φεύγειν, *more honorable [in preference to fleeing] than to flee*, Pl. Phædo, 99 a. Ἀντὶ σοῦ πλεον, *more [instead of you] than you*, Soph. Tr. 577. Πυκνότεραι παρὰ τὰ . . μνημονεύμενα, *more frequent [beyond] than the recollections*, Th. i. 23. Περὶ πάντας . . πλείω, *more [in comparison with all] than all*, Id. vii. 58. Πέρα τοῦ δόντος σοφώτεροι Pl. Gorg. 487 d. Ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεον, ἀλλὰ δαπάνης, [*war is not of arms the more, but of expenditure*] *war does not require arms more than money*, Id. i. 83 (§ 387). Ταῦτ' ἐστὶ κρείσσω πλὴν ὑπ' Ἀργείοις πεσεῖν, '*better [but not to fall] than to fall*,' Eur. Heracl. 231. Ἀποθνήσκουσι πρότερον πρὶν δῆλοι γίνεσθαι οἳ ἦσαν Cyr. v. 2. 9 (cf. Πρότερον ἢ οἱ φίλοι παρῆσαν Ib. vii. 5. 41). Οὐ πρότερον ἐπαύσαντο, ἕως . . κατέστησαν Lys. 174. 6. Ἐπὶ γαστέρι κύντερον η. 216. — In the most of these examples, two forms of construction appear to have been united.

2. The construction of the Gen. with the Comp. is often *elliptical*; as, Ἐπεὶ πλείων χρόνος, ὃν δεῖ μὲν ἀρέσκειν τοῖς κάτω, τῶν ἐνθάδε, *since the time is greater, which I must please those below, than those here [than that during which I must please those here]*, Soph. Ant. 74. See § 391. γ.

3. By a mixture of the two methods of construction which belong to the Comp., — (a) When a numeral, or other word of quantity, follows πλεον, πλείω, ἔλαττον, or μεῖον, ἢ is sometimes omitted, though the Gen. is not employed; as, Ἀποκτείνουσι τῶν ἀνδρῶν οὐ μεῖον πεντακοσίου, '*not less than 500*,' vi. 4. 24. See § 450. δ, and cf. *Non amplius erant quingenti*, Cæs. viii. 10. —

(b) To the Gen. governed by the Comp., a specification is sometimes annexed with ἥ; as, Τί τοῦδ' ἂν εὖρημ' εὖρον εὐτυχέστερον, ἢ παῖδα γῆμαι βασιλείῃς; Eur. Med. 553. Τὸν νοῦν τ' ἀμείνω τῶν φρενῶν, ἢ νῦν φέροι Soph. Ant. 1090. Οὐ τί ἂν μᾶλλον σπουδάσειέ τις . . , ἢ τοῦτο; Pl. Gorg. 500 c. See also § 464. N. — (c) The Gen. sometimes follows ἥ, instead of the appropriate case: as, Οὐ προῖει πλείον τῆς ἡμέρας, ἢ δέκα ἢ δώδεκα σταδίων H. Gr. iv. 6. 5 (see § 439).

§ 462. III. The *positive* is sometimes added to the *superlative* for the sake of *emphasis*; as,

ὦ κακῶν κάκιστε, O vilest of the vile, Soph. Œd. T. 334. Ἀγαθῶν ἱππέων κρείττιστος ὦν ἱππέυς Cyr. i. 3. 15.

ἜPM. ὦ βδελυρὲ καὶ τολμηρὲ κἀναίσχυντε σὺ,  
Καὶ μιαρὲ, καὶ παμμίαρ, καὶ μιαρῶτατε,  
Πῶς δεῦρ' ἀνῆλθεις, ὦ μιαρῶν μιαρῶτατε;  
Τί σοί ποτ' ἔστ' ὄνομ'; οὐκ ἐρεῖς; TP. Μιαρῶτατος. Ar. Pax, 182.

NOTES. α. By doubling the Pos. or the Sup., we obtain similar forms of expression, the one less and the other even more emphatic than the above; as, Ἀρρήτ' ἀρρήτων, horrible of the horrible, i. e. most horrible, Soph. Œd. T. 465. Δειλαία δειλαίων Id. El. 849 (§ 362. ζ). Ἐσχατ' ἐσχάτων κακά, the most violent of the most violent reproaches, Id. Ph. 65 (cf. §§ 161. 1, 460. α). Ὁ δὲ δοκεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι Pl. Crat. 427 e.

β. From the doubling of the Sup., as in the last example, appears to have arisen the phrase ἐν τοῖς, which is used with the Sup. to increase its force, and, as an adverbial expression, without change of gender; thus, Ἐν τοῖς [sc. πρώτοις] πρώτοι, first [among the first] of all, Th. i. 6. Ἐν τοῖς πρώτῃ Id. iii. 81. Ἐν τοῖς πλείστοις δὴ νῆς Ib. 17. Ἐν τοῖς χαλεπώτατα διήγον Id. vii. 71. Ἐν τοῖς μάλιστα, most of all, Pl. Crito, 52 a.

γ. The numeral εἷς is sometimes used with the Sup., to render the idea of individuality prominent; as, Δῶρα δὲ πλεῖστα . . , εἷς γε ἂν ἀνὴρ, ἐλάμβανε, he received the most presents, [at least being one man] for a single individual, i. e. more than any one man beside, i. 9. 22. Πλεῖστα εἷς ἀνὴρ . . δυνάμενος ὠφελεῖν Th. viii. 68.

δ. The Greeks are fond of expressing the Sup. negatively; as, Οὐχ ἥκιστα [= μάλιστα], not the least, especially, Mem. i. 2. 23. Ἀνδρῶν οὐ τῶν ἀδυνατωτάτων Th. i. 5. Μέγιστον δὲ καὶ οὐχ ἥκιστα Id. vii. 44.

§ 463. IV. Certain special forms of comparison deserve notice; e. g.

1.) The Comp., with a Gen. expressing *hope, duty, power of description, &c.*; as, Μείζων ἐλπίδος, greater than could have been hoped, above hope, Æsch. Ag. 266. Μᾶλλον τοῦ δionτος, more than is proper, too much, Mem. iv. 3. 8. Κρεῖσσον λόγου, beyond description, Th. ii. 50.

2.) The Comp. followed by ἢ κατὰ, or sometimes ἢ πρὸς . as, Μείζω, ἢ κατὰ δάκρυα [sc. ἐστίν], [greater than is in accordance with tears] too great for tears, Th. vii. 75. Βελτίονος ἢ κατ' ἀνθρώπον Mem. iv. 4. 24. Μείζω . . ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν, too great for me and you to discover, Pl. Crat. 392 b. Ἐνδεστέρω . . ἢ πρὸς τὴν ἑξουσίαν Th. iv. 39. Cf. *Prælium atrocius, quam pro numero pugnantium* Liv. 21. 29.



3.) The Comp. followed by ἢ ὥστε (or ὥς) and the Infinitive; as, Βραχύτερα ἢ κόντιζον ἢ ὥς ἐξικνεῖσθαι, *they shot [a shorter distance than they must in order to reach] too short a distance to reach*, iii. 3. 7. Μεῖζον ἢ ὥστε φέρειν δύνασθαι κακόν Mem. iii. 5. 17. — We likewise find the Infin. without ὥστε or ὥς, and also the Pos. for the Comp.; as, Τὸ γὰρ νόσημα μεῖζον ἢ φέρειν, *for the malady is too great to bear*, Soph. Œd. T. 1293. Ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν, *your mind is too weak to persevere*, Th. ii. 61. Ψυχρόν, ἔφη, ὥστε λούσασθαι ἱστὶν Mem. iii. 13. 3.

§ 464. 4.) The Comp. and Sup. (for the most part joined with αὐτός) followed by a reflexive pronoun, to denote the comparison of an object with itself; the Comp. representing it as above that which it has been or would be in other circumstances, and the Sup. representing it as at its highest point. Thus, Ἀνδριότερος γίγνεται αὐτὸς αὐτοῦ, *he becomes more manly than he was before*, Pl. Rep. 411 c. Ὅσα δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο Th. iii. 11. Ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα, *when you were the most skilled in these matters that you ever were*, i. e. *when your skill in these matters was at its highest point*, Mem. i. 2. 46. Ἴν' αὐτὸς αὐτοῦ τυγχάνει βέλτιστος; ὦν Pl. Gorg. 484 e.

NOTE. To the Comp. thus construed, a specification is sometimes annexed with ἢ (§ 461. b); as, Αὐτοὶ ἑαυτῶν [θαῤῥαλειώτεροί εἰσιν], ἐπειδὴν μάθωσιν, ἢ πρὶν μαθεῖν, *they have themselves more confidence when they have learned, than they had before learning*, Pl. Prot. 350 a. Τό γ' ὑπόλοιπον αὐτῶν τῆς δόξης ἀσθενέστερον αὐτὸ ἑαυτοῦ ἐστίν, ἢ εἰ μὴδ' ᾤθησαν Th. vii. 56.

5.) Two comparatives connected by ἢ, to denote that the one property exists in a higher degree than the other; as, Στρατηγοὶ πλείονες ἢ βελτίονες, *generals more numerous than good*, Ar. Ach. 1078. Ὡς λογογράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον τῇ ἀκρόασει, ἢ ἀληθέστερον Th. i. 21. Πρὸθύμος μᾶλλον ἢ σοφώτερα Eur. Med. 485.

§ 465. V. The comparative and superlative are often used *without an express object of comparison*. In this case, the SUPERLATIVE *increases* the force of the positive, while the COMPARATIVE may either *increase* or *diminish* it, according to the object of comparison which is implied. Thus,

ὦ θαυμασιώτατε ἄνθρωπε, *O most wonderful man*, iii. 1. 27. ὦ θαυμασιώτατοι vii. 7. 10. Τὴν ταχίστην, *immediately*, iii. 3. 16. Πλείω [sc. τοῦ δέοντος] λέλεκται, [more than is proper] *too much has been said*, Eur. Alc. 706 (cf. Μᾶλλον τοῦ δέοντος, § 463. 1). Νεώτερος ὢν ἐς τὸ ἄρχειν, *being too young for the command*, Th. vi. 12. Μακρότερον . . διηγέσασθαι, *it is rather long [than otherwise] to relate*, Pl. Conv. 203 a (cf. § 464. 5). Ὁ δὲ αὐθαδέστερόν τί τι ἀπεκρίνατο, *but he answered them [somewhat more insolently than he might have done] with a degree of insolence*, Th. viii. 84. Μέλος εὐτόνον, ἀγροϊκότερον, *an energetic strain, somewhat rough*, Ar. Ach. 673. Τοῖν δὲ ἐτέρω καὶ ἀλογώτερα, '*quite confounding*,' Th. vi. 46. Τὶς τῶν ἀπειροτέρων, *one of the more inexperienced*, v. i. 8.

NOTE. The Comp. and Sup., when used without direct comparison, are said to be used *absolutely*. When thus employed, the Comp. is often translated into Eng. by the simple Pos., or by the Pos. with *too* or *rather*; and the Sup. by the Pos. with *very*. In addition to the examples above, see § 466.

§ 466. VI. The degrees are more freely *interchanged*

and *mixed*, than in English. It may be however remarked in general, that the use of a higher degree for a lower renders the discourse more emphatic, and the converse, less so. Thus,

Ταύτην μάλιστα [for πολὺ μᾶλλον] τῆς κόρης ἀσπάζεται, *this she chooses far rather than the virgin*, Eur. Iph. A. 1594. Σεῖο . . μακάριτατος, *more completely happy than you*, λ. 482. Ἀξιολογώτατον τῶν προγεγενημένων, [the most remarkable of those which had preceded it] *more remarkable than any which had preceded it*, Th. i. 1. Ὡ βέλτιστε τῶν σαυτοῦ φίλων Ar. Plut. 631. Τὸ κάλλιστον . . τῶν προτέρων φάος Soph. Ant. 100. Ἡμῶν ὁ γεραίτερος [for γεραίτατος], *the oldest of us* (though none of them were old), Cyr. v. l. 6. Ἐμοὶ πικρὸς τίθηνηκεν [sc. μᾶλλον, § 460], ἢ κείνοις γλυκύς, *his death has been more bitter to me than sweet to them*, Soph. Aj. 965 (cf. § 464. 5). Ἀνέκραγον πάντες ὡς ὀλίγας [sc. πληγὰς] παίσειεν, *they all cried out that he had given him too few blows*, v. 8. 12 (cf. § 465). Ὡ φίλα γυναικῶν, O [beloved of] *dearest of women*, Eur. Alc. 460 (§ 362. ζ). Οἱ πολλοί, *the greater number, or the most*, Mem. i. 1. 19 (cf. Οἱ πλείστοι Ib. 11 : Τοῖς πλείοσι H. Gr. ii. 3. 34). Ὀλίγους . . τὸ δὲ πολὺ i. 7. 20. Οἱ δὲ γεραίτεροι, *but the [older] old men*, Cyr. i. 2. 4. Οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἱπαινοῖς χαίρουσιν Mem. ii. 1. 33. Ἴππον . . παλαιότερον iv. 5. 35. Τί νεώτερον, ὦ Σώκρατες, γέγονεν, *what new thing has happened*, Socrates, Pl. Euthyphr. 2 a. Νεωτέρων τινὲς ἐπιθυμοῦντες πραγμάτων, ‘a revolution,’ H. Gr. v. 2. 9. Οὐδὲν καινότερον, *nothing [more recent] new*, Pl. Phædo, 115 b. Οὐ γὰρ χειρὸν πολλάκις ἀκούειν Ib. 105 a. Πολλὰ ὧν οὐ βέλτιον αὐτοῖς στέρεσθαι, ‘not well for them,’ Cyr. v. l. 12. Τί μοι ζῆν δῆτα κῦδιον; *what then does it profit me to live?* Eur. Alc. 961 (cf. Τί δῆτ’ ἐμοὶ ζῆν κέρδος Æsch. Pr. 747). Φαιήκων ἀνδρῶν προγενέστερος, ‘oldest,’ η. 156.

## CHAPTER III.

### SYNTAX OF THE ARTICLE.

§ 467. The article (ὁ, ἡ, τό) appears, in the Epic language, as a GENERAL DEFINITIVE, performing the office not only of an *article as usually understood*, but still more frequently of a *demonstrative, personal, or relative pronoun* (see §§ 147, 148) ; as,

Ὁ γέρον, *the old man*, A. 33. Τά τ’ ἶόντα, τά τ’ ἐσσόμενα A. 70. Τά τ’ ἔποινα δέχεσθαι, *and accept this ransom*, A. 20. Ὁ γάρ, *for he*, A. 9. Ἐως δ’ ταῦθ’ ὠρμαίνει A. 193. Τόν, *whom*, A. 36. Τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται, ‘those things which,’ A. 125.

REMARKS. 1. These uses are intimately allied, inasmuch as, — (a) The art., as usually understood, is simply a *less emphatic form* of the *demonstr. pron.* Compare, in Eng., “*That man whom you see*,” and “*The man whom you see*.” — b) The personal pron. of the 3d Pers. is a *substantive demonstr. pron.* Compare, in Eng., “*Those that love me*,” and “*Them that love me*” ; “*Those that seek me*,” and “*They that hate me*,” Prov. viii. 17, 21, 36. (The per-

sonal pron., like the art., is commonly *less emphatic* than the demonstrative usually so named.) — (c) The demonstr. pron. used *connectively* becomes a *relative*; as, in Eng., “Blessed are they *that* mourn.” — Observe the resemblance in form between the English article *the*, and the pronouns *that, this, he, they, &c.*; the derivation of the definite art. in the French, Italian, &c., from the Lat. demonstr. *ille*; and the extensive use of the German article *der die, das*.

§ 468. 2. In Epic poetry, — (a) The article, in its proper use as such, is commonly not expressed. The same omission prevails to a great extent in other kinds of elevated poetry. — (b) When used as a personal pronoun, it is most frequently connected with the same particles as in Attic Greek (§§ 490, 491); and is not unfrequently followed in the same sentence by the substantive to which it refers: as, Ἡ δ' ἔσπετο Παλλὰς Ἀθήνη, and *she, Pallas Minerva, followed*, α. 125. Αἱ δ' ἐπέμυζαν Ἀθηναίη τε καὶ Ἥρη Δ. 20. Cf. § 499. — (c) As a demonstrative, it sometimes follows its substantive before a relative: as, Ἀποπέμπειν ἄνδρα τὸν, ὅς κε θεοῖσιν ἀπείχθηται κ. 73. Συνθεσιᾶων τᾶων, αἷς ἐπέτελλε E. 319. — (d) The article when used as a personal or demonstrative pronoun has sometimes, from its position (see § 491. R.), or for the sake of the metre, the same form in the Nom. with the common relative: as, Ὅς γὰρ δέυτατος ἦλθεν, *for he returned last*, α. 286. Μῆδ' δς φύγοι Z. 59. Ὁ γὰρ γέρας ἐστὶ θανόντων, ‘*for this*,’ Ψ. 9.

3. In the later Ion. and in the Dor. writers, this extended use of the article was, in great measure, retained. E. g. in Hdt., the relative has in the Nom. sing. and pl. the forms ὅς, ἡ, τό, οἷ, αἷ, τὰ. and has elsewhere the τ- forms of the article, except after prepositions which suffer elision, and in the phrases, ἐξ οὗ, ἐν ᾧ, ἐς ᾧ, μέχρι οὗ.

4. Traces of the earlier and freer use of the article likewise remained in the Attic and common Greek; so that we shall treat of the Att. use of the article under two heads, (I.) *its use as an article*, and, (II.) *its use as a pronoun*, combining with the latter the use of the *relative forms* (§ 148. 2) as *demonstrative* or *personal*. We ought, perhaps, to premise, what might be inferred from § 467. 1, that no precise line of division can be drawn between the use of the article as such, and its use as a pronoun.

## I. THE ARTICLE AS AN ARTICLE.

§ 469. RULE XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*.

NOTES. 1. The Greek article is commonly translated into English by the *definite article THE*; but often when used substantively, and sometimes when used adjectively, by a *demonstrative pronoun* (§§ 476, 479, 486. 1). With a *participle* following, it is most frequently translated by a *relative and verb*, preceded, if no antecedent is expressed, by a personal or demonstrative pronoun (§ 476). It is often *omitted* in translation, especially with *proper names, abstract nouns, nouns used generically, and pronouns* (§§ 470, 471, 473); and must be often *supplied* in translation when not expressed (§§ 485, 486).

2. A substantive used *indefinitely* wants the article; as, Καλὸς γὰρ θησαυρὸς, παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη, *a favor due from a good man is an excellent treasure*, Isocr. 8 b. See § 518. α.



§ 470. A substantive used DEFINITELY is either *employed in its full extent, to denote that which is known*, or, if not employed in its full extent, *denotes a definite part*.

A.) A substantive *employed in its full extent, to denote that which is known*, may be,

1.) A substantive used *generically*, i. e. denoting a *whole class*; as, ὁ ἄνθρωπος, *man* (referring to the whole race), ἡ γυνή, *woman*, οἱ ἄνθρωποι, *men*, οἱ Ἀθηναῖοι, *the Athenians* (the whole nation). Thus, Ὁ ἄνθρωπος “ἄνθρωπος” ὠνομάσθη, *man was named ἄνθρωπος*, Pl. Crat. 399 c. Ὁ γὰρ σύμβουλος καὶ ὁ συκοφάντης . . ἐν τούτῳ πλεῖστον ἀλλήλων διαφέρουσιν Dem. 291. 15. Καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας . . τριακσίους, ‘of Greeks,’ i. 1. 2. Cf. § 485. β.

NOTE. To this head may be referred substantives used *distributively*, which consequently take the article; as, Κύρος ὑπισχνεῖται . . τρία ἡμιδρακίκα τοῦ μηνὸς τῇ στρατιῳτῇ, *Cyrus promises three half-darics [the month to the soldier] a month to each soldier*, i. 3. 21. — Even with ἕκαστος: as, Ἐκαστον τὸ ἔθνος, *each nation*, i. 8. 9. Κατὰ τὸν ὀπλίτην ἕκαστον δύο μναῖ Th. v. 49 (cf. Ἐκαστον ἀσκὸν iii. 5. 10. For the position of ἕκαστος, see § 472. α.

2.) A substantive expressing an *abstract idea*; as, Ἡ ἀρετή, *virtue*, ἡ κακία, *vice*, ἡ σοφία, *wisdom*, τὸ καλόν, *the beautiful* (§ 449. α). Ἡ σωφροσύνη, καὶ ἡ ἰγχεῖα, καὶ ἡ ἀλλή Cyt. vii. 5. 75. Cf. § 485. β.

3.) An *infinitive or clause used substantively*, or a *word spoken of as such*; as, Τὸ ζῆν, *to live, life* (§ 445). Διὰ τὸ φοβεῖσθαι, *through fear*, v. 1. 13. Εἰς τὸ μὴ διὰ τὸ ἰγχεῖν εἶναι φοβεῖσθαι vii. 8. 20. Τὸ ὄνομα ὁ ἄνθρωπος, *the name ἄνθρωπος* Pl. Crat. 399 c. Τὸ ὄνομα ἡ μηχανή Ib. 415 d. Τοῦτομα τὴν ἀρετήν Ib. e. (In the three last examples, the article conforms by attraction to the noun following, instead of being *neuter* (§ 445), inasmuch as the word ὄνομα expressed sufficiently shows that ἄνθρωπος, &c., are spoken of merely as words.)

§ 471. 4.) The name of a *monadic object*; i. e. of an object which exists *singly* in nature, or which is so regarded (*μοναδικός, single*); as, ὁ ἥλιος, *the sun*, ἡ σελήνη, *the moon*, ἡ γῆ, *the earth*, ὁ οὐρανός, *the heavens*. Thus, Ἐχὺ τροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, *the earth receives nutriment from the heavens*, CEC. 17. 10. Cf. § 485. α.

5.) The name of an *art or science*; as, Ἡ ἰατρικὴ καὶ ἡ χαλκευτικὴ καὶ ἡ τεκτονικὴ, *medicine and brasiery and carpentry*, CEC. i. 1. Cf. § 485. β.

6.) A *proper name*, which has been before mentioned or implied, or which is *well known*; as, Κύρον δὲ μισταπέμπεται . . Ἀναβαίνει οὖν ὁ Κύρος, *But he sends for Cyrus. Cyrus therefore goes up*, i. 1. 2. Διὰ Φρυγίας . . Τῆς Φρυγίας πόλιν i. 2. 6, 7. Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει, *Cyrus sends the Cilician queen to Cilicia*, i. 2. 20. Ὑπὲρ τῆς Ἑλλάδος, *in behalf of Greece* (their native land), i. 3. 4. Cf. § 485. α.

NOTES. (a) Proper names appear to take the article, from their being, in their origin, either *adjectives used substantively* (§ 448), or *common nouns used distinctively* (§ 479). Thus, Ἡ Ἑλλάς [sc. γῆ], [the Greek land] *Greece* (comp. *England*, the land of the Angles, in French *L'Angleterre*, *Scotland*

*Ireland*); 'Ο 'Ελλάσποντος, [the sea of Helle] the Hellespont; 'Ο Περικλῆς [sc. ἀνὴρ], [the Illustrious Man] *Pericles*; 'Ο Φίλιππος, [the Horse-lover] *Philip*; Ἀνὴρ Μυσὸς τὸ γένος καὶ τοῦνομα τοῦτο ἔχων v. 2. 29. (b) The adjectival construction is especially retained in names of rivers; as, 'Ο Μαϊάνδρος, ποταμός i. 2. 7. Τοῦ Μαρσίου ποταμοῦ Ib. 8. So, in Eng., the Connecticut river.

§ 472. B.) A substantive *not employed in its full extent* may be rendered *definite*,

I.) By a *limiting word or phrase*.

This word or phrase is usually placed, either *between the article and its substantive*, or *after the substantive*; and in the latter case, the article is often repeated, either for perspicuity or emphasis. Thus, Μέχρι τοῦ Μηδίας τείχους, as far as the wall of Media, i. 7. 15. Τὸ περὶ τὸν Πειραιᾶ τείχος H. Gr. iv. 8. 9. Τὰ μακρὰ τεῖχη τῶν Κορινθίων Ib. 4. 18. Τὸ τεῖχος τὸ Περινθίων vii. 2. 11 (cf. Καὶ Ταναγραίων τὸ τεῖχος περιεῖλον Th. i. 108). Τὸ μὲν ἔσωθεν [τείχος] πρὸ τῆς Κιλικίας . . , τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας i. 4. 4. 'Ο τῆς βασιλείας γυναικὸς ἀδελφός ii. 3. 28. Τὸ τῆς τοῦ ξαινοντος τέχνης ἔργον Pl. Pol. 281 a. Ἐν ταῖς κόμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν iv. 3. 1.

NOTES. α. On the other hand, words and phrases not belonging to the definition or description of the substantive, but to *that which is said about it in the sentence*, either precede the article, or follow the substantive without the article; as, "Οτι κενὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σῶσι, *that the fear was groundless, and the generals safe*, ii. 2. 21. Ψιλὴν ἔχων τὴν κεφαλὴν, *having the head bare*, i. 8. 6. Ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ Ἰππῳ Ib. 1. Κατέστησεν ἀντίαν τὴν φάλαγγα i. 10. 10. Ἐπεσθε ἡγεμόνι τῷ Ἡρακλεῖ, *follow Hercules as leader*, vi. 5. 24 (cf. Τῷ Ἡγεμόνι Ἡρακλεῖ vi. 2. 15). Διὰ μέσου δὲ τοῦ παραδείσου, *through the midst of the park*, i. 2. 7 (§ 456). Ἐν τῇ ἀγορᾷ μέσῃ Dem. 848. 13 (but, Τὸ μέσον στῖφος, *the centre division*, i. 8. 13). Πολλῶν τῶν ἐπιτηδείων μεστὰς, *full of the necessities of life in great abundance*, iv. 4. 7. Τὰ δὲ ἐπιτηδεῖα πολλὰ ἦν λαμβάνειν iv. 1. 8. Σὺν ὀλίγοις τοῖς περὶ αὐτόν, *with those about him few*, i. e. *with few attendants*, i. 5. 12 (but, Σὺν οἷς ὀλίγοις περὶ αὐτόν, *with the few about him*). Ἐπιχωρεῖσαι ὅλην τὴν φάλαγγα, i. 2. 17. Τῆς ἡμέρας ὅλης iii. 3. 11. Πᾶσι . . τοῖς κριταῖς καὶ τοῖς θεῶταῖς πᾶσιν, *to all the judges and all the spectators*, Ar. Av. 445. Ψιλὴ ἦν ἅπασα ἡ χώρα, *the country was all bare*, i. 5. 5. Ἐκαστον τὸ ἔθνος i. 8. 9 (§ 470. N.). Τὸ κέρας ἐκότερον vii. 1. 23. Ἀμφότερα τὰ ὦτα, *both his ears* iii. 1. 31. Αὐτῶ τὰ Λάκωνε, *the Spartans themselves*, vii. 7. 19 (but, Τὰ αὐτὰ Λάκωνε, *the same Spartans*). Τούς τε ἀνδρας αὐτούς ii. 5. 39.

β. When the substantive is preceded or followed by successive modifications, the article is sometimes repeated with each; as, Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς Λυκαίου ἱερόν, *the temple of Lycæan Jove in Arcadia*, Pl. Rep. 565 d. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἱερῇ Th. i. 126. Τὰ τε τεῖχη τὰ ἑαυτῶν τὰ μακρὰ ἀπετέλεσαν Ib. 108.

§ 473. REMARKS. 1. It is common to employ the article even when the substantive is rendered definite by a possessive or demonstrative pronoun; as,

α. POSSESSIVE. 'Ο ἐμὸς πατήρ, *my father*, i. 6. 6. Ὀμμα τοῦμόν [= ἐμὸν]



ἑμὸν, § 39] Cyp. viii. 7. 26. Τὴν ἡμετέραν χώραν iv. 8. 6. Τῷ νόμῳ τῷ ἡμετέρῳ vii. 3. 39.

β. DEMONSTRATIVE. The pronouns οὗτος and ὅδε, as themselves beginning with the article (§ 150), do not take it before them, and ἐκεῖνος follows their analogy. The arrangement, therefore, with these pronouns is the same as in § 472. α. Thus, Ταύτας τὰς πόλεις, *these cities*, i. 1. 8. Τὸν ἄνδρα τοῦτον i. 6. 9. Τόνδε τὸν τρόπον, i. 1. 9. Ὁ μὲν ἄνθρωπος ὅδε Apol. 29. Ἐκείνης τῆς ἡμέρας i. 7. 18.

NOTE. In prose, when the article is omitted with a demonstrative pronoun and a common noun, the pronoun is usually employed as a *subject*, and the noun as an *attribute*; thus, "Ἔστι μὲν γὰρ πενία αὕτη σαφής, *for this is manifest poverty*, Ec. 8. 2 (cf. Αὕτη ἡ ἔνδεια Ib.). Κίνησις γὰρ αὕτη μεγίστη. . ἰγνέτο Th. i. 1. Αὕτη αὖ ἄλλη πρόφασις ἦν i. 1. 7.

§ 474. 2. Upon the same principle, the article is prefixed to words and phrases, which are joined with a *proper name* or a *personal pronoun* to give *definiteness* or *emphatic distinction*; as,

Τὸν βασιλεύοντα Ἀρταξέρξην, [the reigning Artaxerxes] *Artaxerxes the king*, i. 1. 4. Μένων ὁ Θεσσαλός, *Meno the Thessalian*, i. 2. 6. Ἐπύαξα, ἡ Συεννέσιος γυνή, τοῦ Κλίκων βασιλέως Ib. 12. Ἀριστόδημον τὸν μικρὸν ἐπικαλούμενον Mem. i. 4. 2. Ἐγὼ . . ὁ ἐξηπασηκῶς . . , ὑμεῖς δὲ οἱ ἐξηπατημένοι v. 7. 9. Ἡ τάλαιν' ἐγώ, *I, the wretched one* (by eminence), i. e. *most miserable*, Soph. El. 1138. Ὁρῶν σε τὸν δύστηνον Id. Ec. C. 745. Ὁ παντλήμων ἐγώ, *I, the all-wretched*, Id. Ec. T. 1379. Τὸν πατροφόντην, τὸν ἀσεβῆ με Ib. 1441. So, when the pronoun is implied in a verb, Ὀλεκόμαν ὁ τάλας Soph. Tr. 1015. Ὁ τλήμων . . ἦκω Eur. Andr. 1070.

NOTE. If, on the other hand, no distinction is designed, the article is omitted; as, Ξενοφῶν Ἀθηναῖος, *Xenophon, an Athenian*, i. 8. 15. Παταγύα ἄνηρ Πέρσης Ib. 1. Ἐγὼ τάλας, *I, unhappy man*, Soph. Ec. C. 747. Ἀγέλομαι δύστηνος Ib. 844.

§ 475. 3. An *adverb preceded by an article* has often the force of an *adjective*. This construction may be explained by supposing the ellipsis of a participle, commonly ὢν or γενόμενος. Thus,

Τὸν νῦν χρόνον, *the [now time] present time*, vi. 6. 13 (cf. Τὸν ὄντα νῦν χρόνον Eur. Ion, 1349). Ἐν τῷ πρόσθεν [sc. γινομένῳ] λόγῳ ii. 1. 1. Ὁ νῦν βασιλεὺς οὗτος, καλέσαντος τοῦ τότε βασιλέως, πατὴρ δὲ τοῦ νῦν Cyp. iv. 6. 3. Τὴν τήμερον ἡμέραν iv. 6. 9. Τῆς οἴκαδε ὁδοῦ iii. 1. 2. Τοῖς πάντι τῶν στρατιωτῶν, *the best soldiers*, Th. viii. 1. Κάδμου τοῦ τάλας Soph. Ec. T. 1.

NOTES. (a) This adjective may again, like any other adjective, be used either *substantively* or *adverbially* (§§ 476 - 478). (b) A *preposition with its case* may be used in the same way; as, Τοῦ ἐν Δελφοῖς χρηστήριου, *the Delphic oracle*, Cyp. vii. 3. 15. Ἀρμενία . . ἡ πρὸς ἐσπέραν, *Western Armenia*, iv. 4. 4.

§ 476. 4. The substantive which is modified is often omitted; in which case the article may commonly be regarded as used *substantively with the word or phrase following* (see §§ 447. 469. 1). Thus,



Τῶν παρὰ βασιλείῳς [sc. ἀνδρῶν], of those from the king, i. 1. 5. Τῶν περὶ τὴν θήραν, those engaged in the hunt, or the hunters, Pl. Soph. 220 d. Οἱ τοῦ δήμου Th. viii. 66. Οἱ τ' ἐνδον . . καὶ οἱ ἔξω, both those within, and those without, ii. 5. 32. Τὸ πέραν τοῦ ποταμοῦ, the opposite side of the river, iii. 5. 2. Τοῦ πρόσω, i. 3. 1. Εἰς τοῦμπαλιν [τὸ ἔμπαλιν], back, i. 4. 15. Οἱ ἐκ τοῦ ἐπέκεινα, those of the country beyond, v. 4. 3. Τοῖς παροῦσι τῶν πιστῶν i. 5. 15. Τί τὸ κωλύον εἶη εἰσελθεῖν, what it was which prevented their entering, iv. 7. 4. Ὁ μὴδὲν ὄν, he that is nothing, Soph. Aj. 767. Τοῦ μὴδὲν [ὄντος] Ib. 1231. See § 450.

NOTE. The phrases οἱ ἀμφὶ and οἱ περὶ, followed by the name of a person, commonly include the person himself, with his attendants or associates; and sometimes, by a species of vague periphrasis, denote little more than the person merely. Thus, Οἱ ἀμφὶ Ἀριαίου, [those about Ariæus] Ariæus and those with him, iii. 2. 2. Οἱ περὶ Ξενοφῶντα, Xenophon with his men, vii. 4. 16. Οἱ δὲ ἀμφὶ Τισσαφέρην iii. 5. 1 (cf. Τισσαφέρης καὶ οἱ σὺν αὐτῷ Ib. 3). Τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην, Thrasyllus and Erasinides with their colleagues, Mem. i. 1. 18. Οἱ μὲν περὶ τοὺς Κορινθίους ἐν τῇ Νεμίᾳ ἦσαν, οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ζυῦμαχοι ἐν τῷ Σικυῶνι, 'the Corinthians with their allies,' H. Gr. iv. 2. 14. Πιττακοῦ τε καὶ Βιάντος, καὶ τῶν ἀμφὶ τὸν Μιλήσιον Θαλῆν Pl. Hipp. Maj. 281 c.

§ 477. 5. When the *neuter article* is used *substantively* with a word or phrase following, (α.) the precise idea (as, in English, of 'thing' or 'things') must be determined from the connection, and (β.) not unfrequently the whole expression may be regarded as a *periphrasis for an included substantive*. Thus,

α. Τὰ τοῦ γήρεως, the evils of old age, Apol. 6. Τὰ ἀμφὶ τὸν πόλεμον, military exercises, Cyr. ii. 1. 21. Τὰ περὶ Προξένου, the fate of Proxenus, ii. 5. 37. Ἐν τοῖς ἐπάνω, [in the above] in the preceding narrative, vi. 3. 1. Τὰ μὲν δὲ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνους, 'the relation of Cyrus to us is the same as ours to him,' i. 3. 9. Τὰ παρ' ἐμοὶ εἶναι ἀντὶ τῶν οἴκοι, to prefer remaining with me to returning home, i. 7. 4. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, and when the gods had been duly honored, iii. 2. 9. Τὰ περὶ τῆς δίκης, the circumstances of the trial, Pl. Phædo, 57 b. Χειρίσοφος μὲν ἥδη τετελευτήκει, . . τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε, 'his place or office,' vi. 4. 11. Ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις, to be skilled in tactics, ii. 1. 7. Τοὺς τὰ Ἀθηναίων φρονοῦντας, those that favor the cause of the Athenians, Th. viii. 31. Φροεῖν τὰ πρὸς σέ vii. 7. 30. Τὸ τῶν ἀλκίων, the habit of fishermen, Ec. 16. 7. Ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως ἐπορσύνετο, 'the diversion of the river,' Cyr. vii. 5. 17. Τὸ τοῦ Ἰβυκίου ἵππου πεπονθέναι, to be in the condition of the horse of Ibycus, Pl. Parm. 136 e. Διδίνααι τὸ τῶν παίδων, to have the boyish fear, Id. Phædo, 77 d (§ 432). Τὸ τοῦ Σοφοκλέους, what is said by Sophocles, Id. Rep. 329 c. Τὸ τῶν παρόντων, the convenience of those who are present, Id. Gorg. 458 b. See § 447. γ.

β. Τὸ τῆς τύχης, the course of fortune, = ἡ τύχη, fortune, Eur. Alc. 785. Τὸ τῶν πνευμάτων, the state of the winds, = τὰ πνεύματα, the winds, Dem. 49. 7. Τὸ δὲ τῶν χρημάτων, but the matter of the money, = τὰ χρήματα, Id. 47. 24. Τὰ τῆς ὀργῆς = ἡ ὀργή, Th. ii. 60. Ἐπῆνε τὰ βασιλείως, extolled the king, H. Gr. vii. 1. 38. Τὰ θεῶν οὕτω βουλόμεν ἔσται Eur. Iph. A. 33. Τὰ βαρύνοντα γὰρ δοῦλα πάντα πλὴν ἑνός Id. Hel. 276. Ὡς δὲ σὺ σώφρων, τὰμὰ [τὰ

ἰμά = ἰγώ] δ' οὐχὶ σώφρονα Id. Andr. 235. Εἰ τὸ τῶνδ' εὖνουν πάρα Soph. El. 1203. See §§ 447. γ, 453. α.

§ 478. 6. The NEUTER ACCUSATIVE of the article is often used in forming *adverbial phrases* (§§ 440, 441), in connection with,

α. ADVERBS (§ 475. α); as, Τὸ πάλαι [sc. ὅν], *as to that which was of old*, i. e. *formerly, anciently*, Pl. Phædr. 251 b. Τὸ πρόσθεν, *before*, i. 10. 10. Τὸ πρὶν Eur. Alc. 977. Τοῦμπαλιν [τὸ ἔμπαλιν], *back*, vi. 6. 38. Τὸ γε παραυτίκα Ar. Vesp. 833. Τὸ παράπαν Ag. 7. 7. Τὸ πάμπαν Pl. Tim. 41 b.

β. ADJECTIVES; as, Τὸ πρῶτον, *at first*, i. 10. 10. Τὰ πρῶτα, *first*, Soph. Tr. 757. Τὸ πρότερον, *before*, iv. 4. 14. Τὸ τρίτον i. 6. 8. Τὸ παλαιόν iii. 4. 7. Τοῦλάχιστον [τὸ ἐλάχιστον], *at least*, v. 7. 8. See § 441.

γ. PREPOSITIONS followed by their cases; as, Τὸ ἀπὸ τοῦδε, *as to that after this*, i. e. *henceforth*, Cyr. v. 1. 6. Τὸ ἐκ τοῦδε Ib. 5. 43. Τὸ πρὸς ἑσπέραν, *to the west*, vi. 4. 4. See § 475. β.

§ 479. II.) By *previous mention, mutual understanding, general notoriety, or emphatic distinction*; as,

Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θόρυβος εἴη, *he heard a noise passing through the ranks, and inquired what the noise was*, i. 8. 16. Οἱ δ' ἐπιδίωκον μέχρι κόμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κόμης γήλοφος ἦν, . . τῶν δὲ ἰππῶν ὁ λόφος ἐνεπλήσθη i. 10. 11. Τὰ πλοῖα αἰτεῖν i. 3. 16 (cf. Αἰτεῖν πλοῖα Ib. 14). Δουλεῖο μὲν θεοῖς, ὃ τι ποτ' εἰσὶν οἱ θεοί Eur. Or. 418. Ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἤλθεν, 'that innumerable army,' iii. 2. 13. Τίνος ποιῆς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὔλῳ Soph. El. 563. Τὸν ἄνδρα ὄρω, *I see THE MAN* [i. e. Artaxerxes], i. 8. 26. Ἀνακαλοῦντες τὸν προδότην, *exclaiming, 'the traitor!'* vi. 6. 7. Ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν Cyr. iii. 3. 4.

§ 480. REMARKS. 1. From a reference to something which precedes, or is mutually understood, the article may be even joined,

α.) With an INTERROGATIVE PRONOUN; as, Ἄλλα τοῖνυν, ἔφη ὁ Ἰσχύμαχος, θέλω σοι . . διηγῆσασθαι. . . Τὰ ποῖα; ἔφην ἐγώ, *I will then, said Ischomachus, relate to you other things. [The what?] What are they? said I*, (Ec. 10. 1. KP. Ἄ δ' ἐμποδὼν μάλιστα, ταῦθ' ἤκω φράσω. ἘΤ. Τὰ ποῖα ταῦτα; Eur. Ph. 706. TP. Πάσχει δὲ θάυμαστόν. ἘΡ. Τὸ τί; Ar. Pax, 696. ἘΡ. Οἶά μ' ἐκέλευσεν ἀναπυθέσθαι σου. TP. Τὰ τί; Ib. 698 (Τὰ plur. with reference to οἶα, and τί sing. for plur.; cf. Τί οὖν ταῦτα ἐστίν; § 450. γ). Εἴ μ' ὃ τι παθεῖν δεῖ· τί με τὸ δεινὸν ἐργάσει; Eur. Bac. 492 Ποστέρα οὖν ὁμοίωτερον τῷ εἴδει Pl. Phædo, 79 b. See § 528. 1.

β. With a PERSONAL PRONOUN; as, Δεῦρο δὴ, ἢ δ' δε, εὐθὺς ἡμῶν οὐ παραβάλλεις; . . Ποῖ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς; *Will you not, said he, come hither directly to us? Whither, said I, do you say, and to whom [as the you?] do I go, in going to you?* Pl. Lys. 203 b. Τὸν ἐμέ, *the me*, i. e. *me, of whom you speak*, Id. Phil. 20 a.

γ.) With a PRONOUN OF QUALITY OR QUANTITY; as, Τὸ τοιοῦτον ὄναρ, *such a dream as I have described*, or, *such a dream as this*, iii. 1. 3. Ἀγοραστὴν τὸν τοιοῦτον Mem. i. 5. 2. Τὴν τηλικαύτην ἀρχὴν Pl. Leg. 755 b.

2. A numeral preceded by ἀμφί, *about*, has commonly the article, the round number being apparently regarded as an object familiar to the mind, or as a definite standard to which an approach is made; thus, Ἀρματα . . ἀμφὶ τὰ εἴκοσι, *chariots about the [number of] twenty*, i. e. *about twenty in number*, i. 7. 10. Πιπτασται δὲ ἀμφὶ τοὺς δισχιλίους i. 2. 9. Ἀμφὶ τὰ πεντήκοντα ἔτη ii. 6. 15. So, Εἰς τὰ ἑκατὸν ἄρματα Cyr. vi. 1. 50.

§ 481. III.) By the connection in which it is employed; as,

Ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, 'had succeeded to the throne [sc. of Persia],' i. 1. 3. Ἴοντες ἐπὶ τὰς θύρας, i. 2. 11. Αἱ λόγχοι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο i. 8. 8. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας ii. 3. 2.

§ 482. REMARK. With substantives which are rendered definite by the connection, the article has often the force of a possessive (see § 503); as,

Ἐβούλετο τὰ παῖδε ἀμφοτέρω παρεῖναι, *he wished [the] his children to be both present*, i. 1. 1. Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν Ib. 3. Κύρος τε καταπηδήσας ἀπὸ τοῦ ἄρμάτος τὸν Θάωρα καὶ ἐνέδου, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβε i. 8. 3.

§ 483. IV.) By contrast.

This may give a degree of definiteness to expressions which are otherwise quite indefinite; and may even lead to the employment of the article with the *indefinite pronoun* τις. Thus,

Ἐν ἐκαστῇ τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα, ὁ δὲ εἰς ἔμμενε, 'of whom two . . but the third,' v. 4. 11. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον . . οἱ δὲ πολλοὶ . . φανεροὶ ἦσαν φεύγοντες, *some . . but the most,* iv. 3. 33. Ἴππους . . τοὺς μὲν τινὰς παρ' ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους iii. 3. 19. Cf. § 490. R.

§ 484. GENERAL REMARKS. 1. The article is sometimes found without a substantive, through *anacolūthon* (§ 329. N.) or *aposiopēsis* (ἀποσιώπησις, *the becoming silent*, i. e. the leaving a sentence unfinished, from design, strong emotion, or any other cause); as,

Ἡ τῶν ἄλλων Ἑλλήνων —, εἴτε χερὰ κακίαν, εἴτ' ἄγνοίαν, εἴτε καὶ ἀμφοτέρω ταῦτ' εἰπεῖν, *the —, whether I should say cowardice, or folly of the rest of the Greeks, or both these together*, Dem. 231. 21. Τῆς γὰρ ἐμῆς, εἰ δὴ τίς ἐστι σοφία καὶ οἷα, μάρτυρα ὑμῖν παρέξομαι Pl. Apol. 20 c. Μὰ τὸν —, οὐ σύ γε. *Not you, by —* (the name of the god omitted, as the old grammarians say, through reverence), Ib. Gorg. 466 e.

§ 485. 2. OMISSION OF THE ARTICLE With substan-



tives which will be at once recognized as defining without the article, it is often *omitted*; particularly with,

α. *Proper names, and other names resembling these from their being specially appropriated or familiar appellations of persons* (§ 471); thus, Διαβάλλει τὸν Κῦρον. . . Συλλαμβάνει Κῦρον i. 1. 3. Πρὸς Κῦρον Ib. 6, 7. Πρὸς τὸν Κῦρον Ib. 10. Ὁ δὲ Κῦρος Ib. 7, 10. Κῦρος δὲ i. 2. 5. See i. 5, 11, 12. Εἰς τὴν Κιλικίαν i. 2. 20, 21. Εἰς Κιλικίαν Ib. 21. Ἀμα ἡλίῳ δύνοντι ii. 2. 13. Ἀμα τῷ ἡλίῳ δυομένῳ Ib. 16. Τοῖς ἄρχουσι τῆς θαλάττης, . . τοῖς τῆς γῆς Rep. Ath. 2. 4. Τοῖς μὲν κατὰ θάλατταν ἄρχουσιν, . . τοῖς δὲ κατὰ γῆν Ib. 5. Πρὸς ἰσπέραν, . . πρὸς ἑῷ v. 7. 6. Ὅτι βορέας . . φέρει, νότος δέ Ib. 7. Τὸ ἐκείνων πλοῖον, . . Ἐχω γὰρ αὐτῶν καὶ τέκνα καὶ γυναῖκας i. 4. 8. Λαβεῖν αὖ καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα vii. 8. 9. Σὺν τοῖς θεοῖς iii. 1. 23. Πρὸς τῶν θεῶν Ib. 24. Σὺν θεοῖς vii. 7. 7. Πρὸς θεῶν v. 7. 5. Δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων i. 6. 6. Τὰ πρὸς τοὺς θεούς, . . τὰ πρὸς τοὺς ἀνθρώπους Lac. 13. 11. — Hence βασιλεύς, in its familiar application to the *King of Persia*, commonly wants the article: as, Πορεύεται ὡς βασιλέα, goes to the king, i. 2. 4. Cf. Τὸν βασιλέα ii. 4. 4.

β. *Abstract nouns, names of arts and sciences, and generic terms* (§ 470); thus, Εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν ii. 4. 12. Τὸ εὖρος πεντήκοντα ποδῶν, καὶ τὸ ὕψος πεντήκοντα iii. 4. 10. Ὑπὸ κάλλους καὶ μεγέθους ἀδιήγητον Cyt. viii. 7. 22. Θαυμάσαι τὸ κάλλος καὶ τὸ μέγεθος ii. 3. 15. Καὶ ἀνδρεία, καὶ σωφροσύνη, καὶ δικαιοσύνη Pl. Phædo, 69 b. Γεωργίαν τε καὶ τὴν πολεμικὴν τέχνην CEC. 4. 4. Ὅτι ἐπὶ θάνατον ἄγοιτο i. 6. 10. Θεοσεβέστατον . . ζῶων ἀνθρώπων Pl. Leg. 902 b.

§ 486. γ. *Substantives followed by the article with a defining word or phrase*; thus, Κόρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ i. 10. 1. Ἐπὶ σπηνὴν ἰόντες τὴν Ξενοφῶντος vi. 4. 19.

NOTES. 1. Proper names, followed by the article, are rarely preceded by it, except with special demonstrative force. Thus, Παρύσατις . . ἡ μήτηρ i. 1. 4. Σοφαίνετος δὲ ὁ Στυμφάλιος . . , Σωκράτης δὲ ὁ Ἀχαιοῖς i. 2. 3. Ἐν Χερρόνῳ τῇ καταντιπείρας Ἀεῦδου i. 1. 9 (cf. Ἐκ τῆς Χερρόνῃς i. 3. 4). But, Ὁ δὲ Σιλανὸς ὁ Ἀμβρακιώτης, but that Silanus the Ambraciot (who had been the chief soothsayer of the army), vi. 4. 13.

2. In this construction, the substantive is sometimes *first introduced as indefinite, and then defined*; and this subsequent definition sometimes respects simply the kind or class. Thus, Κρήνη ἡ Μίδου καλουμένη, a fountain [that called Midas's] which was called the fountain of Midas, i. 2. 13. Πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι, and many struthi, the large ones, i. e. ostriches, i. 5. 2 Κάρυα . . πολλὰ τὰ πλατέα, 'of the broad kind,' v. 4. 29.

δ. *Two or more nouns coupled together*; as, Περὶ δὲ τῶν τοιῶνδε τί σε καλῶν διελεῖν, οἷον Ἥλιον τε καὶ σελήνην καὶ ἄστρον καὶ γῆν καὶ αἰθέρος καὶ ἄερος καὶ πυρὸς καὶ ὕδατος καὶ ὥρων καὶ ἐνιαυτοῦ; Pl. Crat. 408 d (cf. Τὸν Ἥλιον, Ἡ σελήνη, Τὰ ἄστρα Ib. 408, 409). See other examples in § 485.

ε. *Ordinals and Superlatives*; as, Καὶ τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα Th. ii. 103. Εἰς Ἴσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν i. 4. 1.

§ 487. 3. The PARTS OF A SENTENCE may be ranked as follows, with respect to the frequency of their taking the article: (a) An *appositive*, appended for distinction. See § 472, 474. (b) The *subject* of the sentence.

(c) An adjunct not governed by a preposition. (d) An adjunct governed by a preposition. (e) An attribute. This commonly wants the article, as simply denoting that the subject is one of a class. To this head belongs the *second Acc.* after verbs of *making, naming, &c.* (§ 434).

4. Hence the article is often used in marking the subject of a sentence, and sometimes appears to be used chiefly for this purpose. Thus, Μὴ φυγὴ εἴη ἡ ἀφοδὸς, *lest the departure should be a flight*, vii. 8. 16. Ἐμπόριον δ' ἦν τὸ χωρίον i. 4. 6. Ἦσαν δὲ ζεῖαι αἱ πλεῖσται, *and the greater part was spelt*, v. 4. 27 (§ 455). Καλοῦσί γε ἀκολασίαν τὸ ὑπὸ τῶν ἡδονῶν ἀρχεσθαι Pl. Phædo, 68 e. Ἄρ' οὖν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ κακοί; Id. Gorg. 498 c. Τὰ δις πέντε δέκα ἐστίν, *twice five is ten*, Mem. iv. 4. 7. Οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσὶν ἄνθρωποι, *ten thousand horsemen are nothing else than ten thousand men*, iii. 2. 18. Καὶ ΘΕΟΣ ἦν Ὁ ΛΟΓΟΣ St. Jn. 1. 1.

Τίς δ' οἶδεν, εἰ τὸ ζῆν μὲν ἐστὶ κατθανεῖν,  
Τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται. Eur. Pol. Fr. 7.

§ 488. 5. There are some words, with which it is especially important to observe the insertion or omission of the article; as, Ἄλλο δὲ στράτευμα, *and another army*, i. 1. 9. Τὸ ἄλλο στράτευμα, *the rest of the army*, i. 2. 25. Ἀμφικράτης καὶ ἄλλοι, *'and others,'* iv. 2. 17. Ἐπορεύθησαν, ἧ οἱ ἄλλοι, *'the others,' 'the rest,'* Ib. 10. Πολὺ τοῦ στρατεύματος, *'much of,'* iv. 1. 11. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ, *'the greater part,'* i. 4. 13. Πολλοί, *many*, iv. 6. 26. Τοὺς πολλούς, *the most*, Ib. 24 (§ 466). Ὀλίγοι ἀπέβησκον, *few died*, iv. 2. 7. Πλείω τούτων ἀπολαύει ὁ ὄχλος ἢ οἱ ὀλίγοι, *'the few,' 'the aristocracy,'* Rep. Ath. 2. 10. See § 472. a.

6. When two words or phrases are connected by a conjunction, if they refer to *different objects*, the article is more frequently repeated; but otherwise, *not*; as, Τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα i. 2. 1. Τῶν Ἑλλήνων καὶ τῶν βαρβάρων Ib. 14. Τοὺς πιστοὺς καὶ εὐνοὺς καὶ βέλαιους i. 9. 30. Τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως i. 6. 3. Ὁ δ' αὖ διὰ τέλους τὸν ἅπαντα χρόνον γεγωνάς τε καὶ ᾤν καὶ ἐσόμενός ἐστι μόνος Pl. Tim. 38 c.

7. When two nouns are related to each other in a clause, and have the same extent of meaning, the article is commonly joined with *both*, or with *neither*; as, Πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὔσα, τοῖς δὲ μήκεσι τῶν ὀδῶν καὶ τῇ διεσπᾶσθαι τὰς δυνάμεις ἀσθενής i. 5. 9. Οὐδέποτε ἄρα . . . λυσιτελέστερον ἀδικία δικαιοσύνης Pl. Rep. 354 a. Λυσιτελέστερον ἢ ἀδικία τῆς δικαιοσύνης Ib. b. Ἡ σώμασι φάρμακα [ἀποδιδούσα τέχνη]. . . Ἡ τοῖς ὄψοις τὰ ἡδύσματα Ib. 332 c.

§ 489. 8. The insertion or omission of the article often depends, both in poetry and prose, upon *euphony* and *rhythm*, and upon those *nice distinctions in the expression of our ideas*, which, though they may be readily felt, are often transferred with difficulty from one language to another. In general the *insertion* of the article promotes the *perspicuity*, and its *omission*, the *vivacity* of discourse. It is, consequently, more employed in *philosophical* than in *retorical* composition, and far more in *prose* than in *poetry*. It should be remarked, however, that, even in prose, there is none of the minutiae of language in which manuscripts differ more, than in respect to its insertion or omission, especially with proper names.

9. The article is sometimes so closely united with the word following, that



a second article is prefixed, as if to a single word; thus, Λόγος δὲ ὁ κατὰ ταὐτὸν [= τὸ αὐτὸ, § 97. N.] ἀληθὴς γιγνόμενος, περὶ τοῦ θάτερον [= τοῦ ἑτέρου, § 39] ὧν, καὶ περὶ τὸ ταὐτὸν . . , καὶ ὁ τοῦ θάτερου κύκλος Pl. Tim. 37 b. Τὸ τε θάτερον καὶ τὸ ταὐτόν Ib. 44 b (see §§ 479, 480). Τῶν τὸ μηδὲν [sc. ὄντων], those who are that which is nothing, Eur. Tro. 412 (see §§ 450, δ, 476).

## II. THE ARTICLE AS A PRONOUN.

§ 490. A. The ARTICLE, if we include both its *aspirated* and its *τ-* forms, is used as a PRONOUN, by Attic writers, only in connection with certain particles.

NOTE. By the use of the article as a pronoun, is meant its substantive use independent of a modifying word or phrase (§ 476). This use is explained, as in the case of other adjectives (§ 447), by the ellipsis of a noun. As a pronoun, the article in Attic writers is either demonstrative or personal, the cases in § 493 excepted.

1. With μέν and δέ; as, 'Ο δὲ [sc. ἀδελφός] πείθεται, and he [the brother] is persuaded, i. 1. 3. Οἱ μὲν ᾤχοντο, Κλέαρχος δὲ περιέμενε, they (Chiriosophus and Meno) went, but Clearchus stayed, ii. 1. 6. Πᾶς σε Καδμεΐων λειὼς καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστα ἐγώ Soph. Œd. C. 741.

REMARK. The article with μέν and δέ is commonly used for *contradistinction* (cf. § 483), and we may translate ὁ μὲν . . , ὁ δέ, this . . , that, the one . . , the other, one . . , another, &c., and οἱ μὲν . . , οἱ δέ, these . . , those, some . . , others, &c. Thus, 'Ο μὲν μαίνεται, ὁ δὲ σωφρονεῖ, the one is mad, the other is rational, Pl. Phædr. 244 a. Οἱ μὲν ἐπικεύοντο, οἱ δ' ἔπινοντο, the one party (the Greeks) marched on, and the other (the Persians) followed, iii. 4. 16. Βασιλεῦς τε καὶ οἱ Ἕλληνες . . , οἱ μὲν διάκοντες . . , οἱ δ' ἀρπάζοντες, 'these . . those.' i. 10. 4. Τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν, 'some . . others.' i. 1. 7 (§ 362. α). 'Εν μὲν ἄρα τοῖς συμφωνοῦμιν, ἐν δὲ τοῖς οὐ Pl. Phædr. 263 b. 'Ἐπειτα φωνὴν παῖσαν ἀκούοντες, ἐξελέξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς Rep. Ath. 2. 8. Τὰ μὲν ἔπαθεν, . . τέλος δὲ κατέκτανε, he received some wounds, but finally slew, i. 9. 6. 'Ο μὲν ἡρχεν, οἱ δὲ ἐπείθοντο, he (Clearchus) commanded, and the rest obeyed, ii. 2. 5. Τῇ μὲν γὰρ ἀνοδὸν, τῇ δὲ εὐδὸν. εὐρήσομεν τὸ ὄρος, for we shall find the mountain, here easy, and there difficult, of ascent, iv. 8. 10 (§ 421. β). Τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι, '[as to some things . . as to others] partly . . partly,' 'now . . now,' iv. 1. 14 (§ 441).

§ 491. 2.) In poetry, with γάρ; as, Παρ' ἀνδρὸς Φανοτίως ἦκων ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξέων, 'for he,' Soph. El. 45. Τῆς γὰρ πύρκα μηδρός Soph. Œd. T. 1082. Τὸ γὰρ . . σπάνιον μέρος, for this is a rare lot, Eur. Alc. 473.

3.) As the subject of a verb, after καί, and; as, Καὶ τὸν κλεῦσαι δεῦναι, and that he bade him give it, Cyr. i. 3. 9. Καὶ τὸν ἀποκρίνασθαι λέγεται Ib. iv. 2. 13.

REMARK. The proclitics in the nominative (ὁ, ἡ, οἱ, αἱ, § 148) require, from the very laws of accent, that the particle, in connection with which they are used, should follow them. If, therefore, it precedes, they become *orthotone*, or, in other words, take the forms which commonly belong to the *relative pronoun* (§ 148. 2). This change takes place with καί uniformly, and with δέ



when it follows ἡ φοι ἔφη (§ 228); thus, Καὶ δὲ θαύμασε, *and he wondered*, i. 8. 16. Καὶ ἡ, "Οὐκ εὐφημήσεις;" ἔφη Pl. Conv. 201 e. Καὶ οἱ εἶπον vii 6. 4. Ἡ δ' ὅς, *said he*, Pl. Rep. 327 c. Ἡ δ' ὅς, ὁ Γλαύκων, *said he*, i. e. *Glauco*, Ib. b. Ἡ δ' ἡ, *said she*, Id. Conv. 205 c.

## § 492. B. The article in its τ- forms likewise occurs,

### I.) As a DEMONSTRATIVE OR PERSONAL PRONOUN,

1.) Before the *relatives* ὅς, ὅσος, and οἷος; as, Τοῦ δ' ἔστιν, *of that which is*, Pl. Phædo, 92 d. Περὶ τὸ ἐφ' ᾧ λυπεῖται Id. Phil. 37 e. Καὶ τὸν δὲ ἔφη, *despotēs τούτου εἶναι* Lys. 167. 15. Περὶ τεχνῶν τῶν ὅσαι περὶ ταῦτά εἰσι Pl. Soph. 241 e. Προσέκει καὶ μισεῖν τοὺς οἷοσπερ οὗτος Dem. 613. 9. — The sentence introduced by the relative may be regarded as a *defining clause*, to which the article is prefixed (see § 472).

### 2.) In particular forms of expression; viz.

α. Πρὸ τοῦ (also written προτοῦ), *before this*; thus, Τό γε πρὸ τοῦ παῖς ἦσθα Pl. Alc. 109 e. Οἱ δ' οἰκίται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ Ar. Nub. 5. Οἱ πρὸ τοῦ φίλοι, 'former friends,' Eur. Med. 696. See § 475. b.

β. Τῷ, [through this as a cause, § 416] *for this reason, therefore*; thus, Τῷ τοι . . μᾶλλον σκεπτέον Pl. Theæt. 179 d.

γ. Τό γε, followed by ὅτι; as, Τό γε εὖ οἶδα, ὅτι . ., *this I well know, that* . ., Pl. Euthyd. 291 a. Τό γε δὴ κατανοητέον . ., ὅτι Id. Pol. 305 c.

δ. The article doubled with καὶ or ἡ; as, Εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος οὐτοσί, οὐκ ἂν ἀπέθανεν, *if this man had done this and that, he would not have died*, Dem. 308. 3. Τὰ καὶ τὰ πεπονθώς Id. 560. 17. Ἀφικνοῦμαι ὡς τὸν καὶ τόν, *I go to this one and that*, Lys. 94. 3. With the article again repeated; Ἐδεῖ γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, *for this and that we ought to have done, and this not to have done*, Dem. 128. 16. Ὅς ἔφη δεῖν οὕτω προαιρεῖσθαι κινδυνεύειν τὸν στρατηγόν, ὅπως μὴ τὰ ἢ τὰ γενήσεται, ἀλλ' ὅπως τὰ, 'not these or those, but THESE,' Id. 1457. 16. The nominative δὲ καὶ ὅς (§ 491. R.) occurs, Hdt. iv. 68.

3.) Through poetic license, in imitation of the earlier Greek; as, Τὸν . . φθίσον, *him destroy*, Soph. Œd. T. 200. Ταῖν μοι μέλεσθαι, *take care of these for me*, Ib. 1466. Μία γὰρ ψυχὴ· τῆς ὑπεραλγεῖν μέτριον ἄχθος Eur. Alc. 883. Ἀστέρας, ὅταν φθίνωσιν, ἀντολὰς τε τῶν Æsch. Ag. 7.

## § 493. II.) As a RELATIVE PRONOUN.

This substitution of the τ- for the aspirated forms (§ 147) occurs in no Attic writers except the tragedians, and scarcely in these, except to avoid hiatus, or lengthen a short syllable. Thus, Κτείνῳσα τοὺς οὐ χρεὴν κτανεῖν, *having slain those whom she ought not to slay*, Eur. Andr. 810. Τὸν θεόν, τὸν νῦν ψεύγεις, *the god, whom you now blame*, Ib. Bac. 712. Νοεῖς ἐκείνον, ὄντιν' ἀρτίως μολεῖν ἐφίμεσθαι, τὸν θ' οὗτος λέγει; Soph. Œd. T. 1054. Ἀγάλαμβ' ἱερὰ, τῶν . . ἀπεστέρησ' ἑμαυτόν Ib. 1379. Ἄγος . . δεικνύναι, τὸ μήτε γῇ . . προσδέξεται Ib. 1426.

REMARK. On the other hand, the aspirated forms are sometimes found with μὲν and δέ for the τ- forms (§ 490. 1); thus, Πόλεις Ἑλληνίδας, αἱ μὲν ἀναιρῶν, εἰς αἷς δὲ τοὺς φυγάδας κατὰγων, 'some destroying, and to others.

Dem. 248. 18. Ἄς μὲν κατείληψε πόλεις τῶν ἀστυγαιτόνων, τινὰς δὲ πορθεῖ.  
 Id. 282. 11. Γνώμα δ' οἷς μὲν ἄκαιρος ὄλβου, τοῖς δ' εἰς μέσον ἤκει Eur. Iph  
 T. 419. So, Ὅτι μὲν . . , ὅτι δέ, sometimes . . , at other times, Th. vii. 27  
 Ὅτι δὲ Ven. 5. 8.

## CHAPTER IV.

### SYNTAX OF THE PRONOUN.

#### I. AGREEMENT OF THE PRONOUN.

§ 494. RULE XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*.

By the *subject* of a pronoun is meant the substantive which it represents. The rule, therefore, has respect either to substantive pronouns, or to adjective pronouns used substantively. The construction of adjective pronouns regarded as such belongs to RULE XXVI., and even their substantive use is explained by ellipsis (§ 447. a). Thus,

Βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν [i. e. βασιλεία] ἐπιβουλῆς οὐκ ἠσθάνετο, the king did not perceive the plot against himself, i. l. 8. Ἀπὸ τῆς ἀρχῆς, ἥ [sc. ἀρχῆς] αὐτὸν σατράπην ἐποίησε, from the government, of which [government] he had made him satrap, i. l. 2. Πάντων ὅσοι . . ἀθροίζονται Ib. Πρὸς τὸν ἀδελφὸν, ὡς ἐπιβουλεύει αὐτῷ. Ὁ δὲ πείθεται (§ 490) Ib. 3. Ὑμᾶς . . , ὅσοι ἐστέ iv. 6. 14. Θυμαστὸν ποιεῖς, ὅς . . δίδως Mem. ii. 7. 13.

§ 495. The remarks upon the agreement of the ADJECTIVE (§§ 444 – 459) likewise apply, so far as *gender* and *number* are concerned, to that of the PRONOUN, and some of them to even a greater extent (§ 444. α). Thus,

#### a. MASCULINE FORM FOR FEMININE.

Ὡσπερ εἰ τὰ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλοισιν ἐποίησεν, ἀφαιμένῳ τούτου τράποιντο πρὸς τὸ διακωλύειν ἀλλήλων Mem. ii. 3. 18. See § 444. β.

NOTE. In speaking of persons vaguely, or generally, or simply as persons, the masculine gender often takes the place of the feminine, both in pronouns and in other substantive words which admit it; thus, Ἐὖν οἷς τ' οὐ χρεῖν [= τῇ μητρὶ] μ' ὀμιλῶν Soph. Œd. T. 1184. Οὐδὲ γὰρ κακῶς πάσχοντι μῖσος ἂν τέκη προσγίγνεται Id. El. 770. Ἡ στειρὸς οὖσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους [= τίκτουσαν ἄλλην] Eur. Andr. 711. Συνεληλύθασι ὡς ἐμὲ καταλειμμέναι ἀδελφαί τε καὶ ἀδελφίδαὶ καὶ ἀνεψιαί τσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρασκαίδεκα τοὺς ἐλευθέρους. . . Χαλεπὸν μὲν οὖν ἴσθιν, ὧ Σάκρατες, τοὺς οἰκίους περιορᾶν ἀπολλυμένους, ἀδύνατον δὲ τσοῦτους τρέφειν Mem. ii. 7. 2 (cf. Ib. 8). See § 336. α.

## § 496. b. USE OF THE NEUTER.

Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι; Cyr. viii. 7. 25 (§ 445) *Ενεδρεῦσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε* iv. 1. 22. *Τίς οὐκ ἂν ὁμολογήσειεν αὐτὸν βούλεσθαι μήτ' ἡλίθιον μήτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν, Ἐδόκει δ' ἂν ἀμφοτέρωτα ταῦτα, εἰ . .* Mem. i. 1. 5 (§ 450). — The neuter referring to words of other genders, and the neuter plural for the singular (§§ 450, 451), are particularly frequent in pronouns.

## c. COMPOUND CONSTRUCTION.

Ἀρτάοζος καὶ Μιθριδάτης, οἳ ἦσαν ii. 5. 35. *Πολλοὺς δὲ ἄνδρας καὶ γυναικας καλὰς κτήση, οὓς οὐ ληΐζεσθαι δεήσει, ἀλλ' αὐτοὶ . . παρέσονται* vii. 3. 31. *Ἀσφάλειαν καὶ εὐκλειαν, ἃ οὔτε κατασῆπεται* Cyr. viii. 2. 22. *Πολλὰ δ' ὄρῳ πρόβατα καὶ αἰγας καὶ βοῦς καὶ ὄνους, ἃ ἀποδαρέντα* iii. 5. 9. *Ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν . . καθίσταμεν* Isocr. 163 b. See § 446. — Zeugma is far less frequent in the construction of the pronoun than in that of the adjective.

## § 497. d. SYNESIS.

Τὸ Ἀρκαδικὸν ὀπλιτικόν, ὃν ἤρχε Κλειάνωρ iv. 8. 18. *Τὰ δόξαντα ἂν πλήθει, οἵ περ δικάσουσιν* Pl. Phædr. 260 a. *Βασιλεὺς . . οἱ δ' ἀρπάζοντες* i. 10. 4 (cf. Ib. 2 and 5). *Οἰκτρὰ γὰρ πεπόνθαμεν, ἣ . . κενὴν κατέσχον ἐλπίδα* Eur. Iph. A. 985. *ᾧ μελῖα ψυχᾷ, ὃς . . ἤσθη* Soph. Phil. 714. *ᾧ ἀγαθὴ καὶ πιστὴ ψυχῇ, οἷον δὴ ἀπολιπὼν ἡμᾶς*; Cyr. vii. 3. 8. *Τέκνων, . . οὓς* Eur. Suppl. 12. See § 453.

NOTES. 1. In the construction of the pronoun, the number is often changed for the sake of individualizing or generalizing the expression; as, *Ὅσσις δ' ἀφικνέιτο . . πάντας . . ἀπεπέμπετο*, and *whoever came, he sent them all back*, i. 1. 5. *Ἀσπάζεταιται πάντας, ὃ ἂν περιτυγχάνῃ* Pl. Rep. 566 d. *Ὅς ἂν κάμνῃ τῶν οἰκετῶν, τούτων σοι ἐπιμελητέον πάντων, ὅπως θέραιπύηται* (Ec. 7. 37. *Τούτους . . ὃ ἂν . . πολλοὶ ἔπονται* Ib. 21. 8. *Ἄλλους δ' ἐκέλευε λέγειν, διὰ τί ἕκαστος ἐπλήγῃ*, and *he bade the rest say, on what account each one had been struck*, v. 8. 12. *Προσιὼν ἐνὶ ἐκαστῷ, οὓς στίνας ᾤετο ἔχειν τι* vii. 3. 16. *Πεῖραν λαβεῖν . . οἷος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἐκαστοῖς διανεῖμαι* vi. 33. *Ἦν ἀφρονία τῶν θελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κύρον αἰσθήσεσθαι* i. 9. 15 (see Ib. 16). *Ἦν δὲ τις τούτων τι παρβαίνει, ζημίαν αὐτοῖς ἐπέθεσαν* Cyr. i. 2. 2. *Εἰ δὲ τι κακῷ πλέον ἐστ' ἀγαθοῖς, τούτων μετέχουσα* Eur. Alc. 744. *Ἀληθὴς ἦν φίλος . . ὃν ἀριθμὸς οὐ πολὺς, he was a true friend; of whom the number is not great*, Id. Suppl. 867. *Αὐτοεργός, οἵ περ καὶ μόνοι σώζουσι γῆν* Id. Or. 720. *Θησαυροποιὸς ἀνὴρ . οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος* Pl. Rep. 554 a.

2. A pronoun often refers to a subject which is implied in another word (cf. § 454); as, *Φεύγει . . ἐς Κέρκυραν, ὃν αὐτῶν* [i. e. τῶν Κερκυραίων] *εὐεργέτης, he flies to Corcyra, being a benefactor of theirs*, Th. i. 136. *Ἀπὸ Πελοποννήσου . . οἳ τῶνδε κρείσσους εἰσί* Id. vi. 80. *Τῆς ἐμῆς ἐπεισόδου, ὃν* [i. e. ἐμῆ] *μήτ' ὀκνεῖτε* Soph. Œd. C. 730. *Πατρώα θ'* *ἐστία κατεσκάφη, αὐτὸς δὲ . . πίτνει* Eur. Hec. 22. *Ἀνυμέναιος, ὃν* [i. e. ὑμεναίων] *μ' ἵχεῖν τυχεῖν* Ib. 416.

## § 498. e. ATTRACTION.

A pronoun is sometimes attracted by a word in its own clause, or a word in apposition with its real subject (cf. § 455); as, *Βισάνθην οἴκησιν δώσω, ὅπερ*



[for ἥτερ] ἐμοὶ κάλλιστον χωρίον ἐστί, *I will give you, as a residence, Bisanthe, which is my finest town*, vii. 2. 38. Ἐστίας, οὗ οὔτε ὁσιώτερον χωρίον Cyt. vii. 5. 56. Οὐδὲν ἄδικον διαγεγέννημαι ποῶν· ἦνπερ [for ὅπερ, § 445] νομίζω μέλει· την εἶναι καλλίστην ἀπολογίας Apol. 3. Θανεῖν· . . αὐτὴ γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ Æsch. Pr. 754. Ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας· Ἦσαν δὲ ταῦτα [for αὐταὶ] δύο τείχη i. 4. 4. Καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλὸν, δὲ πάντα ἡμέρωκε τὰ ἀνθρώπινα; Pl. Leg. 937 d. — This construction may be commonly explained by ellipsis; thus, Ἐστίας, οὗ [χωρίου] οὔτε ὁσιώτερον χωρίον, *the hearth, than which [spot] there is no holier spot*.

§ 499. ADDITIONAL REMARKS. 1. A pronoun, for the sake of perspicuity or emphasis, is often used in *anticipation or repetition of its subject*, or is *itself repeated*; as, Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι; *For what is happier than this, to mingle with the earth?* Cyt. viii. 7. 25. Τούτου τιμῶμαι, τῆς ἐν Πρυτανείᾳ σιτήσεως Pl. Apol. 37 a. Κεῖνο κάλλιον, τέκνον, ἰσότητα τιμᾶν Eur. Ph. 535. Ἀγίας δὲ δ' Ἀρκὰς καὶ Σακεράτης ὁ Ἀχαιοὺς, καὶ τούτῳ ἀπεθανέτην, 'these also died,' ii. 6. 30. Βασιλεία . . , οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμῶσαι ii. 4. 7. Ἀλκιβιάδης . . , οὕτω καὶ κεῖνος ἡμέλησεν αὐτοῦ Mem. i. 2. 24. Σκέψαι δὲ, οἷα ὄντι μοι περὶ σέ, οἷος ὦν περὶ ἐμὲ, ἔπειτά μοι μέμφη Cyt. iv. 5. 29. Οἶμαι δὲ σοι . . ἔχειν ἂν ἐπιδειξάί σοι CEC. 3. 16. Ἔσσι γὰρ τις οὐ πρόσω Σπάρτης πόλις τις Eur. Andr. 733.

NOTE. Homer often uses the personal pron. οὗ, with its noun following; as, Ἦν ἄρα οἱ Θερσέων ἔχει ποιμένι λαῶν N. 600. Ἡ μιν ἔγειρεν Ναυσικαῶν εὐπεπλον ζ. 48. Cf. § 468. b.

§ 500. 2. A change of PERSON sometimes takes place; — (a) From the union of *direct and indirect modes of speaking*, especially in *quotation*; as, "Ἀγοιτ' ἂν μάταιον ἄνδρ' ἐκποδῶν, ὅς . . κάκτανον, *take out of the way a senseless man, me. who have slain*, Soph. Ant. 1339. Καὶ οὗτος ἔφη "ἐθέλειν πορεύεσθαι, προσλαβὼν ἐβελοντὰς ἐκ παντὸς τοῦ στρατεύματος. Ἐγὼ γὰρ," ἔφη, "οἶδα" iv. 1. 27. See i. 3. 20; iii. 3. 12; iv. 1. 19; v. 6. 25, 26. — (b) From a speaker's addressing a company, now as *one with them*, and now as *distinct from them*; as, Λανθάνειν ὑμᾶς εἰς ὅσην παραχρὴν ἡ πόλις ἡμῶν καθίστηκεν· εἰοίκατε γὰρ . . , οἵτινες τεθύκαμεν Isocr. 141 d.

## II. SPECIAL OBSERVATIONS ON THE PRONOUNS.

§ 501. Of the observations which follow, many apply equally to PRONOUNS and ADVERBS of the *same classes*.

### A. PERSONAL, POSSESSIVE, AND REFLEXIVE.

§ 502. In the use of the pronouns, especially those of the classes named above, it is important to distinguish between the *stronger* and the *weaker* forms of expression; that is, between those forms which are *more distinctive, emphatic, or prominent*, and those which are *less so*.

I. In the *weaker* form, the FIRST and SECOND PERSONAL PRONOUNS are *omitted* in the *Nom.*, and are *enclitic* in the *oblique cases sing.*; but in the *stronger* form, they are *expressed* in the *Nom.*, and are *orthotone* throughout. In the *weaker* form, the THIRD PERSONAL PRONOUN is *omitted* in the *Nom.*, and is com-

monly supplied by αὐτός in the *oblique cases*; in the *stronger* form, it is supplied by ὁ and ὅς, which are simply *distinctive* and are limited in their use (§§ 490–492), and by οὗτος, ὅδε and ἐκεῖνος, which are both *distinctive* and *demonstrative*. Thus,

“Ἀπαντα σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα, *I gave you back every thing safe, when you also had shown to me the man*, v. 8. 7. Ἐγὼ μὲν, ὦ ἄνδρες, ἥδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε, ἐμοὶ μελήσει, ἢ μηκέτι με Κῦρον νομίζετε i. 4. 16. Οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης i. 3. 9. Οὔτε σὺ ἐκείνας φιλεῖς, οὔτε ἐκείναι σέ Mem. ii. 7. 9. Εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος, καὶ οἱ ἐκείνου i. 2. 15. Κῦρος δὲ καὶ ἰππεῖς τούτου i. 8. 6. Τούτῳ συγγενόμενος ὁ Κῦρος, ἠγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ i. 1. 9. “Ἦδ’ οὖν θανέϊται Soph. Ant. 751. Κεῖνος τὰ κείνου στεργέτω, καὶ γὰρ σάδε Id. Aj. 1039. See §§ 490–492.

§ 503. II. In the *stronger* form, the *Gen. subjective* (§ 393. δ) with a substantive is commonly supplied in the FIRST and SECOND PERSONS, and sometimes in the THIRD, by the *possessive adjective* (cf. §§ 457, 458); in the *weaker* form, it is often omitted, especially with the article (§ 482). The *Gen. objective* (§ 392) sometimes follows the same analogy. Thus,

“Οἷς γὰρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν;” “Νὴ Δί’,” ἔφη ὁ Κῦρος, “εἴτερ γε Δαρείου καὶ Παρυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφός” i. 7. 9. Τῶν σωμάτων στερεθῆναι. . . Περὶ τῶν ὑμετέρων ἀγαθῶν ii. 1. 12. Κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν Soph. Tr. 485. Τὸ σὸν λέχος, *the marriage you talk of*, Soph. Ant. 573. Τὸ σὸν γὰρ ἄργος οὐ δέδοικ’ ἐγώ Eur. Heracl. 284. Σὰν ἔριν, ὦ Ἑλένη, ‘*the dispute for you*,’ Eur. Hel. 1160. Εὐνοία καὶ φιλία τῇ ἐμῇ, *good-will and affection to me*, Cyr. iii. 1. 28. Φιλία τῇ σῇ, *love to you*, vii. 7. 29. Μὴ μεταμέλειν σοι τῆς ἐμῆς δωρεᾶς, *that you may not regret your present to me*, Cyr. viii. 3. 32. Θρῆνος οὐμός Æsch. Pr. 388. See §§ 454, 482.

NOTES. (a) The POSSESSIVE PRONOUN is modified like the *personal pronoun* of which it supplies the place; as, Τόν γε σὸν [ὀφθαλμὸν], τοῦ προσβέως, *at least yours [your eye], the ambassador*, Ar. Ach. 93 (§ 332. 4) See § 454. So, since πότμος may be followed by the *Dat.*, as well as the *Gen.* (§§ 403, 411), Αμετέρου [= ἡμῖν] πότμου, κλεινοῖς Λαεδακίδαισιν Soph. Ant. 860. (b) The only POSSESSIVE of the 3d Pers., which has a place in Attic prose, is σφέτερος, *their*; and even this is used *reflexively*, and with no great frequency. Thus, Ως ἰώρων ποιοῦντας τοὺς σφετέρους, *when they saw their own men in distress*, Cyr. i. 4. 21. (c) The *Dat. for the Gen.* belongs particularly to the *weaker* form of expression. See § 412.

§ 504. III. In REFLEX REFERENCE, the *weaker* form is the same with that of the *common personal pronoun*; the *stronger* form is the so-called *reflexive* (§ 144). The *weaker* form belongs chiefly to those cases in which the reflex reference is *indirect* and *unemphatic*; the *stronger*, to those in which this reference is either *direct*, or, if indirect, is specially *emphatic* or *distinctive*. Thus,



Πράττετε ὅποιον ἂν τι ὑμῖν οἴσθε μάλιστα συμφέρειν, *do whatever you think will be most advantageous to yourselves*, ii. 2. 2. Κελεύουσι διασώσαντα αὐτοῖς τὰ πρόδιατα, τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι vi. 6. 5. Καὶ οὗτος δὴ, ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὗρε Κύρῳ φιλαίτερον, ἢ ἑαυτῷ i. 9. 29. Ὡς εἶδον ὁρμῶντας καθ' αὐτούς, σαφῶς νομίζοντες ἐπὶ σφᾶς ἵεσθαι v. 7. 25. Λέγειν τε ἐκέλευεν αὐτούς, ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιάν, ἢ Ξενοφῶν vii. 5. 9. Εἰς τὴν ἑαυτοῦ σκηνὴν . . τῶν περὶ αὐτόν . . περὶ τὴν αὐτοῦ σκηνὴν i. 6. 4. Ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵππους μισθάλλειν τοῦτον τὸν χιλὸν, ὥς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγῳσιν i. 9. 27. Ποίαν δ' ἡλικίαν ἑμαυτῷ ἐλθεῖν ἀναμένω; . . Ἐὰν τήμερον προῶ ἑμαυτόν iii. 1. 14. Ἐμαυτῷ γε δοκῶ συνειδέναι vii. 6. 11. Πολλοὶ μοι δοκῶ δεῖν Ib. 18. Σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ, ἐκείναι δὲ σὲ ὀρῶσαι ἀχθόμενοις ἐφ' ἑαυταῖς Mem. ii. 7. 9. Ἀμελεῖν ἡμῶν αὐτῶν i. 3. 11. Πολλαπλασίους ἡμῶν αὐτῶν ἐνικᾶτε iii. 2. 14 (§ 352).

§ 505. REMARKS. 1. As pronouns are used mainly for *distinction*, the choice or rejection of a pronoun in a particular instance depends greatly upon the *use of other pronouns* in the connection. The use of the pronouns is likewise much influenced in *poetry* by the *metre*, and even in *prose*, to some extent, by *euphony* and *rhythm*.

2. With respect to POSITION, the *weaker form of the Genitive*, from its want of distinctive emphasis, commonly follows § 472. a, but the *stronger form*, and the *possessive adjective*, § 472. I. Thus, Ἐπιλαμβάνεται αὐτοῦ τῆς ἱπυος iv. 7. 12. Ἦν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας iii. 1. 41. Τῷ σώματι αὐτοῦ . . , τὸ μὲν αὐτοῦ σῶμα i. 9. 23. Ἡ ἐκείνων ὕβρις καὶ ἡ ἡμέτερα ὑποψία iii. 1. 21. Τὰ ὑποζύγια τὰ ἐκείνου i. 3. 1. Ἀπέπεμψέ μου τὸν δεσπότην Ar. Plut. 12. Τὸν βίον τὸν ἑμαυτοῦ Pl. Gorg. 488 a.

3. The place of the *Gen. possessive* of the reflexive pron. is commonly supplied in the plur. by the possessive pron. with αὐτῶν. In the sing. this form of expression is poetic. See § 454.

§ 506. 4. The *third person* being expressed *demonstratively* in other ways, the pronoun οὗ became simply a *retrospective* pronoun, i. e. a pronoun referring to a person or thing previously mentioned. As such, it performed the office both of an *unemphatic reflexive* (§ 504), and of a *simple personal pronoun*, and was sometimes used as a *general reflexive*, without respect to person. In this last use, it was sometimes imitated by its derivatives (even in the Attic, by αὐτοῦ and σφέτερος). Thus, Βουλευοῖτε μετὰ σφίσιν [= ὑμῖν], 'among yourselves,' K. 398. Δώμασιν οἷσιν [= σοῖς] ἀνάσσεις α. 40<sup>v</sup>. Φρετὴν ἥσιν [= ἑμαῖς] ἔχων διδαυγμένον ἦτιρ ἡλώμην v. 320. Δεῖ ἡμᾶς ἀνερεῖσθαι αὐτούς [= ἡμᾶς αὐτούς], *we ought to ask ourselves*, Pl. Phædo, 78 b. Εὐλαζόμενοι, ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἅμα ἑαυτόν [= ἑμαυτόν] τε καὶ ὑμᾶς ἔξαπατήσας Ib. 91 c. Κλαίω . . αὐτὴ πρὸς αὐτήν Soph. El. 283. Αἰσχύνεις πύλιν τὴν αὐτὸς αὐτοῦ, *you yourself disgrace your own city*, Id. Œd. C. 929. Οὐδὲ γὰρ τὴν αὐτοῦ [= σεαυτοῦ] σύ γε ψυχὴν ὀρεῖς Mem. i. 4. 9. Μόρον τὸν αὐτῆς οἶσθα Æsch. Ag. 1397. Εἴπερ ὑπὲρ σωτηρίας αὐτῶν [= ὑμῶν αὐτῶν] φροντίζετε Dem. 9. 13. Σφιερέη [= ὑμετέρη] ἀπὸ μητέρι τίνετ' ἀμοιβήν Ap. Rh. 4. 1327.

§ 507. 5. Some of the forms of οὗ are used with great latitude of number and gender; thus, (a) μίν and νίν commonly sing., but also plur (especially νίν); as, νίν, *him*, Æsch. Pr. 333, *her*, Eur. Hec. 515, *it*, Soph. Tr. 145, *them*, masc. Soph. Œd. T. 868, fem. Id. Œd. C. 43, neut. Æsch. Pr.



55 ; *μίν*, *them*, Ap. Rh. 2. 8 : (b) *σφέ* properly plur., but also (especially in the tragic poets) sing. ; as, *σφέ*, *them*, masc. A. 111, fem. Soph. Œd. T. 1505 *him*, Æsch. Pr. 9, *her*, Eur. Alc. 834 : (c) *σφίν* rarely sing. ; as, Hom. H. 19 19, Æsch. Pers. 759 : (d) *ἑ* commonly sing. masc. and fem., but sing. neut. A. 236, plur. Hom. Ven. 268. (e) So the derived *possessives* ; as, *ἰός*, *their* Hes. Op. 58 ; *σφέτερος*, *his*, Id. Sc. 90, Pind. O. 13. 86, *my*, Theoc. 25. 163 (§ 506), *thy*, Id. 22. 67 ; *σφωῖτερος*, *his*, Ap. Rh. 1. 643.

6. The place of *οἷ* as a reflexive is commonly supplied in Att. prose by *ἑαυτοῦ*, and as a simple personal pron., by *αὐτός*. The plural occurs far oftener than the singular, which, except the Dat., is in Att. prose very rare. The disuse of the Nom. sing. of this pron. (§ 143. 4) is explained by its reflexive character (cf. § 144).

7. A common reflexive is sometimes used for the reciprocal pronoun ; as, *Οἱ γε, ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα, ἐπηρεάζουσιν ἀλλήλοις, καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἀλλοῖς ἀνθρώποις* Mem. iii. 5. 16. *Ἀντὶ ὑφορῶ μένων ἑαυτὰς, ἡδέως ἀλλήλας ἰώρων* Ib. ii. 7. 12. *Συννεικήκατε μετ' ἀλλήλων· τῶν δὲ πολέμιων οἱ πολλοὶ μὲν συνήττηνται μεθ' ἑαυτῶν* Cyt. vi. 3. 14.

## B. ΑΥΤΟΣ.

§ 508. The pronoun *αὐτός* marks a return of the mind to the same person or thing (§ 149). This *return* takes place,

I.) In speaking of REFLEX ACTION OR RELATION. Hence *αὐτός* is used with the personal pronouns in forming the REFLEXIVES. See §§ 144, 504.

II.) In designating a person or thing as THE SAME which has been previously mentioned or observed. When thus employed, *αὐτός* (like the corresponding *same* in English), being used for *distinction*, is preceded by the article (§ 472). Thus,

*Τῇ δὲ αὐτῇ ἡμέρᾳ*, and upon the same day, i. 5. 12. *Εἰς τὸ αὐτὸ σχῆμα* i. 10. 10. *Οὗτος δὲ ὁ αὐτός*, and this same person, vii. 3. 3. *Ἐκεῖνα τὰ αὐτά* Mem. iv. 4. 6. *Ταῦτά ἑπασχον* iii. 4. 28 (§ 39). See § 400.

§ 509. III.) For the sake of EMPHASIS, one of the most familiar modes of expressing which is *repetition*. When *αὐτός* is thus employed in connection with the article, its position conforms to § 472. α. Thus,

*Αὐτὸς Μένων ἐβούλετο*, *Meno himself wished it*, ii. 1. 5. *Ὅστις . . αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δοῦς, αὐτὸς ἑξαπατήσας συνέλαβε τοὺς στρατηγούς* iii. 2. 4. *Κῦρος παρελαύνων αὐτὸς σὺν Πίγρητι* i. 8. 12. *Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα*, the very wood from the houses, ii. 2. 16. *Καὶ θεοσεβέστατον αὐτό ἐστι πάντων ζώων ἀνθρώπος*, 'the very most religious,' Pl. Leg. 902 b. *Οὔτοι δ' αὖ πρὸ αὐτοῦ βασιλείως τεταγμένοι ἦσαν*, 'before the person of the king,' i. 7. 11. *Πρὸς αὐτῷ τῷ στρατεύματι*, [by the army itself] close to the army, i. 8. 14. *Ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος*, 'directly above,' iii. 4. 41. *Εἰ αὐτοὶ οἱ στρατιῶται . . οἴχονται*, 'of their own accord,' vii. 7. 33. *Εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰούσι*, 'with simply the men,' ii. 3. 7. *Ἐά τις ἄνευ τοῦ σίτου τὸ ὄψον αὐτὸ ἐσθίῃ*, 'by itself,' or 'alone,' Mem. iii. 14. 3. *Αὐτοὺς τοὺς στρατηγούς ἀποκαλίσας*, having called the generals apart, vii. 3. 35. See §§ 418. R., 472. α.

§ 510. REMARKS. 1. The emphatic αὐτός is joined with pronouns in both their *stronger* and their *weaker* forms. Hence it is often used in the *Nominative* with a pronoun which is *understood* (§ 502). Thus, Οἱ δὲ στρατιῶται, οἱ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι, 'both his own,' i. 3. 7. Αὐτοῦ τούτου ἕνεκεν, *on this very account*, iv. 1. 22. Αὐτῷ ἐμοὶ . . δόξει Pl. Phædo, 91 a. Αὐτῷ μοι εἴκεν Ib. 60 c. 'Ὡς αὐτὸς σὺ ὁμολογεῖς i. 6. 7. 'Ὡς ἔφη αὐτός Ib. 6. Αὐτὸς σὺ ἐπαίδευσας Œc. 7. 4. Αὐτὸς ἐπαίδευσας Ib. 7. Αὐτός εἰμι, ὃν ζητεῖς ii. 4. 16. Αὐτοὶ καίουσιν, *they themselves burn*, iii. 5. 5. 'Ἰασθαι αὐτὸς τὸ τραῦμά φησι, 'that he himself healed,' i. 8. 26. Χωρεῖ αὐτός, *he goes alone*, iv. 7. 11. Αὐτοὶ γὰρ ἴσμεν, *for we are by ourselves*, Pl. Leg. 836 b. ΣΤΡ. Τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ; ΜΑΘ. Αὐτός. ΣΤΡ. Τίς αὐτός; ΜΑΘ. Σωκράτης. '[Himself] The great man. What great man?' Ar. Nub. 218.

2. In like manner, αὐτός is used without another pronoun expressed, in the *oblique cases of the third person*; as, Δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, *bringing presents both for himself and for his wife*, vii. 3. 16. Ἐπεμψεν . . στρατιώτας οὓς Μένων εἶχε, καὶ αὐτόν i. 2. 20. Πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον i. 10. 3.

NOTES. α. From the gradual extension of this use to cases in which there was no special emphasis, appears to have arisen the familiar employment of αὐτός in the *oblique cases*, as the *common pronoun of the third person*. See § 502. In this unemphatic use, αὐτός must not begin a clause.

β. Sometimes (chiefly in the Epic), αὐτός occurs in the *oblique cases*, with the ellipsis of a pron. of the 1st or 2d Pers.; as, Αὐτῶν γὰρ ἀπαλώμεθ' ἄφρα-δίσιν [sc. ἡμῶν] κ. 27. Αὐτὴν [sc. σέ] ζ. 27.

§ 511. 3. The emphatic αὐτός often precedes a *reflexive*, agreeing with the subject of the latter. *Hyperbaton* (§ 329. N.) is sometimes employed to bring the two pronouns into immediate connection. Thus, Ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην, *and he is said [himself] with his own hand to have slain Artagerse*, i. 8. 24. Οἱ δὲ Ἕλληνες . . αὐτοὶ ἐφ' ἑαυτῶν ἰχώρου, 'by themselves,' ii. 4. 10. Τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἐσθίοντα Mem. iii. 14. 2 (cf. Ib. 3, and § 509). Τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται Æsch. Ag. 836. Τοῖον παλαιστήν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ Id. Pr. 920. See §§ 464, 506.

4. The emphasis of αὐτός sometimes lies in mere *contradistinction*; as, Ἄλλ' αὐτὰ σιγῶ . . τὰν βροτοῖς δὲ πῆματα ἀκούσατε, 'those things I omit; but hear,' Æsch. Pr. 442. Ὅτι καὶ ἐπὶ τὰ ἡδέα, ἐφ' ἅπερ μόνῃ δοκεῖ ἡ ἀκρασία τοῖς ἀνθρώποις ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν, ἡ δ' ἐγκράτεια Mem. iv. 5. 9. Ὅς, ὦ παῖ, σέ τ' οὐκ ἐκὼν κᾶκτανον, σέ τ' αὐτάν, *who involuntarily have slain both you, my son, and you, too, my wife*, Soph. Ant. 1340.

5. The use of αὐτός with *ordinals* deserves remark; thus, Περικλῆς . . στρατηγὸς ὢν Ἀθηναίων δέκατος αὐτός, *Pericles being general of the Athenians [himself the tenth] with nine colleagues*, Th. ii. 13 (cf. Ἀρχιστράτου . . μετ' ἄλλων δέκα στρατηγούντος Id. i. 57). Ἐξέπεμψαν Λυσικλῆα πέμπτον αὐτὸν στρατηγόν Id. iii. 19. Ἡγέθη περσευτῆς δέκατος αὐτός H. Gr. ii. 2. 17. But, with the omission of αὐτός, Δαρεῖος . . λαβὼν αὐτὴν [i. e. τὴν ἀρχὴν] ἑξέδομος, 'with six confederates,' Pl. Leg. 695 c.

#### C. DEMONSTRATIVE.

§ 512. I. Of the PRIMARY DEMONSTRATIVES, the more

*distant and emphatic* is ἐκεῖνος · the *nearer and more familiar* is οὗτος or ὅδε (§ 150). Thus,

Ἐὰν ἐκεῖνοις δοκῇ, καὶ τούτους κακῶς ποιήσουσι, if those should wish it, they will even injure these, Pl. Phædr. 231 c. Ἐκεῖνος μὲν σκληρὸς, οὗτο δὲ προφερέης Id. Euthyd. 271 b.

NOTES. α. The two may be combined to mark the connection of the MORE REMOTE with the NEARER; as of the *past* with the *present*, of a *saying* with its *illustration*, of that which *has been mentioned* with that which is *present before us*, &c. Thus, Τοῦτ' [sc. ἐστὶ] ἐκεῖν' οὐγὰρ ἔλεγον, this is that which I said, Ar. Ach. 41. Τοῦτ' ἐκεῖνο. "Κτᾶσθ' ἱταίρους, μὴ τὸ συγγενὲς μόνον" Eur. Hec. 804. Τὸδ' ἐκεῖνο, this is what I spoke of, Id. Med. 98. "Ἢδ' ἔστ' ἐκείνη τοῦργον ἢ ἔξεργασμένη Soph. Ant. 384.

β. Οὗτος sometimes marks the *ordinary*, and ἐκεῖνος the *extraordinary*; as, Ἐχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας, having on the rich tunics which they are in the habit of wearing, i. 5. 8 (see Cyr. i. 3. 2). Γεγόνᾱσι ῥήτορες ἔιδόζοι καὶ μεγάλοι πρὸ ἡμοῦ, Καλλίστρατος ἐκεῖνος, κ. τ. λ., 'that wonderful Callistratus,' Dem. 301. 17. Τὸν Ἀριστείδην ἐκείνον Id. 34. 20.

§ 513. II. The pronouns οὗτος and ὅδε have in general the same force, and the choice between them often depends upon euphony or rhythm; as, *τούτῳ φιλεῖν χρὴ, τῷδε χρὴ πάντας σέβειν* Soph. Ant. 981. Yet they are not without distinction. Οὗτος, as formed by composition with αὐτός, is properly a pronoun of *identification* or *emphatic designation* (it may be regarded as a *weaker form* of ὁ αὐτός, the same, § 502); while ὅδε, arising from composition with δε, is strictly a *deictic* pronoun (δεικτικός, from δεικνῦμι, to point out), pointing to an object as before us (see § 150). Hence,

1.) If reference is made to that which *precedes*, or which is *contained in a subordinate clause*, οὗτος is commonly used; but if reference is made to that which *follows* and is *not contained in a subordinate clause*, ὅδε. Thus,

Τεκμήριον δὲ τούτου καὶ τῷδε, and of this (which has been stated), this (which follows) is also a proof, i. 9. 29. Ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε, to this Xenophon replied as follows, ii. 5. 41. Τοῦτο, ὅ τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν iii. 2. 6. Τοῦτό γε ἐπίστασθε, ὅτι βορέας . . φέρει v. 7. 7. Τοῦτο πρῶτον ἡρώτα, πότερον λῶν εἴη iii. 1. 7.

NOTE. To the *retrospective character* of οὗτος may be referred, — (a) Its use, preceded by καί, in making an addition to a sentence, the pronoun either serving as a *repetition* of a substantive in the sentence, or, in the *neuter Acc. or Nom.* (commonly plur.), of the sentence itself (cf. § 334, 451). The construction may be explained by *ellipsis*. Thus, Ξένους προσήκει σοι πολλοὺς δέχεσθαι, καὶ τούτους [sc. δέχεσθαι] μεγαλοπρεπῶς, it becomes you to entertain many guests, and these magnificently, Ec. 2. 5. Συμμάχων δέησεται, καὶ τούτων πλείονων Mem. ii. 6. 27. Ἐβοήθησαν τῇ Λακεδαιμόνι, καὶ ταῦτα [sc. ἐποίησαν] εἰδότες, they assisted Lacedæmon, and [they did] that knowing, Ag. 1. 38. Μένωνα δὲ οὐκ ἐζήτει, καὶ ταῦτα παρ' Ἀριαίου ὦν, but Meno he did not ask for, and that although he was from Ariæus, ii. 4. 15. Διεφύλαξε τὴν πόλιν, καὶ



ταῦτα ἀπείχιστον οὔσαν Ag. 2. 24. — (b) The use of τοῦτο and ταῦτα in *assent*; as, “Ἄρ’ οὐ πλουσίοις ἀνδράσι μαχοῦνται αὐτοὶ ὄντες πολέμου ἀβληταί;” “Ναὶ τοῦτό γε [sc. ἔστι],” ἔφη, ‘Certainly it is so,’ Pl. Rep. 422 b. Π. Οὐκ οὐκ ἰτερόν γε τιν’ ἐκ Λακεδαιμόνος μέτει ἀνύσας τι; K. Ταῦτ’, ὦ δέσποτα Ar. Pax, 274. BΔ. Ἀλλ’ εἰσώμεν. Φ. Ταῦτά νυν, εἴπερ δοκεῖ Id. Vespr. 1008.

§ 514. 2.) Ὅδε surpasses in *demonstrative vivacity*; but οὔτος, in *emphatic force* and in the *extent of its substantive use*. Thus,

ΟΙΔ. Ἦ τόνδε φράζεις; ἈΓΓ. Τοῦτον, ὅνπερ εἰσορᾷς, (Ed. Is *this* the man you speak of? Mess. The *very* man, whom you behold, Soph. Ed. T. 1120. ΘΕΡ. Ποῖον ἄνδρα καὶ λέγεις; ΟΙΔ. Τόνδ’, ὃς πάρεστιν Ib. 1126. Σὺν τοῖσδε τοῖς παροῦσι νῦν ii. 3. 19. Καταλιπόντες τόνδε τὸν ἄνδρα . . ἐπὶ οὔτος αὐτὸς ὁμολογεῖ vi. 6. 26. Ἡμεῖς τούσδε λαβόντες, taking us who are here, Th. i. 53.

NOTE. To the *deictic* power of ὅδε (§ 513), may be referred the very frequent use of this pronoun by the Epic and Dramatic poets for an *adverb of place* (§ 4. 7. β); and perhaps, in no small degree, the general fact, that it is far more extensively employed in *poetry* than in *prose*.

§ 515. 3.) In the *emphatic designation* of the *first* and *second persons* by a *demonstrative*, ὅδε commonly denotes the *first person*, as the nearer object; and οὔτος, the *second*. In denoting the *first person*, the demonstrative may be regarded as simply *deictic* (§ 513); in denoting the *second*, as expressive of *impatience, authority, contempt, familiarity, &c.* For the use of οὔτος in *address*, which is employed both with and without σύ, see § 343. 3. Thus,

Μὴ θνήσχ’ ὑπὲρ τοῦδ’ ἀνδρὸς [= ἐμοῦ], οὐδ’ ἐγὼ πρὸ σοῦ, do not you die for this man [for me], nor yet I for you, Eur. Alc. 690. Φονεὺς ὢν τοῦδε τάνδρḡς [= ἐμοῦ] ἐμφανῶς Soph. Ed. T. 534 (but, Ἀνὴρ ὅδ’ [= σὺ], ὡς ἔοικεν, εἰς τοῖσδε ἔλθ’ Ib. 1160). Τῆσδε γε ζώσης ἔτι, at least, while I am yet alive, Id. Tr. 305. Τάδε [= ἡμεῖς, § 450] . . πιστὰ καλεῖται, καὶ φύλακες Æsch. Pers. 1. Οὔποσι ἀνὴρ [= σὺ] οὐ παύσεται φλυαρῶν. Εἰπέ μοι, ὦ Σώκратες, οὐκ αἰσχρὴν Pl. Gorg. 489 b. Οὔτος σὺ, ὦ πρέσβυ, [This you, or You there, § 457. β], Ho there! old man, Soph. Ed. T. 1121. Οὔτος σὺ, πῶς δεῦρ’ ἤλθες; Ho villain! how camest thou hither? Ib. 532. Αὔτη σὺ, ποῖ στρέφει; Ar. Thesm. 610. Οὔτος, τί σεμνὸν . . βλέπεις; Fellow! why that solemn look? Eur. Alc. 773 (§ 432). See § 343. 3. — This use of ὅδε is very frequent in the tragedians.

§ 516. III. Other compounds of αὐτός and δε (§ 150. α) are distinguished in like manner with οὔτος and ὅδε: thus,

Ὁ Κῦρος ἀκούσας τοῦ Γωργίου τοιαῦτα, τοιάδε πρὸς αὐτὸν ἔλεξε Cyr. v. 2. 31 (§ 513. 1). Ὁ μὲν οὕτως εἶπεν ii. 3. 23. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε. Τισσαρένης δὲ ὥδε ἀπημείβετο ii. 5. 15. Οὔτως ἐστὶ δεινὸς λέγειν, ὥστε σε πείσαι Ib. Ἐγένετο οὕτως, ὥσπερ σὺ ἔλεγες vii. 2. 27. Τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἴη ii. 1. 9. Ἡμεῖς τοσοῦτοι ὄντες, ὅσους σὺ ὄρας Ib. 16. Ἡμεῖς τοσοῖδε ὄντες ἐνικῶμεν τὸν βασιλέα ii. 4. 4 (§ 514). Ὅπως οὕτως γινώσκει πόλει. ΠΡ. Τοιαῦτα . . μισεῖται γὰρ ἀνόσιος γυνή, ‘Even so,’ Eur. El. 644 (§ 513. b).

## D. INDEFINITE.

§ 517. Of the indefinite pronouns, the most extensive in its use is *τις*, which is the *simplest expression of indefiniteness or general reference*. As such, it is not only joined directly with *substantives*, or used *by itself* substantively or adverbially, but it is also joined with *other pronouns*, with *numerals* and other *adjectives*, and with *adverbs*. It more frequently *follows* the word with which it is thus joined, and is never placed at the beginning of a sentence, unless perhaps when it is emphatic. It is variously translated into English, and is sometimes best omitted in translation. Thus,

"*Ἀνθρωπὸς τις ἠρώτησε*, a certain man asked, ii. 4. 15. *Παρὰ Χάρωνί τινι*, with a certain Charon, H. Gr. v. 4. 3. *Τρόπῳ τινί*, in some way, ii. 2. 17. *Εἰ τῷ ὑπόσχοιτό τι*, if he made any promise to any one, i. 9. 7. *Δειπνεῖν ὃ τις ἔχει*, to make a supper of what one has, or each one has, ii. 2. 4. *Εὖ μὲν τις δόρυ θηξάσθω*, 'each one,' B. 382. *Μισεῖ τις ἐκείνον*, there are those who hate him, or many a one hates him, Dem. 42. 17. *"Ἡ τινα ἢ οὐδένα οἶδα*, I know [either some one or none] scarcely an individual, Cyr. vii. 5. 45. *"Ἡ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιάδε τις ἦν*, for the accusation against him was something like this, or to this effect, Mem. i. 1. 1. *Ὅποιον τινῶν ἡμῶν ἔτυχον*, what sort of persons they found us, v. 5. 15. *Πόση τις εἴη χώρα*, how extensive a country it was, ii. 4. 21. *Πᾶς δέ τις . . ἐν γέ τι, ὧν εἰλήφει, ἰδωρεῖτο*, and every one presented at least some one thing of what he had taken, Cyr. v. 5. 39. *Λέγει τις εἷς*, a certain one speaks, Soph. Ant. 269. *Ἡμέρας μὲν ἐδομήκοντά τινας*, some [i. e. about] seventy days, Th. vii. 87. *Τέτταρ' ἅττα ρεύματα* Pl. Phædo, 112 e. *Τὴν ἔλαφον, καλὸν τι χρῆμα* Cyr. i. 4. 8. *Οὐ πολλῶ τινι ὑποδείσσειον*, not inferior in any great degree, Th. vi. 1. *Πολλοὺς δέ τινας ἐλιγμούς ἄνω καὶ κάτω*, 'quite a number of turnings,' Cyr. i. 3. 4. *Μικρόν τι μέρος*, quite a small part, Ib. vi. 14. *Μικροῦ τινος ἄξια*, worth but little, Mem. ii. 1. 19. *Ὀλίγοι τινὲς ὄντες*, being [some few] but few, iv. 1. 10. *Ὡς δεινὴν τινα λέγεις δύναμιν τοῦ φιλήματος εἶναι*, 'what a fearful one,' or 'how fearful,' Mem. i. 3. 12. *Ἐγὼ τυγχάνω ἐπιλήσμων τις ὢν ἄνθρωπος* Pl. Prot. 234 c. *Εἰμί τις γελοῖος ἰατρός* Ib. 340 d. *Μᾶλλον τι ἀνιάσεται*, will suffer somewhat more, iv. 8. 26. *"Ἡττιόν τι ἀπίθανον*; Did he die at all the less? v. 8. 11. *Σχεδόν τι πάση ἡ στρατιά* vi. 4. 20. *Οὐ πάνυ τι νομίζω ἀσφαλὲς εἶναι τοῦτο* vi. 1. 26. *Πῶς τι ὑπακούειν* Ec. 9. 1. *Διαφερόντως τι* Th. i. 138.

§ 518. REMARKS. α. *Τις* may be regarded as the Greek *indefinite article*; but it is not commonly expressed with a substantive, unless some prominence is given to the idea of indefiniteness. See iv. 3. 11, and § 469. 2.

β. *Τις* is sometimes *emphatic* and consequently *orthotone* (yet editors differ); as, *Σεμνύνεσθαι ὡς τὶ ὄντε*, to pride themselves as if they were something, Pl. Phædr. 242 e. *Εὐελπίς εἰμί εἶναι τὶ τοῖς τετελευτηκόσι*, I am confident that there is something for the dead, Id. Phædo, 63 c. *"Ἐδοξε τὶ εἰπεῖν*, he seemed to [say something] have reason or to be in the right, Id. Amat. 133 c.

γ. An *indefinite form of expression* is sometimes employed for a *definite*; thus, *Εἰ οὖν τις τούτοις ὑφίξει ἑαυτὸν*, if therefore one gives himself up to these [= if I give myself up], Cyr. vii. 5. 41. *Βουλευέσθαι, πῶς τις τοὺς ἄνδρας ἀπελῶ*, to counsel, how one [= we] shall drive off the men, iii. 4. 40. *Κακὸν ἔκει τινί* [= σοι] Ar. Ran. 552. *Εἰ μὲν τις ἐᾷ ἡμᾶς ἀπίεσαι*, if one permits [= you permit] us to depart, iii. 3. 3.



## E. RELATIVE.

§ 519. I. Relatives refer to an antecedent either as *definite* or as *indefinite*; and are, hence, divided into the DEFINITE and the INDEFINITE RELATIVES.

REMARKS. 1. In the *logical* order of discourse, the antecedent, according to its name, *precedes* the relative, but this order may be *inverted*, whenever the *perspicuity*, *energy*, or *beauty* of the sentence is promoted by the change.

2. INDEFINITE RELATIVES are formed, either from the *definite relatives* by adding *τις* or a particle (commonly *ἄν*), or from the *simple indefinites* by prefixing *ὅς* (in the shortened form *ὅ*); thus, *ὅστις* or *ὅς ἄν*, *whoever*, *ὅποῖος*, *of what kind soever*, *ὅπόσος*, *how much soever*, *ὅποτε*, *whenever*. See §§ 153, 317, 328.

§ 520. II. The DEFINITE RELATIVE is often used for the *indefinite*, as a simpler and shorter form; and the INDEFINITE sometimes takes the place of the *definite*, giving, however, a somewhat different turn to the expression. Thus,

Ὅς ἐώρα ἐβίλοντας κινδυνεύειν. τούτους καὶ ἄρχοντας ἐποίησεν, *whomsoever he saw willing to incur danger, these he both made rulers*, i. 9. 14. Ἐκαίειν πάντα ὅσα καύσιμα ἔωρον vi. 3. 19 (cf. Καίειν ἅπαντα ὅτῳ ἐντυγχάνουσιν καυσίμα Ib. 15; and, Ἐθαπτον πάντας ὁπόσους ἐπελάμβανε τὸ κέραι vi. 5. 5). Ὅρατε δὲ τὴν Τισσαφέρνην; ἀπιστίαν, ὅστις λέγων . . and see the perfidy of Tissaphernes, [one] a man who saying . . , iii. 2. 4. Οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, οἳτινὲς ὁμόσαντες . . ἀπολωλέκατε ii. 5. 39. Τάσδε τύχας λεύσσαν βασιλείας, ὅστις . . βιοτεύσει, 'one who will live,' Eur. Alc. 239 (see Ib. 659). Νοεῖς ἐκείνον, ὅστιν ἄρτίως μολεῖν ἐφίμεσθα; Soph. CEd. T. 1054. Χαλεπὰ μὲν τὰ παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα iii. 2. 2 (§ 521. β). See § 525. β.

NOTES. (a) After the plural πάντες, *all*, ὅστις and ὅς ἄν are used in the singular, but ὅσοι and ὁπόσοι in the plural. See above and §§ 497. 1, 521. (b) The use of an *indefinite relative* referring to a *definite antecedent* belongs particularly to those cases in which the relative clause is added, not to *distinguish*, but to *characterize*, thus representing the antecedent as *one of a class*.

§ 521. III. The relative should correspond with its antecedent in *specific meaning*, as well as in grammatical form. Thus, the definite relative with οὗτος should be ὅς · with τοιούτος, οἷος · with τοσοῦτος, ὅσος · &c. The exceptions to this rule arise mostly from the use of a *simpler, more familiar, or more emphatic pronoun*, in the place of that which is strictly appropriate. Some apparent exceptions arise from *ellipsis*. Thus,

Μηδ' ἐπιθυμῆν τοιαύτης δόξης ἥς [= οἷας] πολλοὶ . . τυγχάνουσιν, ἀλλὰ τῆς τηλικαύτης τὸ μέγεθος ἦν [= ἡλικίην] μόνος ἂν σὺ τῶν νῦν ὄντων πτήσασθαι δυναθείης · μηδ' ἀγαπᾶν λίαν τὰς τοιαύτας ἀρετὰς; ἂν [= οἷων] καὶ τοῖς φαύλοις μέτεστιν. ἀλλ' ἐκίνας; ἂν οὐδὲ; ἂν πονηρὸς κοινωνήσεις, 'such glory as many obtain, &c.,' Isocr. 40<sup>s</sup> d. Πάντων, ὅσοι [for οἱ, or sc. τοιοῦτων] εἰς Καστωλοῦ πεδίου ἀβροίζονται, 'of all who muster,' or 'of all, as many as muster,' i. 1. 2



(cf. Παῖσιν, οἷς ἐτύγγαθεν, ἐβόα i. 8. 1). Πᾶν, ὅσον ἐγὰρ ἐδυνάμην vii. 6. 36. "Ταῦτ'," ἔφη, "χρὴ ποιεῖν, ὅσα ὁ Θεὸς ἐκέλευσεν" iii. 1. 7. Ἐπτα γὰρ ἡμί-  
ρας, ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων iv. 3. 2.

REMARKS. α. "Ος is also used for οἷος with an ellipsis of the antecedent, as, Ἐωσπερ ἄν ᾗς ὅς [= τοιοῦτος οἷος] εἴ, as long as you are what [= such as] you are, Pl. Phædr. 243 e. Ὡν γι ὅς εἰμι Id. Theæt. 197 a.

β. The place of a relative pronoun is often supplied by a RELATIVE ADVERB, chiefly in designations of place, time, and manner; as, Εἰς χωρίον, ὅθεν ὄψον-  
ται θάλατταν, to a place [whence], from which they would behold the sea, iv. 7. 20. Ἐν τῷ ὅρει, ἐνθαπερ ἐσκήνουν iv. 8. 25. Τὸ αὐτὸ σχῆμα . . ὥσπερ  
τὸ πρῶτον μαχοῦμενος συνῆι, the same order [as] with that in which he first ad-  
vanced to the battle, i. 10. 10. Ὅμοια γάρ μοι δοκοῦσι πάσχειν, ὥσπερ εἴ-  
τις πολλὰ ἐσθίων μηδέποτε ἐμπίπλαιτο Symp. iv. 37. Καὶ σοὶ θεοὶ πόροιεν, ὡς  
ἐγὼ θείλω Soph. Œd. C. 1124.

§ 522. IV. The relative pronouns belong to the class of adjectives (§ 73), and, as such, agree with a substantive expressed or understood. This substantive, or one correspond-  
ing to it, is also the antecedent of the relative. It is commonly expressed in but one of the two clauses, more frequently the former, but often the latter; and may be omitted in both, if it is a word which will be readily supplied (§ 447). Thus,

Συνέπεμψεν αὐτῇ στρατιώτας, οὓς [sc. στρατιώτας] Μένων εἶχε, he sent with  
her the soldiers, which [soldiers] Meno had, i. 2. 20. Ἀποπέμψαι πρὸς αὐ-  
τὸν [sc. τὸ στρατεύμα,] ὃ εἶχεν στρατεύμα, to send back to him the force which  
he had [what force he had], Ib. 1. Κύρος δὲ ἔχων οὓς εἶρηκα, and Cyrus hav-  
ing the men whom I have mentioned, Ib. 5. Εἰς δὲ ἦν ἀφίκοντο κάμην, [sc.  
αὕτη ἡ κάμη] μεγάλη τε ἦν iv. 4. 2. Κατασκευάζοντά τε ᾗς ἄρχοι χώρας  
i. 9. 19. Λαβόντες [sc. τοσοῦτους βούς,] ὅσοι ἦσαν βόες vii. 8. 16. Ἐπεροὶ  
γάρ εἰσιν, οἷσιν εὐχομαι θεοῖς Ar. Ran. 889. Οἶδ', ἣν ἔβρεψεν Ἐρμῖόνην μήτηρ  
ἐμή Eur. Or. 1184.

REMARKS. 1. Other words, belonging alike to both clauses, are subject to a similar ellipsis; thus, Τισσαφέρνης ἐπεφάνη [sc. ἔχων], οὓς τε αὐτὸς ἰππέας  
ἤλθεν ἔχων, Tissaphernes appeared, having both the cavalry which he had him-  
self brought [had come having], iii. 4. 13. Οἷς τοσοῦτων πέρι σκέψις, ὅσων  
ἡμῖν, πρόκειται [= Οἷς πρόκειται σκέψις περὶ τοσοῦτων, περὶ ὅσων ἡμῖν σκέψις  
πρόκειται] Pl. Rep. 533 e.

2. It will be observed, that when the antecedent is expressed in the same clause with the relative, it is commonly put at the end, as though the rest of the clause were regarded as modifying it like an adjective. See § 526.

§ 523. 3. The ELLIPSIS of a demonstrative pronoun before the rela-  
tive is very frequent; as, indeed, of the whole antecedent, when it can be sup-  
plied from the relative. When this ellipsis of the antecedent takes place, ἔστ  
often unites with the relative to form a species of compound pronoun or adverb,  
remaining itself unchanged, whatever may be the appropriate number, tense,  
or mode. Thus, Προϋβάλλοντο πρόσθεις πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων  
ἦρητο· ἔστι δ' οἱ [= ἦσαν δ' ἐκεῖνοι, οἱ] καὶ Ξενοφῶντα, they proposed as am-  
bassadors, first Chiriso-phus, because he had been chosen commander; and some  
also [there were also those who proposed] Xenophon, vi. 2. 6. Πλὴν Ἰώνων, καὶ

Ἀχαιῶν, καὶ ἔστιν ἄν ἄλλων ἐθνῶν Th. iii. 92. Καὶ ἔστι μὲν οὗς αὐτῶν κατή-  
 σαλον H. Gr. ii. 4. 6. Ἔστιν οὐστίνας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; Mem.  
 i. 4. 2. (Cf. Εἰσὶ δ' αὐτῶν οὗς οὐδ' ἂν παντάπασι διαβαιήτε ii. 5. 18; Ἦσαν  
 δὲ οἱ καὶ πῦρ προσέφερον v. 2. 14; and, with the singular for the plural in the  
 Imperfect also, Ἦν δὲ τούτων τῶν σταθμῶν οὗς πάνυ μακροὺς ἤλαυνεν i. 5. 7.  
 See § 364.) Ὡς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε, so that [there were times  
 when] sometimes he even regretted it, ii. 6. 9. Ἔστι δὲ ἐνθά, and there are places  
 where, or in some places, Cyr. viii. 2. 5. Ἔστιν ὅπως τις ἂν ὑμᾶς ἐξαπατήσαι;  
 Is there any way in which one could deceive you? or, Is it possible that one should  
 deceive you? v. 7. 6. Οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς Soph. Œd. T. 448.

NOTES. (a) From a similar union of ἔνι [ἔνι = ἐνέσσι] with the relative, have  
 arisen the compounds ἐνιοί, some, and ἐνίοτε, sometimes. (b) The ellipsis some-  
 times extends even to the substantive verb itself; thus, Ὅπου [for Ἔστιν  
 ἐστου], in some places, Lac. 10. 4.

§ 524. V. The intimate relation of clauses connected  
 by a *relative pronoun*, or a *kindred particle*, often produces  
 an *ATTRACTION*, sometimes simply affecting the position or  
 form of particular words, and sometimes even uniting the  
 two clauses in one. Not unfrequently a combination results,  
 which may be regarded as a species of *compound* or *complex*  
*pronoun*. Thus,

§ 525. A.) A word or phrase is often made a part of  
 the *relative*, instead of the *antecedent, clause*; and sometimes  
 the two clauses are *blended in their arrangement*. Thus,

Λόγους ἄκουσον, οὓς σοι δυστυχεῖς ἤκω φέρων, hear the sad tidings which I  
 bring you, Eur. Or. 853. Εἰς Ἀρμενίαν ἤξουσιν, ἧς Ὀρόντας ἤρχε πολλῆς καὶ  
 εὐδαίμονος [for πολλὴν καὶ εὐδαίμονα] iii. 5. 17. Εἰπὲ παιδ', ὃν ἐξ ἐμῆς  
 χειρὸς Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις, εἰ ζῇ, 'tell me respecting my  
 son Polydorus, whom you have,' Eur. Hec. 986. Ταύτην γ' ἰδὼν θάπτουσαν,  
 ἐν σὺ τὸν νεκρὸν ἀπείπας Soph. Ant. 404. Ἐπεὶ τοιαῦτα, ἃ δὴ τινες τὰ  
 φαντάσματα ὑπὸ ἀπειρίας ἀληθεῖ καλοῦσιν Pl. Theæt. 167 b. Οὗτοι, ἐπεὶ  
 εὐθέως ἥσθοντο τὸ πρᾶγμα, ἀπεχώρησαν [for ἐπεὶ ἥσθοντο τὸ πρᾶγμα, εὐθέως  
 ἀπεχώρησαν], these, when they understood the matter, immediately withdrew, H.  
 Gr. iii. 2. 4. See § 522.

REMARK. We observe this construction particularly,

a.) In expressions of time and possibility with the *superlative*; as, Πιερ-  
 αίμεθα παρεῖναι, ὅταν τάχιστα διαπραξώμεθα [for παρεῖναι τάχιστα, ὅταν  
 διαπραξώμεθα], we shall endeavour to be present [most quickly, when] as soon  
 as we have accomplished, Cyr. iv. 5. 33. Ὡς τάχιστα ἔως ὑπέφαιεν, ἐβύοντο  
 iv. 3. 9. Ἐπεὶ ἦλθε τάχιστα, . . ἀπέδοτο, as soon as he had come, he sold, vii.  
 2. 6. Ἦγαγον . . ὅπόσους ἐγὼ πλείστους ἐδυνάμην, I have brought [the most  
 which] as many as I could, Cyr. iv. 5. 29. Ἐχων ἱππείας ὥς ἂν δύνηται πλεί-  
 στους, bringing as many horse as he should be able, i. 6. 3 (§ 521. β). Ὡς μά-  
 λιστα ἐδύνατο ἐπικρουπτόμενος i. 1. 6. Ἀπήγοντο . . ὅποι ἐδύναντο προσωπάτω  
 vi. 6. 1. Ἐλαύνων ὥς δυνατὸν ἦν τάχιστα, riding as fast as was possible, Cyr.  
 v. 4. 3. Πείσομαι ἢ δυνατὸν [sc. ἔσται] μάλιστα i. 3. 15. Διέβαινον . . ὥς  
 ὅσον τε [sc. ἦν] μάλιστα πεφυλαγμένως ii. 4. 24. Ἐως ἂν ταῦτα ὥς ἐν  
 [= ἔνεστι] ἥδιστα γίνηται Mem. iv. 5. 9.



NOTE. The word denoting *possibility* is often understood; thus, 'Ὡς τάχιστα [sc. δυνατὸν ἦν] πορεύεσθαι, to march as quickly as possible, i. 3. 14. Ἵως ἂν πορευοίμεθα τε ὡς ἀσφαλέστατα, καὶ . . ὡς κράτιστα μαχοίμεθα iii. 2. 27. "Ἴνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ᾤσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι Ib. 28. Διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα [sc. ἂν δύνηται] vii. 1. 8 (ὅτι in this construction with the superlative is the neuter of ὅστις, used adverbially). "Ὅπως ὅτι ἀπαρασκευαστότατον λάβοι βασιλεία, that he might take the king as unprepared as possible, i. 1. 6. "Ὅτι πλείστους καὶ βελτίστους Ib. "Ὅπως δ' ἄριστα Æsch. Ag. 600. "Ὅσον τάχιστα Soph. El. 1433.

β.) In the use of the *indefinites*, which, even in composition with ὅς (§ 519. 2), often seem to belong in force to the antecedent clause; thus, 'Ἠγεμόνα κίτιν Κύρον, ὅστις . . ἀπάξει [= ἡγεμόνα τινὰ, ὅς], to ask Cyrus for some guide, who would conduct them, i. 3. 14. "Ἔστιν ὃ τι [= τί, ὃ] σε ἠδίκησα; Is there aught in which I have wronged you? i. 6. 7. Καὶ ἄλλον ὄντινα ἂν δυνάμεθα v. 5. 12. Οὐ διατρίβων, ὅπου μὴ ἐπισιτισμοῦ ἕνεκα . . ἐκαθέζετο, '[anywhere, where he did not] except where,' i. 5. 9. See §§ 520, 523.

§ 526. B.) The RELATIVE takes the *case of the antecedent*. This is the common construction, when the ANTECEDENT is a *Genitive* or *Dative*, and the RELATIVE would properly be an *Accusative* depending upon a verb. Thus,

Ἐκ τῶν πόλεων, ὧν Τισσαφέρνης ἐτύγχανεν ἔχων, from the cities, which Tissaphernes happened to have, i. 1. 8. Τῷ ἀνδρὶ, ᾧ ἂν ἔλθῃς, πείσομαι, I will obey the man, whom you may choose, i. 3. 15. "Ἀξιοὶ τῆς ἐλευθερίας, ἧς κέκτησθε i. 7. 3. (Cf. Ἐν ταῖς σπονδαῖς, αἷς . . ἐποίησαν iv. 1. 1. Τοῖς κτήνεσιν, αἷ ἐκ τῶν Ταόχων ἔλαβον iv. 7. 17.) Τούτων, ὧν σὺ δεσποινῶ. [= αἷ σὺ δεσποίνης, § 434] καλεῖς Ec. ii. 1. Ἀρχοντας ἐποίει ἧς κατεστρέφετο χώρας i. 9. 14 (§ 522. 2). Ἐὐν ᾧπερ εἶχον οἰκετῶν πιστῶ μόνῳ Soph. CEd. C. 334. Μεταδίδως οὐπερ αὐτὸς ἔχεις σίτου Mem. ii. 7. 13. Χειμῶνός γε ὄντος οἴου λέγεις v. 8. 3.

REMARKS. α. If the ANTECEDENT is a *demonstrative*, it is commonly omitted; as, Σὺν [sc. ἐκείνοις] οἷς ἔχω, with those whom I have, vii. 3. 48. Ἀμφὶ ὧν εἶχον iv. 5. 17. Ἀνθ' ὧν εὖ ἔπαθον i. 3. 4. Ἡμιόλιον πᾶσι δάσειν οὐ πρότερον ἔφερον Ib. 21. Ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε ii. 2. 18.

β. Sometimes, though rarely, the *Dat.* and even the *Nom.* are attracted in like manner; as, Ὡν [= ἐκείνων, οἷς] ἠπίσται, πολλούς, many of those whom he distrusted, Cyr. v. 4. 39. Ἐξ ὧν [= ἐκείνων, αἷ] μεθ' ἐκατέρων γέγονεν, from what he has been with either party, Isocr. 69 c (§ 450). Βλάπτεσθαι ἀφ' ὧν [= ἐκείνων, αἷ] ἡμῖν παρεσκευάσται, to be injured by those things which have been prepared by us [in respect to which preparation has been made by us], Th. vii. 67. Οὐδὲν καὶ εἰδότες τῶν ἦν περὶ Σάρδεις Hdt. i. 78. — When the subject of a verb is attracted, the verb, if retained, becomes impersonal. Cf. § 529.

γ. The relative followed by βούλει may, as if a compound pronoun (§ 524), agree with the antecedent in any case; thus, Περὶ Πολυγνώτου, ἢ ἄλλου ὅτου [= ὅστινα] βούλει, respecting Polygnotus, or any other one whom you please, Pl. Io, 533 a. Τὰ δέκα, ἢ ὅστις βούλει ἄλλος ἀριθμὸς; Id. Crat. 432 a. Οἷα τούτων δὲ βούλει εἰργασται Id. Gorg. 517 b. Compare, in Lat., *quivis*.

δ. RELATIVE ADVERBS are likewise affected by attraction; thus, Διεκομίζοντο εὐθὺς ὅθεν [= ἐκῶθεν ὅπου] ὑπέζθεντο παῖδας, they immediately brought over their children [whence] from the places where they had put them for safety



Th. i. 89. Ἐκ δὲ γῆς, ὅθεν [= οὗ] προὔκειτο Soph. Tr. 701. Χωρεῖν χρεῖν ὅπου [= ἐκεῖσε ὅπου] χθονὸς κρύψαντε λήσομεν δέμας Eur. Iph. T. 118. Cf. §§ 527. R., 531. β.

§ 527. C.) The ANTECEDENT takes the *case of the relative*. This is termed *INVERTED ATTRACTION*. Thus,

Ἀνεῖλεν αὐτῶν ὁ Ἀπόλλων θεοῖς [= θεοῦς] οἷς ἔδει θύειν, *Apollo made known to him the gods to whom he must sacrifice*, iii. 1. 6 (cf. Θυσάμενος οἷς ἀνείλεν ὁ θεός Ib. 8). Ὅτι Λακεδαιμόνιοι πάντων [= πάντα], ὧν δέονται, πεπραγότες εἰεν H. Gr. i. 4. 2. Ἀνδάνουσα μὲν φυγῇ πολιτῶν [= πολίταις] ὧν ἀφίκετο χθόνα Id. Med. 11. Τάσδε [= Αἰδεῖ] δ' ὥσπερ εἰσορᾷς, ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον, χωροῦσι πρὸς σέ Soph. Tr. 283. Λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ στείχοντι δέυρο, συμβαλοῦ γνώμην Id. CEd. C. 1150. Τὸν ἄνδρα τοῦτον, ὃν πάλαι ζητεῖς, . . οὗτός ἐστιν ἐνθάδε Id. CEd. T. 449 (§ 499). Κοτυωρίτας δὲ, οὓς ὑμετέρους φατέ εἶναι, εἴ τι αὐτῶν εἰλήφαμεν, αὐτοὶ αἴτιοί εἰσιν v. 5. 19.

REMARK. Inverted attraction appears also in *ADVERBS*; thus, Βῆναι κειθέν [= κεῖσε], ὅθεν περ ἦκει, *to return thither, whence he came*, Soph. CEd. C. 1227. Καὶ ἄλλοσε [= ἀλλαχοῦ], ὅποι ἂν ἀφίκη, ἀγαπήσουσί σε Pl. Crito, 45 b. Cf. §§ 526. δ, 531. β.

§ 528. D.) The two clauses are *brought into one* by the *ellipsis of a substantive verb* (cf. § 538). This is termed *CONDENSED CONSTRUCTION*, or *CONDENSATION*. The verb is omitted either (a.) *with the antecedent*, or (b.) *with the relative*.

a.) *WITH THE ANTECEDENT*. We here distinguish the following cases:—

1.) After a *demonstrative pronoun* or *article*, the *RELATIVE* is also omitted, and the *ANTECEDENT* takes its place in the construction. This form of condensation is particularly frequent in *questions* and *exclamations*, especially with the poets. Thus, Τί τδ' αἰδῶς [= Τί ἐστι τόδε, ὃ αἰδῶς]; *What is this, which you say?* Eur. Alc. 106. Τίν' ἄνδρα τόνδ' [= τίς ἀνὴρ ἐστὶ ὅδε, ὃν] ἐπὶ σκηναῖς ὄρῳ; *What man is this, whom I see by the tents?* Id. Hec. 733. Τί τοῦτ' ἀρχαῖον ἐνέπεις κακόν; Soph. CEd. T. 1033. Οἷαν ἔχιδναν τήνδ' ἔφυσας! *What a viper is this, which thou hast produced!* Eur. Ion, 1262. Τοῦτο μὲν οὐδὲν θαυμαστὸν λέγεις Pl. Prot. 318 b. Τίς ὁ πόθος [= Τίς ἐστὶ ὁ πόθος, ὃς] αὐτοὺς ἔκετο; Soph. Ph. 601 (see § 480. α). Καλὸν γέ μοι τοῦνεῖδος ἐξωνεῖδισας, *the reproach which you have cast upon me is an honor*, Eur. Iph. A. 305. In the following sentence, there appears to be a union between an *exclamation* without a verb, and a *relative clause*; Τοὺς ἐμὸς ἴδε πατὴρ θανάτους αἰκεῖς [= Ὡ θάναται αἰκεῖς, οὓς ἴδε πατὴρ ἐμός!]; *The cruel death my father saw!* Soph. El. 205. — Expressions like the following are still more elliptical; Ἐνθα ἡ Τριπυργία [= ἐστὶ χωρεῖον, ὃ Τριπυργία] καλεῖται, *where there is a place, which is called Tripyrgia*, H. Gr. v. 1. 10. Ἐν ᾧ καλοῦμεν τὸ ζῆν, *in which is that which we call LIFE*, Pl. Phædc, 107 c.

2.) Οὐδεὶς with ὅστις οὐ (or sometimes ὃς οὐ) forms a species of *compound pronoun* (§ 534); as, Οὐδεὶς ὅστις οὐκ ἀπέξεται, *there is no one, who will not not refrain*, Ven. 12. 14 cf. Οὐδεὶς ἦν, ὅστις οὐκ ᾤετο H. Gr. vii. 5. 26). Καταγελᾷ ἂν ἡμῶν οὐδεὶς ὅστις οὐ, *every body would laugh at us*, Pl. Hipp. Maj. 299 a. Οὐδεὶς ὃς οὐχὶ πάνδ' ὀνειδίζει Soph. CEd. T. 373. Οὐδένος οὐδεὶς

ἴσται, οτου οὐ πάντων ἄν ὑμῶν καθ' ἡλικίαν πατήρ εἶην Pl. Prot. 317 c. Οὐδενὶ ἔγωγ οὐκ ἀποκρινόμενος Id. Meno, 70 c. Περὶ ὧν οὐδένα κίνδυνον [= οὐδεὶς κίνδυνος-ἦν,] ὄντιν' οὐχ ὑπέμειναν οἱ πρόγονοι Dem. 295. 7. — So, with an interrogative for οὐδεὶς, Τίνα οἴεσθε ὄντινα οὐ βραχέα προφάσει ἀποστήσεσθαι Th. iii. 39.

§ 529. b.) WITH THE RELATIVE. This occurs with the *relatives of comparison*, οἶος, ὅσος, ἡλικίος, which then unite with the substantive or adjective following, to form a species of *compound adjective*. To this, as to other adjectives, the article may be prefixed (§ 472). Thus,

Χαριζόμενον οἶω σοὶ ἀνδρὶ [= ἀνδρὶ τοιούτῳ, οἶος σὺ εἶ], obliging a man such as you are [a SUCH AS YOU man], Mem. ii. 9. 3. Οἱ δὲ οἶοί περ ὑμεῖς ἄνδρες, but [the SUCH AS YOU men] men of your rank, or men like you, Cyr. vi. 2. 2. Πρὸς ἄνδρας τολμηροὺς οἶους καὶ Ἀθηναίους Th. vii. 21. Ὀντος τοῦ πάγου οἶου δεινοτάτου [= τοιούτου, οἶος ἴσται δεινότατος], the cold being [such as is most dreadful] of the most intense kind Pl. Conv. 220 b (see iv. 8. 2 ; vii. 1. 24). Μαχαίριον ὅσον ξυήλην Λακωνικήν [= τοσοῦτον, ὅση ἴσται ξυήλη Λακωνική], a knife about the size of the Spartan small-sword, iv. 7. 16. Εἰκὸς ἄνδρα κυφόν, ἡλικίον Θουκυδίδην [= τηλικούτον, ἡλικίος Θουκυδίδης ἴσται], ἐξολέσθαι Ar. Ach. 703. Δεινὸν τοῖσιν ἡλικίοισι νῶν Id. Eccl. 465. — In like manner, Τοῦ περιττοῦ ὄντος οὐχ οὐπερ τῆς τριάδος Pl. Phædo, 104 a.

REMARKS. α. A substantive of a different number following the relative remains in the *Nominative*; as, Νεανίας δ' οἶους [= τοιούτους, οἶος] σύ, but young men such as you. Τῶν ὁλωνπερ αὐτὸς ὄντων, of men like him, H. Gr. i. 4. 16.

β. In this construction, ὅσος is commonly used in the *neuter form* ὅσον, as *indeclinable*, and may be often regarded as a mere *adverb* (§ 450. δ, b); thus, Οἱ ἰπτεῖς τούτου ὅσον ἑξακόσιοι, 'as many as 600,' or, 'about 600,' i. 8. 6. Λαβὼν . . ὅσον τριχοῖνικον ἄρτον vii. 3. 23. Ἀπέχει ὅσον παρασάγγην, 'about a parasang,' iv. 5. 10. Καὶ πρόβατα ὅσον θύματα, and sheep [as many as the sacrifices would be] enough for sacrifice, vii. 8. 19. So, doubled, Ὅσον ὅσον στίλβην Ar. Vesp. 213. See § 450. δ.

γ. In the Epic, the demonstrative is sometimes expressed instead of the relative; as, Τύμβον . . ἐπιεικέα τοῖον [= τοῖον, οἶός ἐστι ἐπιεικής] Ψ. 246.

§ 530. E.) A RELATIVE PRONOUN takes the place of a demonstrative pronoun and a connective particle.

The term *demonstrative pronoun*, as here used, includes the *personal pronoun* and the *article*. See § 467. 1. Of this form of attraction there are two kinds, according as the demonstrative belongs to the *first* or the *second* of the two clauses which are united.

a.) When the demonstrative belongs to the *first clause*. In this kind of attraction the pronoun is commonly either *governed by a preposition or adverb*, or is itself *used adverbially*. Thus, Ἐφ' ᾧ [= ἐπὶ τούτῳ, ὥστε] μὴ καίειν τὰς κώμας, upon this condition, that they should not burn the villages, iv. 2. 19 (cf. Ἐπὶ τοῖσδε, ὥστε Th. iii. 114). Ἐφ' ᾧ τε [= ἐπὶ τούτῳ, ὥστε] πλοῖα συλλέγειν, for the purpose of collecting [for this purpose, that we might collect] vessels, vi. 6. 22. Μέχρι οὗ [= τοῦ χρόνου, ὅτε | εἶδον, until [the time when] they saw, v. 4. 16 (cf. Μέχρι τοσοῦτου, ἕως Th. i. 90). Μέχρι οὗ [= τοῦ χωρίου, ἐνθα] διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, 'to the region where,' i. 7. 6



Διάζας ἄχρι οὗ [= τοῦ τόπου, οἷ] ἀσφαλὲς ᾔετο εἶναι, 'as far as,' Cyr. v. 4. 16. Ἐπεὶ προπέμψειαν τοὺς Ἀμυκλαίεις μέχρι ὅπισσιν αὐτοὶ κελεύοιεν H. Gr. iv. 5. 12. Ἐξ ὅτου ἀπεδήμησε, since he had been abroad, vii. 8. 4. Ἐν ᾧ δὲ ὠπλιζοντο, and whilst they were arming, ii. 2. 15. Οὗτος δὲ μοὶ φίλος μέγιστος, οὐνεκ' [οὗ ἕνεκα = τούτου ἕνεκα, ὅτι] Ἀτρεΐδας στυγεῖ, 'because,' Soph. Ph. 585. Ἀνθ' ᾧν [= Ἀντὶ τούτου, ὅτι], because, Id. Ant. 1068. Οὐ δοκεῖ σοι . . διαφέρειν τὰ ἰκούσια τῶν ἀκουσίαν, ἢ [= ταύτη, ὅτι] ὁ μὲν ἐκὼν πεινῶν φάγει ἄν, ὅποτε βούλοιο Mem. ii. 1. 18.

NOTE. Hdt. sometimes uses μέχρι οὗ or ὅτου as a compound adverb governing the Gen. (§ 394); as, Μέχρι οὗ ὁκτὰ πύργων i. 181. Μέχρι ὅτου πληθώρας ἀγορῆς ii. 173.

§ 531. b.) When the demonstrative belongs to the second clause; as, Τίς οὕτω μαίνεται, ὅστις [= ὥστε ἐκεῖνος] οὐ βούλεται σοι φίλος εἶναι; Who is so mad, that he does not wish [or as not to wish] to be your friend? ii. 5. 12 (see Ib. 6. 6; vii. 1. 28). Ἀπὸρων ἐστὶ . . οἵτινες ἐβίλουσι, it is the part of those without resource, that they should wish, or to wish, ii. 5. 21. Οὐκ ἔστιν οὕτω μῶρος, ὅς θανεῖν ἐρᾷ Soph. Ant. 220. Τοσοῦτον ἄλγος, οὗ [= ὥστε αὐτοῦ] ποτ' οὐ ληλήσεται, such grief, that he will never forget it, Eur. Alc. 198. Καταικτεῖραν τήν τε γυναῖκα, οἷον ἀνδρὸς [= ὅτι τοιοῦτου ἀνδρὸς] στέροιστο, καὶ πὺν ἀνδρα, οἷαν [= ὅτι τοιαύτην] γυναῖκα καταλιπὼν οὐκέτ' ὄφειτο, commiserating, both the wife, that she had lost such a husband, and the husband, that, leaving such a wife, he would never behold her more, Cyr. vii. 3. 13. Οἱ δὲ δεσπότην στένωσιν, οἷαν ἐκ δόμων ἀπώλυσαν Eur. Alc. 948 (§ 425. 4).

NOTES. α. Akin to this construction is the extensive use of the relative in explanation, or the assignment of reason or purpose; as, Θαυμαστὸν ποιεῖς, ὅς . . δίδως, you conduct strangely, [who give, that you give, or in giving, Mem. ii. 7. 13. Ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικούντας, they prepare arms, that with these they may repel assailants, Ib. 1. 14. Καὶ πόλει πέμψον τιν', ὅστις σημαίνει, and send some one to the city, to give notice, Eur. Iph. T. 1208.

β. RELATIVE ADVERBS likewise exhibit this form of attraction (cf. § 526. δ, 5-7. R.); as, Εὐδαίμων γάρ μοι ὁ ἀνὴρ ἐφαίνετο, . . ὥς [= ὅτι οὕτως] ἀδελῶς καὶ γενναίως ἐτελεύτα, for the man appeared to me happy, that he died so fearlessly and nobly, Pl. Phædo, 58 e. Σοφὴν σ' ἔβριψεν Ἑλλάς, ὥς ἦσθου καλῶς Eur. Iph. T. 1180.

§ 532. REMARK. FORMS OF COMPARISON are especially liable to attraction and ellipsis (cf. §§ 391. γ, 461); thus,

Μόνοι τε ὄντες ὅμοια ἔπραττον, ἅπερ [= ἐκείνοις, ἅπερ] ἂν μετ' ἄλλων ὄντες, [like things, which] things like to those which, v. 4. 34. Ἐὰν μὲν ἡ προὔξις ἡ παραπλησία, ὅαπερ καὶ πρόσθεν ἐχρῆτο τοῖς ξένοις i. 3. 18. Οὔτε γὰρ πυρὸς αὐτ' ἄστρων ὑπέρετραν βέλος, οἷον [= τοιοῦτου, οἷον] τὸ τᾶς Ἀφροδίτας ἴησιν ἐκ χιρῶν Ἐρως Eur. Hipp. 530. Τοσοῦτον δὲ διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον εἰ μὲν δαῦλοι ἀκοντες τοῖς δεσπότηταις ὑπηρετοῦσιν, ἡμᾶς δὲ . . ἐκόντας δεῖ ποιεῖν, 'insomuch as this, that slaves,' Cyr. viii. 1. 4. Τοσοῦτον μόνον σε ἐγίνωσκον, ἵσον [= ὅσον τοῦτο, ὅτι] ἤκουον Ἀθηναίων εἶναι, 'so far as this, that I heard,' iii. 1. 45. Τὸν μὲν ἀνδρα τοσοῦτον ἐγίνωσκον, ὅτι [= ὅσον τοῦτο, ὅτι] εἰς ἡμῶν εἴη v. 8. 8. Δεινότερος γεγονέναι τὴν τέχνην τοσοῦτα, ὅση ὁ μὲν τὰ αὐτοῦ μόνον ἰποῖσι Pl. Euthyphr. 11 d. Ἐπεὶ νῦν τῶνδε πλεῖστον ᾤκητις βλέπουσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνῃ, 'inasmuch as,' Soph. Tr. 312. Προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι, 'until,' vi. 3. 14.



NOTE. "Οσον οὐ, [just so much as not to be] *only not, all but*, is used as a simple adverb (also written ὅσονού); thus, Τὸν μέλλοντα καὶ ὅσον οὐ πάροντα πόλεμον Th. i. 36. "Οσον οὐ παρείη ἤδη vii. 2. 5.

§ 533. VI. A RELATIVE sometimes introduces a clause which (α.) has *another connective* or a *participle absolute*, or which (β.) is properly *coördinate*; and, on the other hand, a COÖRDINATE CLAUSE sometimes (γ.) takes the *place of a relative clause*, or (δ.) is used in *continuation of it*. Thus,

α. Πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύνθιοι νῦν, εἰ τότε εἰ προείδοντο, οὐκ ἂν ἀπάλοντο, *the Olynthians could now mention many things, which, had they then foreseen, they would not have perished*, Dem. 128. 17. "Ος ἐπειδὴ κατέμαθεν . . . ἐκεῖνος . . . ἠνάγκασε, [when who perceived . . ., he compelled] *who, when he perceived . . ., compelled*, Lac. 10. 4. Οἷς ἐξὸν [= οἷ, ἐξὸν αὐτοῖς] πάντα ἔχειν τὰ τῶν πολιτῶν, οὐοῖν ἔχοιεν Pl. Rep. 466 a. Cf. § 539. 2.

β. Τοιαῦτα φῆμαι μαντικαὶ διάρρισαν· ὧν ἐντρέπου σὺ μηδέν, *such things were decreed by prophetic responses; to which do you pay no regard*, Soph. Œd. T. 723. ὍΡ. Ψῆφον ἀμφ' ἡμῶν πολίτας ἐπὶ φόνῳ θέσθαι χρεῶν. ΠΥΛ. Ἡ κρινεῖ τί χρεῖμα; [Which will decide what?] *And what will this decide?* Eur. Or. 756.

γ. Ἐξετάσαι . . . Ὀδυσσεά, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι, *to examine Ulysses, or Sisyphus, or [one might mention ten thousand others] ten thousand others whom one might mention*, Pl. Apol. 41 b.

§ 534. δ. Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἰποῖσσι, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε i. 1. 2. This construction is adopted chiefly to avoid the repetition of the relative, in accordance with the following

REMARK. The repetition of the relative is commonly avoided, either by *ellipsis*, or by the substitution of a *demonstrative* or of a *personal pronoun*, as,

Ἀριστεὺς δὲ, ὃν ἡμεῖς ἠβέλομεν βασιλεία καθιστάναι, καὶ [sc. ᾧ] ἐδώκαμεν καὶ [sc. παρ' οὗ] ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, *and Ariæus whom we wished to make king, and to whom we gave and from whom we received pledges that we would not betray each other*, iii. 2. 5. Ἐκεῖνοι, οἷς τι μέλει τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματα πλάττοντες ζῶσι Pl. Phædo, 82 d. Ἡμᾶς δὲ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἰστρατεύσαμεν δὲ ἐπ' αὐτόν iii. 1. 17. Ποῦ δὴ ἐκεῖνός ἐστιν ὁ ἀνὴρ, ὃς συνεθῆρα ἡμῖν, καὶ σὺ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν; *Where now is that man, who hunted with us, and whom you seemed to me greatly to admire?* Cyr. iii. 1. 38. Ἐκεῖνοι τοῖνον, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες, οὐδ' ἐφίλουν αὐτοὺς Dem. 35. 3. Καὶ νῦν τί χρεὶ δρᾶν; ὅστις ἐμφανῶς θεοῖς ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατός Soph. Aj. 457. — So, when the pronoun is repeated in the same sentence (§ 499); as, Γυναῖκα βάρβαρον, ἣν χρεὶν σιλαύνειν σήνδ' ὑπὲρ Νείλου ῥοάς, 'whom you ought to drive [her],' Eur. Andr. 649.

## F. COMPLEMENTARY.

§ 535. From the *connective*, and, at the same time, *indefinite* character of the complementary pronouns and adverbs

(§ 329. N.), their proper forms are those of the *indefinite relatives* (§ 519. 2). But, when there will be no danger of mistake, there is often employed, for the greater brevity and vivacity, in place of the full compound form, one or the other element, either the *relative* or the *indefinite*. Of these, the latter is far the more frequently used, but with this distinction from the *indefinite in its proper sense*, that the *accentuation of the compound form* is retained, as far as possible. Thus,

Πρὶν δῆλον εἶναι, ὅ τι οἱ ἄλλοι Ἕλληνες ἀποκρινούνται, *before it is evident what the other Greeks will answer*, i. 4. 14. Πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι Ἕλληνες Ib. 13. Ὡς δηλοῖν, οὗς τιμᾷ i. 9. 28. Ἦξετο, τίς ὁ θόρυβος εἶη. . . Καὶ ἤξετο, ὅ τι εἶη τὸ σύνθημα i. 8. 16. Διάγνωσιν φρενῶν, ὅστις τ' ἀληθής ἐστιν, ὅς τε μὴ φίλος Eur. Hipp. 924. Ὅ ποίοις μὲν λόγοις ἔπεισε Κῦρον, ἄλλη γέγραπται ii. 6. 4. Ὁρῶν, ἐν οἷοις ἐσμέν iii. 1. 15. Οὐκ οἶδα, οὐτ' ἀπὸ ποίου ἂν τάχους οὔτε ὅποι ἂν τις φεύγων ἀποφεύγοι, οὐτ' εἰς ποῖον ἂν σκότος ἀποδραῖν, οὐθ' ὅπως ἂν εἰς ἔχυρὸν χωρίον ἀποσταῖν ii. 5. 7. Τὸ τῆς τύχης γὰρ ἀφανές, οἷ προσήσεται Eur. Alc. 785. Συνεβουλεύεσθαι πῶς ἂν τὴν μάχην ποιοῖτο i. 7. 2. Οἱ δ' ἡρώτων αὐτὸν τὸ στρατεύμα, ὅποσον τε εἶη καὶ ἐπὶ τίνι συνειλεγμένον iv. 4. 17. Ἡρώτα αὐτὸν, πόσον χρυσίον ἔχει vii. 8. 2.

§ 536. REMARKS. 1. The indefinites thus employed and accented are termed in Etymology, from the most prominent of their offices, INTERROGATIVES (§§ 152. 2, 317). As complementary words, they were employed in indirect question; and hence appears to have arisen their use as *direct interrogatives*, through an ellipsis. Thus, from the indirect question, Εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας, *say, what opinion you have respecting the march* (ii. 2. 10), by the omission of εἰπέ, comes the direct question, Τίνα γνώμην ἔχεις περὶ τῆς πορείας; *What opinion have you respecting the march?* So, from Μεῖναιτε οὖν πρὸς με, τί ἐν νῶ ἔχετε, *tell me, therefore, what you have in mind* (iii. 3. 2), comes, Τί ἐν νῶ ἔχετε; *What have you in mind?*

NOTES. α. In other languages, as the Lat., with those derived from it, and the Eng., the complementary use of the *simple relatives* has prevailed; and hence, in these languages, the general identity of the *relatives* and the *interrogatives*. Thus, *who, which, when*, &c., are both relative and interrogative.

β. In direct question, the Greek employs only one of the two shorter forms above mentioned, but in *exclamation* it employs both: thus, Οἶμαι, πάτερ, τι εἶπας! οἶα μ' εἰργασαι! *O my father, what have you said! how you treat me!* Soph. Tr. 1203. Οἷ ἔργ' ἀκούσειςθ', οἶα δ' εἰσέψειςθ', ἔσται δ' ἀρετῆς πίνθος! Id. CEd. T. 1223.

§ 537. 2. A COMPLEMENTARY PRONOUN OR ADVERB, used as an *echo to an interrogative*, has, for distinction's sake, its full form; thus,

ΛΑΜ. Τίς γὰρ εἶ; ΔΙΚ. [Sc. Ἐρωτᾷς] Ὅστις; Πολίτης χρηστός.

Lam. For who are you? Dic. [*Do you ask*] *Who?* A good citizen, Ar. Ach. 594. XAP. Οὔτος, τί ποιεῖς; ΔΙΟΝ. Ὁ τί ποιῶ; Id. Ran. 198. ΕΥΘ. Τίνα γραφὴν σε γέγραπται; ΣΩΚΡ. Ἦντινα; Οὐκ ἀγεννῆ, ἔμοιγε δοκεῖ Pl. Euthyphr. 2 b. ΚΑ. Πῶς ἂν ταῦτά γ' ἔτι ζυγχωροῦμεν; ἈΘ. Ὅπως; Εὐ δεῖς ἡμῖν . . δόητις συμφωνίαν Id. Leg. 662 a.

3. A complementary clause often expresses merely a *condition* or a *circumstance*; and the *complementary* construction is sometimes used where the *relative* might have been. Thus,

Δόθ', ἥτις ἐστί, give it, whoever she may be, Soph. El. 1123. Τὸν ἄνδρα ἔπαυδ' αὐτοῦτον, ὅστις ἐστί, γῆς Id. Œd. T. 236. Δουλεύομεν θεοῖς, ὃ τι ποιεῖς ἰσὶν οἱ θεοί Eur. Or. 418. Καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὃ τι τυγχάνοι βουλόμενος κατεργάζεσθαι i. 9. 20 (cf. Συνεργός . . εἶναι τούτου, ὅτου Ib. 21). "Ἠδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστί δεινὸς λέγειν [= ὄνομα τούτου, ὅστις], most gladly should I hear the name, who there is of such power in speaking [= the name of him who is], ii. 5. 15. Ἀθλα δόποτεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ᾤσιν iii. 1. 21.

§ 538. 4. CONDENSATION. The antecedent and complementary clauses are sometimes *brought into one* by the *ellipsis of a substantive verb* (cf. § 528). The verb is omitted either (*α.*) in the *antecedent*, or (*β.*) in the *complementary* clause.

*α.* In the ANTECEDENT CLAUSE. This occurs with *adjectives of admiration*, which unite with the complementary word (commonly ὅσος or ὥς) to form a *complex adjective or adverb* (cf. §§ 528. 2, 529); thus, Θαυμαστὴν ὅσην [= Θαυμαστὸν ἐστίν, ὅσην] περὶ σέ προθυμίαν ἔχει, it is wonderful how much regard he has for you, Pl. Alc. 151 a. Μετὰ ἰδρῶτος θαυμαστοῦ ὅσου Id. Rep. 350 d. Θαυμαστὸν τίνα χρόνον ὅσον Id. Epin. 982 c. Θαυμαστῶς ὥς [= Θαυμαστὸν ἐστίν, ὥς] ἐπίσθην Id. Phædo, 92 a. Θαυμαστῶς μοι εἶπες ὥς παρὰ δόξαν Ib. 95 a. Ἀμήχανον ὅσον χρόνον, an inconceivably long time, Ib. 80 c. Ἀνέβλεψέ τέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἶον Id. Charm. 155 c. Ὑπερφυῶς ὥς χαίρω Id. Conv. 173 c. Ἦν περὶ αὐτὸν ὅχλος ὑπερφυῆς ὅσος Ar. Plut. 750. Ἀφθονοὶ ὅσοι Hdt. iv. 194.

*β.* In the COMPLEMENTARY CLAUSE. To this ellipsis may be referred the employment of a complementary word (commonly with οὐν or δή), as a *mere indefinite*; thus, Μηδ' ὄντιναοῦν μισθόν [= μισθόν τίνα, ὅστις οὐν εἴη] προσαιτήσας, not demanding any pay whatever [it might be], vii. 6. 27. "Ἡ ἄλλ' ὅτιον or any thing else whatever, Cyr. i. 6. 22. Οὐδ' ὅτιον περὶ τούτου ἐπεμνήσθη, he made not the least mention of this, Ib. 12. Ὅπως οὐν, in any way whatever Ib. ii. 1. 27. Ὅτου δὴ παρηγγυήσαντος, some one' whosoever it might have been] having suggested it, iv. 7. 25. Ἔστι γὰρ ὅτιον πρᾶγμα ὅτω δὴ ὅπως οὐν ἔχοντι ἀμείνον ἀγοσιῇ ἢ γιγνώσκειν; Pl. Alc. 143 c. Μῆτε διακονίαν μὴδ' ἣντινα κεκτημένος Pl. Leg. 919 d. Εἴ τις ἀδικοῖη ὅποτέρου Cyr. iii. 2. 23.

NOTE. For an additional remark upon complementary words, see § 539. 2.

#### G. INTERROGATIVE.

§ 539. The interrogatives are, in Greek, simply the *indefinites with a change of accent*. For their *origin*, their *complementary use*, and their *use in exclamation*, see §§ 535, 536



For the use of the *article* with interrogatives, see § 480. For examples of *condensed interrogative sentences*, see § 528. 1.

REMARKS. 1. The *neuter* τί unites with several *particles* to form *elliptical expressions*; which, with various specific offices, serve in general to promote the *vigor* and *vivacity* of the discourse; as, Τί γάρ [sc. ἐστίν, or λέγετε]; ἄρχοντας αἰρουμένων ὑμῶν, ἐγὼ τι ἐμποδὼν εἰμι; 'What then?' v. 7. 10. Τί οὖν; v. 8. 11. Τί δέ; Mem. ii. 1. 3. Τί δῆτα; Vect. 4. 28.

2. The Greek idiom (a) admits a *greater freedom* than the English, in the *construction* and *position* of both INTERROGATIVE and COMPLEMENTARY WORDS; and even (b) allows the use of *more than one* in the same clause. Thus, — (a) Τί . . ἰδὼν ποιῶντα, ταῦτα κατέγνωκας αὐτοῦ; [Having seen him doing what] *What have you seen him do, that you thus judge of him?* Mem. i. 3. 10. Ὅταν τί ποιήσωσι, νομίῃς αὐτοῦς σοῦ φροντίζεις; Ib. 4. 14. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράττειν; iii. 1. 14. Εἴ τις ἔροιτο ἡμᾶς, τῶν τί σοφῶν εἰσιν οἱ ζωγράφοι ἐπιστήμονες Pl. Prot. 312 c. Ἰνα τί [sc. γένηται] ταῦτα λέγεις; [That what may be] *With what intent, or Why, do you say this?* Id. Apol. 26 d. ΠΥΛ. Ὡς τί δὴ τόδε; ὍΡ. Ὡς νιν ἰκτεύσω με σῶσαι Eur. Or. 796. Ὅτι δὴ τί γε [sc. ἐστίν]; [Because there is what?] *Why so?* Pl. Charm. 161 c. Εἴτ' ἐλαυνομένων, καὶ ὑβριζομένων, καὶ τί κακὸν οὐχὶ πασχόντων, πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν, 'what evil not suffering?' i. e. 'suffering every evil,' Dem. 241. 28. Cf. § 533. — (b) Τίς τίνος αἰτίας ἐστι, γενήσεται φανερόν, *it will become evident who is guilty [and] of what*, Dem. 249. 8. Τίνας οὖν, ἔφη, ὑπὸ τίνων εὖροιμεν ἄν μείζονα εὐεργετημένους, ἢ παῖδας ὑπὸ γονέων; Mem. ii. 2. 3. Πότερος ἄρα πότερον αἰμάξει; Eur. Phœn. 1288. Τίς ἂν πᾶ πόρος κακῶν γένοιτο; Id. Alc. 213. Δεύσετε, . . οἷα πρὸς οἷων ἀνδρῶν πάσχω Soph. Ant. 940. Οὐδ' ἔχω, ὅσα πρὸς πότερον ἴδω Id. 1342.

#### H. ἌΛΛΟΣ.

§ 540. The pronoun ἄλλος is not only used *retrospectively*, but also *prospectively* and *distributively*; that is, it may denote, not only a different person or thing from one which *has been* mentioned, but also, from one which *is to be* mentioned; or it may, in general, denote a difference among the several individuals or parties which compose the whole number spoken of.

When ἄλλος is *prospective*, and is followed by another ἄλλος or an equivalent pronoun used *retrospectively*, it is commonly translated by *one*. When it is *distributive*, it is combined with another ἄλλος, or with one of its derivatives, and is commonly translated by two pronouns, as *one . . another, this . . that*, &c., the sentence being resolved into two. Examples are subjoined of ἄλλος and its derivatives, as used,

α.) RETROSPECTIVELY. Ὅπου δὲ ἱκανὸν ἔργον ἐνὶ ἔψειν κρέα, ἄλλῃ ὀπτᾶν, ἄλλῃ δὲ ἰχθὺν ἔψειν, ἄλλῃ ὀπτᾶν, ἄλλῃ ἄρτους ποιεῖν, 'for one man to boil meat, for another to roast it, &c.,' Cyr. viii. 2. 6. Μείναντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο, 'on the next,' iii. 4. 1. See § 457. ε.

§ 541. β.) PROSPECTIVELY. Τά τε ἄλλα ἐτίμησε, καὶ μυρίους ἑδωκε δαρεικούς, *both honored me in every other respect, and gave me ten thousand daries*, i. 3. 3 (§§ 432, 488. 5). Οὐδὲν ἄλλο πράξαντες ἢ ὀρώσαντες, *having done nothing else than ravage*, H. Gr. vii. 4. 17.

NOTES. (a.) The neuter ἄλλο is often used with τί, τι, οὐδέν, and μηδέν with the ellipsis of a verb, commonly ποιῶ, πράσσω, πάσχω, εἰμί, or γίγνομαι thus, Τί ἄλλο οὗτοι [sc. ἐποίησαν] ἢ ἐπεβούλευσαν; *What else have they done but plot against us?* Th. iii. 39. "Ἄλλο τι ἂν ἢ . . ἀγωνιζοίμεθα; ii. 5. 10. 'Ἐκεῖνος οὐδέν ἄλλο ἢ τοὺς πεπτωκότας περιελαύνων ἐβῆτο, 'did nothing but,' Cyr. i. 4. 24. Εἰ . . μηδέν ἄλλο ἢ μετενέγκοις Ib. 6. 39. — (b.) Hence arises the use of ἄλλο τι ἢ, or, the ἢ omitted, ἄλλο τι (also written ἄλλοσι), as an interrogative phrase; thus, "Ἄλλο τι ἢ περὶ πλείστου ποιῇ; *Do you [do any thing else than regard] not regard it of the highest consequence?* Pl. Apol. 24 c. "Ἄλλο τι οὐδὲν κωλύει; *Does any thing whatever forbid?* iv. 7. 5. "Ἄλλο τι οὖν οἷ γὰρ φιλοκερδεῖς φιλοῦσι τὸ κέρδος; *Do not then the covetous love gain?* Pl. Hipparch. 226 e.

§ 542. γ.) PROSPECTIVELY and RETROSPECTIVELY. "Ἄλλος ἄλλον εἴλκε, *one drew up another*, v. 2. 15. "Ἄλλος ἄλλον . . ἔθραυε, *they were dashing, one against another*, Soph. El. 728 (cf. § 145). Τότ' ἄλλος, ἄλλοθ' ἄτερος, *now one, and then the other*, Ib. 739. "Ἄλλοτε καὶ ἄλλοτε, [at one time and at another] *now and then*, ii. 4. 26. So, when two are spoken of, 'Ο ἕτερος τὸν ἕτερον παίει, *the one strikes the other*, vi. 1. 5.

δ.) DISTRIBUTIVELY. Οὗτοι μὲν, ὃ Κλεάρχε, ἄλλος ἄλλα λέγει, *these men, Clearchus, say, one one thing, and another another*, ii. 1. 15 (§§ 451, 497. 1). Οἱ δὲ πολέμιοι . . ἄλλος ἄλλη ἐτράπετο iv. 8. 19. Οὐ μὲν ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν, *no longer in a body, but some in this direction, and others in that*, i. 10. 13. Εἴκαζον δὲ ἄλλοι ἄλλως i. 6. 11. "Ἄλλοτε ἄλλη ἀποβαίνων H. Gr. i. 5. 20.

## CHAPTER V.

### SYNTAX OF THE VERB.

#### I. AGREEMENT OF THE VERB.

§ 543. RULE XXIX. A VERB agrees with its subject in *number* and *person*; as,

Ἐγὼ λήψομαι, *I shall take*, i. 7. 9. Σὺ ὀρεῖς ii. 1. 12. Ἡσθέει Δαρειῖος i. 1. 1. Ὑμεῖς δόξετε i. 4. 15. Διιχέτην τῷ φάλαγγι i. 8. 17.

NOTE. AGREEMENT, whether in the *appositive*, the *adjective*, the *pronoun*, or the *verb*, has the same general foundation, and, to a great extent, the same varieties and exceptions. The four rules of agreement may be thus presented in a tabular form:—

An APPOSITIVE	} agrees with	{	CASE.	
An ADJECTIVE			GENDER, NUMBER, and CASE.	
A PRONOUN			GENDER, NUMBER, and PERSON.	
A VERB			NUMBER, and PERSON	

§ 544. REMARKS. 1. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are common (§ 329. N.); thus,

Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων i. 4. 8. Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει i. 10. 1. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι Ib. 2. Κύρος τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο i. 7. 16. Ἐγὼ καὶ σφῶ βαρεῖα συμφορὰ πεπλήγμεθα Eur. Alc. 404. Σὺ δ' ἡ μακαρία μακάριός θ' ὁ σὸς πόσις ἦκετον Eur. Or. 86. Δοκεῖς σύ τε καὶ Σιμυρίας Pl. Phædo, 77 d. Cf. §§ 446, 497

NOTES. α. When the subject is *divided* or *distributed*, the verb sometimes agrees with the *whole*, and sometimes with *one of the parts*; thus, Ὅπη ἐδύσαντο ἕκαστος, *where they each could*, iv. 2. 12. Ἀνεπαύοντο δὲ, ὅπου ἐτύχχανεν ἕκαστος iii. 1. 3. Πάντες δὲ οὗτοι κατὰ ἔθνη, ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο i. 8. 9. Ἄλλος πρὸς ἄλλον διέβαλλον H. Gr. ii. 3. 23. Οὗτοι . . ἄλλος ἄλλα λέγει ii. 1. 15. See §§ 360, 497. 1, 542. δ.

β. In *syllipsis*, the poets sometimes adopt the following arrangement (termed by grammarians Σχημα Ἀλκμανικόν); Πυριφλεγέθων τε ρέουσιν Κώνυτός τε α. 513. Εἰ δέ κ' Ἀρης ἄρχωσι μάχης ἢ Φοῖβος γ. 138.

§ 545. 2. ELLIPSIS. When the *subject* is sufficiently indicated by the *form of the verb* or the *context*, and no stress is laid upon it, it is commonly *omitted*. This remark applies,

a.) To the *first* and *second personal pronouns*, and likewise to the *third*, when its reference is sufficiently determined by the connection; thus, Ἐπεὶ δὲ ἡσθίει Δαρεῖος . . , ἐβούλετο, *and when Darius was sick, he wished*, i. 1. 1. See § 502.

NOTE. The personal pronouns are implied in the very affixes of the verb. See §§ 171, 172.

§ 546. b.) To the *third personal pronoun*, when referring to a subject which is *indefinite*, or *general*, or *implied in the verb itself*; thus,

Ἐπεὶ συνεσκότασε, *when it grew dark*, Cyr. iv. 5. 5. Ἐσεισε, *there was an earthquake*, Th. iv. 52. Κατένυψε χιόνι τὴν Θράκην ὄλην, καὶ τοὺς ποταμοὺς ἔπηξε Ar. Ach. 138. Ὅψι ἦν, *it was late*, ii. 2. 16. Ἦν ἀμφὶ ἀγορὰν πλήθουσιν i. 8. 1. Ὡς ἔοικεν, *as it seems*, vi. 1. 30. Οὕτω δὲ ἔχει, [and it has itself thus] *and thus the matter stands*, v. 6. 12. Ἐν τούτῳ ἴσχυετο vi. 3. 9. Καλῶς ἔσται vii. 3. 43. Ἐδήλωσε δὲ Mem. i. 2. 32. Ὡς δὲ αὐτῷ οὐ προύχωρε *but when* [it did not succeed to him] *he met with no success*, Th. i. 109. Κάτω δ' ἐχώρει αὐτοῖς iv. 8. 20. Μάχης δεῖ, *there is need of a battle, or there must be fighting*, ii. 3. 5 (see §§ 357, 430. R.). Ἐμοὶ μελήσει περὶ τροφῆς αὐτῶν, [there shall be to me a care] *I will take care of their support*, Cyr. iv. 5. 17 (see § 376. δ.). Τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πειθομένοις μετέμελε Mem. i. 1. 4. Λέγουσιν, ὅτι ἐπὶ τοῦτο ἔρχονται, 'they say,' Cyr. i. 2. 6. Καὶ οὐδὲν μέντοι οὐδὲ τούτον παθεῖν ἔφασαν (cf. Τοξευθῆναί τις ἐλίγετο) i. 8. 20. Ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι Th. vii. 69. Οὔτε ἄρα ἀνταδικεῖν δεῖ, . . ὅτι οὐκ ἔστιν ἰσχυρὸν ἀνταδικεῖν, *it is not right then to return an injury, whatever one may suffer*, Pl. Crito, 49 c. Ἡ τοῦ οἶσθαι εἰδέναι ἀμαλία, ἃ οὐκ οἶδεν, *the folly of one's supposing that he knows what he does not know*, Pl. Apol. 29 b. Ἐπεὶ ἐσάλπιγξε [sc. ὁ σαλπιγκτής], *when* [he blew the trumpet] *the trumpeter*



blew, or at the sound of the trumpet, i. 2. 17. Ἐσήμηνε τοῖς Ἑλλήσι τῇ σάλπιγγι iii. 4. 4 (cf. Ἐν τούτῳ σημαίνει ὁ σαλπιγκτής iv. 3. 32). Ἐκήρυξε τοῖς Ἑλλήσι [sc. ὁ κήρυξ], proclamation was made to the Greeks, iii. 4. 36. Τὸν νόμον ὑμῖν αὐτὸν ἀναγνώσεται Dem. 465. 14. Οἰνοχοεῖν [sc. ὁ οἰνοχόος] φ. 142.

NOTES. α. When the pronoun is wholly indefinite in its reference, or, in other words, when the verb simply expresses an action or state without predicating it of any person or thing, the verb is termed *impersonal* (in, not, personā, person). A verb thus employed is a compendious form of expression for the *kindred noun with a substantive (or other appropriate) verb*; thus, *It rains* = *There is rain*, or *Rain falls*. An impersonal verb, from its very nature, is in the 3d pers. sing.; and an adjective joined with it is in the neut. sing., or in the neut. plur. for the sing. (§ 451).

β. A verb is often introduced as *impersonal*, of which the subject is afterwards expressed in an *Inf.* or *distinct clause*; as, Ἐπεὶ δ' ἰδόκει αὐτῷ ἤδη πορεύεσθαι, and when now it seemed best to him to march, i. 2. 1. Οἷ καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι i. 9. 7. Δῆλον ἦν, ὅτι ἐγγύς που βασιλεὺς ἦν ii. 3. 6. Οὐκ ἦν λαβεῖν, [it was not, to take them, i. e. there was no such thing as taking them] it was not possible to take them, i. 5. 2. Ἔστι λαμβάνειν Ib. 3. Ἐξεστὶν ὑμῖν πιστὰ λαβεῖν, it is permitted you to take pledges, ii. 3. 26. Ἐξεστὶν ὁρᾶν, you can see, iii. 4. 39. Ἐγίνετο . . πορεύεσθαι i. 9. 13. See § 523.

γ. Personal and impersonal constructions are so blended and interchanged, that it is often difficult to determine, whether a verb is to be regarded in a particular instance as *personal* or *impersonal*, and whether a neuter pronoun or adjective connected with it is to be regarded as *Nom.* or *Acc.*; as, Τί δαὶ αὐτὸν αἰτεῖν; [What needs him, or, What does it need him, § 432] What need is there that he should ask? ii. 1. 10. For the change of impersonal to personal constructions by attraction, see § 551.

δ. For the construction of verbs with the GEN. PARTITIVE, see §§ 361, β, 364.

§ 547. 3. The SUBSTANTIVE VERB is very often omitted, especially if it is merely a *copula*. Its omission is particularly frequent with *verbals* in -τέος, in *general remarks* and *relative clauses*, and with such words as ἀνάγκη, χρεών, εἰκός, θεμῖς, καιρός, ὦρα, δῆλος, εἰομος, φροῦδος, δυνατός, οἶός τε, ῥάδιος, χαλεπός. Thus,

Τοῦτο οὐ ποιητέον [sc. ἐστί], this must not be done, i. 3. 15. Ἐν τῷ ἄντρῳ ὅθεν αἱ πηγαί, in the cave, whence the springs, i. 2. 8. Ποταμὸν, οὗ τὸ εὖρος στάδιον (cf. Οὗ ἦν τὸ εὖρος) i. 4. 1. Δυσχερῆστους εἶναι ἀνάγκη ἀτάκτους ὄντας (cf. Ἀνάγκη γάρ ἐστιν) iii. 4. 19. Ὡς τὸ εἰκός iii. 1. 21. Ὡρα λέγειν i. 3. 12. Δῆλον γάρ ii. 4. 19. Cf. §§ 528, 538.

§ 548. 4. SYNESIS affects the number of the verb in two ways:—

I.) A plural verb may be joined with a singular Nom., if more than one are referred to; as,

Τὸ πλῆθος ἐψηφίσαντο, the majority voted, Th. i. 125. Ὁ ἄλλος στρατός ἐπέβαινον Id. iv. 32. Δημοσθένης μετὰ τῶν ξυστρατηγῶν Ἀκαρνάνων σπίνδονται Id. iii. 109. Τὸ δὲ τῶν πρεσβυτέρων ἡμῶν . . ἡγοῦμεθα Pl. Leg. 657 c. See §§ 453, 497, 544. α.

§ 549. II.) A *singular verb* may be joined with a *plural Nom.* regarded as but a *single object of thought*. This occurs chiefly in two cases: — (a) When the nominative is neuter, according to the following

**SPECIAL RULE.** The **NEUTER PLURAL** has its **VERB** in the *singular*.

That the want of agreement has in this case become the rule, seems to have arisen from the fact, that the neuter plural commonly denotes a mass of lifeless things, and likewise to be connected with the usage in §§ 336, 451. Exceptions are, however, frequent; chiefly, when things that have life are denoted, or when the idea of plurality is prominent, or in the non-Attic poets for the sake of the metre. Thus, Τὰ ἐπιτήδεια ἐπέλιπε, *provisions failed*, iv. 7. 1. Πλοῖα δ' ὑμῖν πάρεστιν v. 6. 20. Ταῦτα ἰδόκει ἀφέλιμα εἶναι, *these things [or this] seemed to be useful*, i. 6. 2 (cf. § 451). Ἐνταῦθα Κύρῳ βασιλεία ἦν i. 2. 7 (cf. Ib. 8). Ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία Ib. 23 (§ 336). Τὰ τέλη τῶν Λακεδαιμονίων ὁμόσαντα αὐτὸν ἐξέπεμψαν, 'the rulers,' Th. iv. 88 (cf. § 453. γ). Ὑποζύγια νέμονται ii. 2. 15 (cf. iv. 5. 25). Τὰ ὑποζύγια ἱλαύνετο iv. 7. 24 (cf. i. 5. 5). Ἦσαν δὲ ταῦτα δύο τείχη i. 4. 4. Φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά i. 7. 17. Τὰ δ' ἄρματα ἐφέροντο i. 8. 20. Ἄστροι ἐν τῇ νυκτὶ ἀνέφηναν, αἱ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζουσιν Mem. iv. 3. 4. Ἔργα γέροντες Λ. 310. For such examples as "Ὅσσε δαίεται ζ. 131, see § 337.

NOTE. In the following example, apparently upon the same principle, a series of feminine plurals denoting natural phenomena is followed after an interval by a substantive verb in the singular; Καὶ γὰρ πάχυναι καὶ χάλαζαι καὶ ἐρυσίδαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἄλληλα τῶν τοιούτων γίνεσθαι ἐρωτικῶν Pl. Conv. 188 b. Cf. b.

(b) When the *verb precedes*, and is hence introduced as though its subject were, as yet, *undetermined* (cf. § 546. β). This construction is almost confined in prose to εἶσι and ἦν (compare, in French, the use of *il est*, and *il y a*). Thus,

Ἔστι γὰρ ἔμοιγε καὶ βωμοὶ καὶ ἱερά, *for [there is to me] I have both altars and sacred rites*, Pl. Euthyd. 302 c. Ἦν δ' ἀμφίπλεκτοι κλίμακες Soph. Tr. 520. Ἔστι τούτῳ διττὰ τῷ βίῳ Pl. Gorg. 500 d. Γίγνηται . . ἀρχαί τε καὶ γάμοι Id. Rep. 363 a. See § 523.

REMARK. A few other examples of the Nom. pl. masc. or fem. with a verb in the sing. occur in the poets; as, Κόμαι κατενέησεν Hom. Cer. 280. Ὑμνοὶ . . τέλλεται Pind. Ol. 11. 4. This construction was termed by the old grammarians Σχημα Πινδαρικόν or Βοιωτικόν.

§ 550. 5. ATTRACTION. The verb is sometimes attracted by a word in apposition with the subject; usually an *attribute* coming between the subject and the verb; as.

Τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα Ὀδοὶ ἐκαλοῦντο, *this place, which was before called The Nine Ways*, Th. iv. 102. Ἔσπον δὲ δύο λόφω ἡ Ἰδομένη ὑψηλῷ Id. iii. 112. Ἀπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι i. 4. 4.

§ 551. 6. A verb, of which the proper subject is an *Inf.* or *distinct clause* (or which is *impersonal* with an *Inf.* or *clause dependent*), often takes for a *Nom.* the *subject* of the *Inf.* or *clause*. In this case, the *Inf.* sometimes becomes a *Part.* Thus,

Λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, *Apollo is said to have flayed Marsyas*, = Λέγεται, Ἀπόλλωνα ἐκδεῖραι Μαρσύαν, *it is said, that Apollo flayed Marsyas*, i. 2. 8 (cf. Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας . . διακινδυνεύειν i. 8. 7). Ἐλέγοντό τινες; ὡς γινώσκουσι Vect. i. 1. Ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἐμβαλεῖν ἀγγέλλεται Cyr. v. 3. 30. Ὡς ἀγγέλλοιτο ὁ μὲν Πείσανδρος τετελευτηκώς, *that [Pisander was announced as having died] it was announced, that Pisander was dead*, H. Gr. iv. 3. 13. Ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι i. 9. 20 (cf. Ὁμολογεῖται . ., τοὺς ζῶντας ἐκ τῶν τεθνεώτων γενέσθαι Pl. Phædo, 72 a). Ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε [= Τὸν πρεσβύτερον παρῆναι ἐτύγχανε], *the elder, therefore, happened to be present*, i. e. *it happened, that the elder was present*, i. 1. 2. Ὅτι πονηρότατοί γε εἰσιν, οὐδὲ σὲ λανθάνουσιν [= λανθάνει] CEC. i. 19. Ἀρκέσω θνήσκουσ' ἐγώ [— Ἀρκέσει ἐμὲ θνήσκειν], *it will be enough that I should die*, Soph. Ant. 547. Ἄλις [sc. εἰμὶ] νοσοῦσ' ἐγώ Id. CEC. T. 1061. Τοσοῦτον ἀρκῶ σοι σαφηνίσαι μόνον, *'it is enough that I communicate,'* Æsch. Pr. 621. Οὐ προσήκομεν κολάζειν τοῖσδε, *it does not belong to these to punish us*, Eur. Or. 771. Κρεῖσσων γὰρ Αἶδα κεύθων, *for [he were better lying] it were better he were lying in the grave*, Soph. Aj. 635. Δῆλός τε ἦν πᾶσιν, ὅτι ὑπερφοβεῖτο, *it was manifest to all, that he was exceedingly alarmed*, Cyr. i. 4. 2 (cf. Ὅτι μὲν σφόδρα ἠνιάθησαν, πᾶσι δῆλον ἐγένετο H. Gr. vi. 4. 20). Δῆλος ἦν ἀνιώμενος, *it was evident that he was sad*, or, *he was evidently sad*, i. 2. 11. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτω δὲ φαίη φίλος εἶναι, τούτω ἔνδηλος ἐγίγνετο ἐπιβουλεύων ii. 6. 23. Σὺ οὖν ἡμῖν δίκαιος εἴ ἀντιχαρίζεσθαι, *it is therefore just that you should requite us*, Cyr. iv. 1. 20. Τὸν σοφὸν . . πολλοῦ δέω [= πολλοῦ δεῖ ἐμὲ] βατράχους λέγειν, *[much is wanting in order that I should call] I am far from calling the wise frogs*, Pl. Theæt. 167 b. Οἱ τοσοῦτου δέουσι μιμεῖσθαι τὴν πραότητα τὴν ὑμέτεραν Isocr. 300 a. In like manner, Αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, *when he had [wanted little of] narrowly escaped being stoned to death*, i. 5. 14. See § 546. γ.

NOTE. Sometimes the two modes of construction are united; as, Σοὶ γὰρ δὴ λέγεται πᾶν γε τετραπυῖσθαι ὁ Ἀπόλλων, καὶ σε πάντα ἐκείνῳ πειθόμενον πράττειν Cyr. vii. 2. 15. Ἥγγελεται . . ἢ τε μάχη πᾶν ἰσχυρὰ γεγονέναι, καὶ ἐν αὐτῇ πολλοὺς . . τεθνάναι Pl. Charm. 153 b. Ἐδοξεν αὐτῷ, βροντῆς γενομένης, σκηπτὸς πειεῖν εἰς τὴν πατρώαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι. πᾶσαν iii. 1. 11.

§ 552. 7. The verb ἔφη is often separated from its subject by some of the words quoted; and is often thrown in *pleonastically*; as, "Εὖ λέγεις," ἔφη, "ὦ Σιμμία," ὁ Κίεης, "*You speak well, Simmias,*" said Cebes, Pl. Phædo, 77 c. Ὁ Ἡρακλῆς ἀκούσας ταῦτα, "ὦ γύναι," ἔφη, "ὄνομα δέ σοι τί ἐστιν;" Mem. ii. 1. 26. Ἀποκρίνεται ὁ Χειρίσοφος. "Βλέψον," ἔφη, "πρὸς τὰ ὄρη" iv. 1. 20. See v. 1. 2; vi. 1. 31.

## II. USE OF THE VOICES.

§ 553. For a general statement of the use of the voices see §§ 165, 166. *Irregularity* and *variety* in their use arise



chiefly from the following sources:—(a) From the use of the same verb as *transitive* and *intransitive*, or as *causative* and *immediate*. See § 555.—(b) From the formation of a *new theme*, with a *strengthened meaning*. See §§ 265, 319. 2.—(c) From the variety and extent of the *reflexive* uses of the verb, and their intimate connection, on the one hand, with the *intransitive*, and on the other, with the *passive* use. See §§ 165, 166, 557–561.—(d) From a *transition of meaning* in the verb. See §§ 556, 561. 2.—(e) From *ellipsis*. See § 555.

§ 554. As in most of the tenses the same form is both *mid.* and *pass.*, it is but natural that the distinction should be sometimes neglected in the *Fut.* and *Aor.* (§ 166). This occurs chiefly,

a.) In the use of the *Fut. mid.* for the *Fut. pass.*, as a shorter and more euphonic form; thus, Ἐξ ἐμοῦ τιμήσεται, *he shall be honored by me*, Soph. Ant. 210. Ψῆφος καθ' ἡμῶν οἴσεται τῷδ' ἡμέρα Eur. Or. 440. Μαστιγώσεται στρεβλώσεται, δεδῆσεται, ἐκκαυθήσεται τῷφθαλμῷ Pl. Rep. 361 e.

β.) In the use of the *Aor. pass.* for the *Aor. mid.* This occurs chiefly in *deponents* (§ 166. 2), and in other verbs in which the proper passive is wanting or rare. Thus, Ἡγάσθη τε αὐτόν, *admired him*, i. 1. 9. Διαλεχθέντες ἀλλήλοις, *having conversed with each other*, ii. 5. 42. Συναλλαγέντι i. 2. 1. Διεθῆναι Ib. 14. Ἡσθη Ib. 18. Ἐδυνήθησαν iii. 1. 35. Ἐπιμεληθήσονται Ib. 38. Φοβηθέντες ἀλλήλους ii. 5. 5.

NOTES. (1.) Whether verbs of the classes just mentioned employ the *mid.* or the *pass.* form of the *Aor.* must be determined by observation. (2.) Sometimes, though rarely, the *Fut. pass.* occurs as *mid.*, and the *Aor. mid.* as *pass.*; thus, Ἐπιμεληθήσόμεναι Mem. ii. 7. 8. Κατίσχετο ἔρωτι δεινῇ Eur. Hipp. 27.

## A. ACTIVE.

§ 555. I. In many verbs in which the active voice is commonly or often transitive, it is likewise used *intransitively* or *reflexively* (§ 553). This use may be often explained by the ellipsis of a noun or reflexive pronoun (§ 427). Thus,

Ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν [sc. τὸ στράτευμα], *but the king did not [lead on his army] advance in this direction*, i. 10. 6. Ἀγε δῆ, *come now*, ii. 2. 10. Φέρε δὴ τοῖνον Rep. Ath. 3. 5. Βάλλ' [sc. σεαυτόν] ἐς κόρακας! [Throw yourself to the crows] *Go, feed the crows! Go to the dogs!* Ar. Plut. 782. Ἡδονῇ δούς [sc. ἑαυτὸν], *giving [himself] up to pleasure*, Eur. Ph. 21. Ανακαλύπτ', ὃ κασίγνητον πάρα Id. Or. 294. Ἐντεῦθεν ἐξελαύνει i. 2. 7 (cf. § 427). Οὕτω δὲ ἔχει, *and thus it has itself [the matter stands]*, v. 6. 12. Εἶχον δεινῶς, *they were in a sad condition*, vi. 4. 23 (see 363. 6). Προσίσχιν [sc. τὸν νοῦν], *to give attention*, Mem. iv. 5. 6. Ὑποδείκνυσιν [sc. ἑαυτοῖς] v. 7. 12. Παῦε τοῦ λόγου Ar. Ran. 580 (cf. i. 6. 6. and see § 560. 1).

NOTES. (a) Ἐχω used reflexively with an adverb is commonly equivalent to εἰμί with an adjective; thus, Εὐνοϊκῶς ἔχουσιν = Εὐνοϊκοὶ εἴησαν i. 1. 5.

'Αθύμως ἔχοντες = 'Αθῦμοι ὄντες iii. 1. 3. The poets even join ἔχω with an adjective; as, 'Εχ' ἡσυχος, [hold still] *be quiet*, Eur. Med. 550. (b) For the *intransitive* use of the *second tenses*, see § 257. β.

§ 556. II. The active voice, through a *transition of meaning*, sometimes supplies the place of the *passive*; as,

Εἰς ἀκούω, *to hear agreeably*, and hence, from the bewitching sweetness of praise, *to be commended or spoken well of*; as, Μέγα δὲ εἰς ἀκούειν ὑπὸ ἑξακισχιλίων ἀνθρώπων vii. 7. 23. Ἵνα μὴ αὐτοὶ ἀκούωσι κακῶς, *that they themselves may not be spoken ill of*, Rep. Ath. 2. 18. Κλύειν ἀναλκίς, *to be called a coward*, Æsch. Pr. 868. (Cf., in Lat., *bene audire, male audire.*) Ἀπέθανεν ὑπὸ Νικάνδρου, *he [died] was killed by Nicander*, v. 1. 15 (see § 295, κτείνω). Ἐδύνατο . . ἐλεῖν . . Οὕτως ἐάλω. *He was able to take it . . It was thus taken*, iii. 4. 12 (see § 301. 1). Οἱ ἐκπεπτωκότες Ῥοδίων ὑπὸ τοῦ δήμου, *those of the Rhodians who had [fallen out of the city] been banished by the people*, H. Gr. iv. 8. 20. Ὅτι φεύγοιεν οἴκοθεν ὑπὸ τοῦ δήμου, *that they were [fleeing] banished from home by the people*, H. Gr. i. 1. 27. Ἀσεβείας φεύγοντα ὑπὸ Μελίτου, *accused of impiety by Melitus*, Pl. Apol. 35 d (§ 374). Καταστάς ὑφ' ὑμῶν, *appointed by you*, Dem. 49. 11. Cf. § 561. 2. — For the Inf. *act.* instead of *pass.*, see § 621. β.

## B. MIDDLE.

§ 557. The reflexive sense of the middle voice is far from being uniform either in kind or force. It not only varies in different verbs, but often in the same verb when used in different connections. It is,

a.) DIRECT; so that the middle is equivalent to the active with the *Acc.* of the reflexive pronoun; as, Λούται [= Λούει ἑαυτὸν], *he is washing himself, or bathing*, Cyr. i. 3. 11. Πάντες μὲν ἡλείφοντο, *they all anointed themselves*, H. Gr. iv. 5. 4. Στεφανοῦσθαι πάντας Ag. 2. 15. Ὅταν δ' ἐγὼ ἐγκαλύψωμαι Cyr. viii. 7. 26. Ἐπιφερομένην, *bearing herself on, i. e. rushing on*, i. 9. 6. Τῶν ἀδίκων ἀπεχόμενος, *refraining [holding himself] from injustice*, Mem. iv. 8. 4. Ὁ δ' ἄλλος στρατὸς . . ἐξωπλίζετο πολλοῖς μὲν καὶ καλοῖς χιτῶσι . . ὠπλίζον δὲ καὶ ἵππους προμετωπιδίοις Cyr. vi. 4. 1. Φυγῇ ἄλλος ἄλλη ἱεράπετο iv. 8. 19 (cf. Εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους i. 8. 24).

§ 558. b.) INDIRECT; so that the middle is equivalent to the active with the *Dat.* or *Gen.* of the reflexive pronoun; as, Στρατηγούς μὲν ἐλέσθαι [= ἐλεῖν ἑαυτοῖς] ἄλλους, τὰ δ' ἐπιτήδεια ἀγοράζεσθαι [= ἀγοράζειν ἑαυτοῖς], *to [take for themselves] choose other generals, and to supply themselves with necessaries*, i. 3. 14. Παιῖδα . . σὲ ποιοῦμαι, *I make you a son to myself, or I make you my son*, Cyr. iv. 6. 2. Ἀπὸ γεωργίας τὴν βίον ποιεῖσθαι Ec. 6. 11. Ὅτι περὶ πλείστου ποιοῖτο, *that he [made it to himself] esteemed it of the utmost consequence*, i. 9. 7. Καταστρεφάμενος μὲν πάντας Σύρους, *'having subjected to himself'*, Cyr. i. 5. 2. Κῦρον δὲ μεταπέμπεται, *but he sends for Cyrus (to come to himself)*, i. 1. 2. Τοῦτον φυλάττεσθαι, *to watch him for your own safety, to be on your guard against him*, i. 6. 9. Φερονται δὲ οἴκοθεν . . κῶθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι Cyr. i. 2. 8. Σπασάμενον τὸν ἀκινάκην, *drawing his scymitar*, i. 8. 29. Θέσθαι τὰ ὄπλα i. 6. 4. Κρέα θέμενος ἐπὶ τὰ γόνατα, *'upon his own knees'*, vii. 3. 23. Ἀπόφηναι γνώμην, *express your opinion*, i. 6. 9. Παιδὰ μ' ἀνομάζετο, *he called me his son*, Soph. Œd. T. 1021. — Ἀποδίδομαι, *to give up for one's own profit, hence*



to sell; as, Ταῦτα ἀποδόμενος, οὔτε Σεύθη ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, *having sold these things, he has neither paid over the proceeds to Seuthes nor to us*, vii. 6. 41. Λύομαι, to loose for one's self, to deliver, to ransom, to redeem; as, Εἴ τινας ἐκ τῶν πολεμίων ἑλυσάμην Dem. 316. 3. Τίθεμι or γράφω νόμον, to make a law for another, τίθεμαι or γράφομαι νόμον, to make a law for one's self; as, Θεοὺς δῖμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι, *I think that the gods have instituted these laws for men*. Οἱ ἄνθρωποι αὐτοὺς ἔθεντο, *men have instituted them for themselves*, Mem. iv. 4. 19. Νόμον οὗτοι ἔγραψαν, *these men (the Thirty) enacted a law*, H. Gr. ii. 3. 52. Ἦν νόμους καλοὺς γράψονται, *if they (the citizens) should enact good laws*, CEC. 9. 14. Βουλευώ, to give counsel to another, βουλεύομαι, to give counsel to one's self, to deliberate, to resolve (§ 35). Τιμωρέω, to take vengeance for another, to avenge, τιμωρέομαι, to take vengeance for one's self, to punish.

§ 559. c.) RECIPROCAL; so that the middle is equivalent to the active with the reciprocal pronoun; as, Μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἄμφ' αὐτούς, 'fighting with each other,' i. 8. 27. Ἀμφὶ ὧν εἶχον διαφερόμενοι, 'quarrelling,' iv. 5. 17. Διηλλάξαντο [τοὺς ἵππους], 'exchanged,' Cyr. viii. 3. 32. — Hence the middle is extensively used in expressing actions which imply MUTUAL RELATION; as those of agreement and contention, of greeting and companionship, of intercourse and traffic, of question and answer, &c. Thus, Συντίθεμαι, to agree, διαλύομαι, to become reconciled, σπένδομαι, [to pour out libations together] to make a treaty, ἀγωνίζομαι, to contend, ἀμιλλάομαι, to vie, μάχομαι, to fight, ἀσπάζομαι, to embrace, to salute, ἔπομαι, to attend upon, to follow, διαλέγομαι, to converse, ἀνέομαι, to buy, πυνθάνομαι, to inquire, ἀποκρίνομαι, to answer, &c.

d.) CAUSATIVE; so that the middle denotes what a person procures to be done for himself; as, Θώρακα ἐποίησατο, *she had a corselet made*, Cyr. vi. 1. 51. Ἄ ὁ πάππος . . ἐπεποίητο Ib. i. 4. 18. Ἀπόλλωνος ἀνάθημα ποιησάμενος v. 3. 5. Ἐγὼ γάρ σε ταῦτα ἐπίτηδες ἐδιδάξάμην, *for I had you taught these things on purpose*, Cyr. i. 6. 2. Τράπεζάν τε Περσικὴν παρετίθετο Th. i. 130. Ἐκέλευον ἀπογράφεσθαι πάντας, *they commanded all to [have their names registered] give in their names*, H. Gr. ii. 4. 8. — Γράφομαί τινα, to have the name of any one taken down as a criminal, hence to accuse; as, Οἱ γραψάμενοι Σακεράτην Mem. i. 1. 1. \*Πρεσβεύω, to go as an ambassador, πρεσβεύομαι, to send an ambassador; as, Ὅσπερ ἐπρεσβεῖν αὐτῷ πάντοσε vii. 2. 23; Οἱ πολέμιοι ἐπρεσβεύοντο Ag. 2. 21. Μισθώω, to let upon hire, μισθόομαι, [to procure to be let to one's self upon hire] to hire; as, Πλοῖον μισθωσάμενος vi. 4. 13.

§ 560. e.) SUBJECTIVE; so that the middle represents the action as more nearly concerning the subject, than the active (see § 174). Thus, (1.) if the active is a causative verb, the middle may form the corresponding immediate, (2.) if the active expresses an external or physical action, the middle may express the analogous internal or mental action; (3.) if the active represents a person as having a particular office, condition, or character, the middle may represent him as making it more his own by acting in accordance with it. Thus, — (1.) Γεύω, to make another taste, γίνομαι, to taste for one's self (see §§ 375, 430). Παύω, to make to cease, παύομαι, to cease; as, Ἐπαυσε μὲν τούτων πολλούς Mem. i. 2. 2; Ταῦτα εἰπὼν ἐπαύσατο i. 3. 12. Φοβέω, to cause to fear, to terrify, φοβέομαι, to fear; as, Τοὺς ἐπομένους πολέμιους φοβεῖσθαι iv. 5. 17; Ἐφοβῶντο αὐτὴν i. 9. 9. Αἰσχύνω, to put to shame, αἰσχύνομαι, to be ashamed. Ἰσστημι, to make to stand, to station, ἵσταμαι, to stand (§ 48). Κοιμῶ, to put to sleep, κοιμάομαι, to sleep. Ὄρεγων, to stretch out, ὀρέγομαι, to reach after,



hence to desire. Πείθω, to persuade, πείθομαι, to believe, to obey. Περαιώ, to carry across, περαιόμαι, to go across. Στέλλω, to fit out, to send, στέλλομαι, to set out, to go. Φαίνω, to show, φαίνομαι, to appear. — (2.) Ὀρίζω, to bound, ὀρίζομαι, to determine; as, Ποταμόν, . . ὅς ὀρίζει τὴν Ἀρμενίαν iv. 3. 1; Οἱ πλείστοι ὀρίζονται τοὺς εὐεργέτας ἑαυτῶν ἄνδρας ἀγαθοὺς εἶναι H. Gr. vii. 3. 12. Σκοπῶ, to view, to observe, σκοπῶμαι, to consider; as, Οἱ λοχαγοὶ ἐσκόπουν, εἰ οἷόν τε εἴη τὴν ἄκρην λαβεῖν . . σκοπομένοις δὲ αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον v. 2. 20. Ἀγάλλω, to adorn, ἀγάλλομαι, to pride one's self. Φεράζω, to tell, φεράζομαι, to tell one's self, to reflect. — (3.) Πολιτεύω (from πολίτης, citizen), to be a citizen, πολιτεύομαι, to conduct one's self as a citizen, to engage in politics, to manage state affairs; as, Φυγάδα ἐξ Ἀθηνῶν, . . πολιτεύοντα παρ' αὐτοῖς [i. e. τοῖς Θουριεῦσι] H. Gr. i. 5. 19; Οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι καὶ νόμους τίθενται Mem. ii. 1. 14.

§ 561. REMARKS. 1. If the reflexive action is direct or prominent, the reflexive pronoun is commonly employed; more frequently with the active voice (if in use), but often with the middle; as, Ἐκείνος ἀπέσφαζεν ἑαυτόν, he slew himself, Dem. 127. 3. Οἱ μὲν φασὶ βασιλέα κελεύσασθαι τινα ἐπισφάζει αὐτὸν Κύρῳ, οἱ δὲ ἑαυτὸν ἐπισφάζασθαι i. 8. 29. Ἐπισφαλεστέραν αὐτὴν . . κατεσκεύακεν ἑαυτῷ Dem. 22. 13. Ἐαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι v. 6. 17. Διελέγοντό τε ἑαυτοῖς, they talked with themselves, v. 4. 34 (cf. § 559). Μετεπέμπετο τὸν Σύννεσιν πρὸς ἑαυτόν i. 2. 26 (cf. § 558). Συνεγένοντο ἄλλήλοις Ib. 27. See § 504.

2. The middle voice, by a transition of meaning, (a) often becomes in its force the active of a new verb; and (b) sometimes, like the active, supplies the place of the passive (§ 556). Thus, — (a) Κόπτω, to smite, κόπτομαι, to smite one's self through grief, hence to bewail; as, Κόπτεσθ' Ἀδωνιν Ar. Lys. 396. See §§ 558–560. — (b) Ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ χιόνος, 'were destroyed by,' v. 3. 3. Ἀκούσομαι κακός, I shall be called a villain, Soph. Œd. C. 988 (cf. § 556). Οὐδὲ τούτων στερήσονται, they shall not [want] be deprived of these, i. 4. 8.

3. In many cases, the reflex reference is so obvious, or so indistinct, that it may be either expressed or omitted without affecting the sense; that is, the active or the middle may be employed at pleasure; thus, Αἰτεῖ αὐτόν i. 1. 10. Ἡσιτόμην βασιλέα ii. 3. 19. Πολὺν φέρειν. . . Μικρὸν φερομένων Mem. iii. 14. 1. Πολὺν γε μισθὸν . . φέριτο Œc. i. 4. Μισθὸν τούτου φέροι Ib. 6. Παφλαγόνας ξυμμάχους ποιήσεσθε . . φίλον ποιήσομεν τὸν Παφλαγόνα v. 5. 22 (cf. Ib. 12, § 558). Οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια i. 5. 10 (cf. i. 3. 14, § 558) Ἐῖπεν ὅτι θῦσαί τι βούλοιο. Καὶ ἀπελθὼν ἐθύετο vii. 2. 14. Ἐστράτευσαν ἐπ. βασιλέα ii. 6. 29. Ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο ii. 1. 1. — In some verbs, the use of the mid. form is poetic, especially Epic.

4. It follows naturally from the distinction between the two voices, that the middle is more inclined to take its object in an indirect case than the active, thus, Οἱ δὲ φύλακες προσελάσαντες ἰλοιδόρουν αὐτόν Cyr. i. 4. 8. Ὁ θεὸς αὐτῷ ἰλοιδόρειτο Ib. 9.

### C. PASSIVE.

§ 562. The passive voice has for its SUBJECT an object of the active, commonly (α.) a direct, but sometimes (β.) an indirect object. Any other word governed by the active remains unchanged with the passive. The SUBJECT OF THE AC-

TIVE is expressed, with the passive, by the *Gen. with a preposition* (commonly *ὑπό*, but sometimes *ἀπό*, *ἐξ*, *παρά*, or *πρός*), or, less frequently, by the *simple Gen. or Dat.* (§§ 381, 417), or, yet more rarely (chiefly in poetry, especially *Ep.*), by the *Dat. with ὑπό*. Thus,

α. Περιέρρετο δ' αὐτὴ ὑπὸ τοῦ Μάσκα, and it was surrounded by the Mascas [= Περιέρρει δ' αὐτὴν ὁ Μάσκας, and the Mascas surrounded it], i. 5. 4. Οὐδένα κρίνω ὑπὸ πλείονων πεφιλησθαι, I judge that no one has been loved by more [= Κρίνω πλείους πεφιληκέναι οὐδένα, I judge that more have loved no one], i. 9. 28. Εἰ θαλάττης εἰργαίοντο, if they should be excluded from the sea, H. Gr. vii. 1. 8 (§ 347). Τῶν δ' ἱππέων ὁ λόφος ἐνεπλήσθη i. 10. 12 (§ 357). Ἡζίου . . δοῦναι οἱ ταύτας τὰς πόλεις i. 1. 8 (§ 404. δ). Μουσικὴν μὲν ὑπὸ Λάμπρου παιδευθεῖς, having been taught music by Lamprus Pl. Menex. 236 a (§ 436). Ἐγὼ ἐπεισθὲν τε ταῦτα ὑπὸ σοῦ Cyr. v. 5. 16. Συληθεῖς γὰρ Ἡρακλῆς τὰς βούς . . ὑπὸ Νηλέως, for Hercules having been robbed of his kine by Neleus, Isocr. 119 d. Τί δῆτα . . οὐ καὶ σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί, why then are not you beaten the same number of blows with me, Ar. Ran. 635 (435). Τοιοῦτον τμήμα τίμνεται τὸ τετμημένον, ὅσον τὸ τίμνον τίμνει, the thing cut is cut such a cut as the cutter cuts, Pl. Gorg. 476 d. Τὰ μεγάλα [sc. μυστήρια] μεμύησαι, πρὶν τὰ μικρά, you have been initiated into the greater mysteries before the less, Ib. 497 c. Ἀλλαι τε γινῶμαι ἄφ' ἐνάστων ἐλέγοντο Th. iii. 36. Ἐκ βασιλείας διδιδυμέναι i. 1. 6. Παρὰ πάντων ὁμολογεῖται i. 9. 1. Ὁμολογεῖται πρὸς πάντων Ib. 20. Ὑπὸ πύλεις τεταγμένοι, ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ σινὶ ἀνάγκῃ κατερχόμενοι ii. 6. 13. Υἱὸς ὑπὸ τῷ πατρὶ τετραμμένος, 'brought up [under] by his father,' Pl. Rep. 558 d.

β. Κατεφρονήθη ὑπ' αὐτοῖν, I was despised by them [= Κατεφρονήσατίν μου, they despised me], Pl. Euthyd. 273 c (§ 375). Τὸ κρατεῖν ἡδονῶν. . . Κρατοῖντ' ἂν ὑπὸ τοῦ Ἑρωτος Id. Conv. 196 c (§ 350). Ἀπιστοῦνται δ' ὑπ' ἀπάντων Πελοποννησίων, and they are distrusted by all the Peloponnesians [= Οἱ δὲ Πελοποννησίοι ἀπαντες ἀπιστοῦσιν αὐτοῖς], Isocr. 92 a (§ 406). Οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, those of the Athenians who had been intrusted with the guard [= οἱ ἢ φυλακὴ ἐπιτίτραπτο, to whom the guard had been intrusted], Th. i. 126. Οἱ Κορίνθιοι ταῦτα ἐπισταλμένοι, the Corinthians having received these directions, Id. v. 37.

§ 563. REMARKS. 1. When the active has more than one object, it is commonly determined which shall be the subject of the passive by one or the other of the following preferences; — (a) The passive prefers, as its subject, a direct to an indirect object of the active. — (b) The passive prefers, as its subject, the name of a person to that of a thing. — If these preferences conflict, sometimes the one prevails, and sometimes the other. The latter preference often leads to construction by *synecdoche* (§ 438); thus, Ἀποτμηθέντες τὰς κεφαλὰς, cut off as to their heads [= Ἀποτμηθέντων τῶν κεφαλῶν, their heads being cut off], ii. 6. 1 (cf. Κύρου ἀποτίμνεται ἡ κεφαλὴ i. 10. 1). Διεφθαρμέναι . . τοὺς ὀφθαλμούς [= Ἐχοντες τοὺς ὀφθαλμούς διεφθαρμένους] iv. 5. 12. Τὰ ὦτα τετραπημένοι, having his ears bored, iii. 1. 31.

§ 564. 2. The passive is sometimes the converse of the middle rather than of the active; and hence *deponents* may have a passive. Thus, Μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν, 'that they had not been hired,' i. 3. 1 (559. d). Ὡρέακας εἰδ' εἰργασμένας, corselets well made, Mem. iii. 10. 9 (cf. Ἀνδριάντας καλῶς εἰργασμένον, 'having made,' Ib. ii. 6. 6). Ἐργασθήσεται, it shall be



performed, Soph. Tr. 1218. Ἐωνήθη δὲ ἔργα, and wool was bought, Mem. ii. 7 12 (§ 301. 8). Τὸ θιαθεῖν Th. iii. 38. Ὡς βιάζομαι τᾶδε Soph. Ant. 66. — This passive occurs chiefly in the *Perf.*, *Plup.*, and *Aor.*

3. If an active or middle which has *no object* is changed to a passive, it becomes, of course, IMPERSONAL (§ 546. α); and it *may* become so, with an *indirect object*. Thus, Ὑπῆρκετο, a beginning had been made [= Ὑπῆρξαν, they had begun], Th. i. 93. Ἐπειδὴ αὐτοῖς παρεσκευάστο, when preparation had been made by them [= Ἐπειδὴ παρεσκευασμένοι ἦσαν, when they had made preparation], Ib. 46. Καλῶς ἂν σοι ἀπεκρίναιτο [= ἂν ἀπεκρίναιτο]; Would [it have been answered well by you] your answer have been a good one? Pl. Gorg. 453 d.

### III. USE OF THE TENSES.

§ 565. A general view of the distinctive offices of the Greek tenses, particularly as employed in the Indicative, has already been presented (§§ 167, 168). In explanation and completion of that view, it is essential to observe,

I. That, *out of the Ind.*, the tenses, except the *Fut.*, have *no* direct reference to a distinction of time, but simply to the *RELATION* or *STATE* of the action as *indefinite*, *definite*, or *complete*, or, in other words, as *doing*, *done*, or *having been done* (§ 168).

Hence, if we omit the *Fut.*, each of the three states or relations has but a *single tense-form* out of the *Ind.* This form, as it marks the distinction of time only occasionally and indirectly, may be termed *achronic* (ἀ-, not, χρονικός, relating to time); while the forms of the *Ind.*, as they properly and directly mark this distinction (though sometimes used *achronically*), may be termed *chronic*. The time of an action expressed by an *achronic* tense must be inferred from the connection. Thus (the star denoting that a form is wanting),

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
Definite	Present, }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	Past, }					
	Future * (see § 581).					
Indefinite.	Present * (see § 575), }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	Past, }					
	Future,	*	Future,	*	Future,	Future.
Complete.	Present, }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	Past, }					
	Future,	*	Future,	*	Future,	Future.

§ 566. II. The use of *generic* forms for *specific* (§ 330) has a peculiar prominence in the doctrine of the Greek tenses.



REMARKS. *α.* The PRES., in its widest generic sense, includes *all the other tenses* (see *β*); as a definite tense used *achronically* (§ 565), it includes the *Impf.* The IMPF., in its widest generic sense, includes *all the past tenses* (§ 173); and the AOR., *all the indefinite and complete tenses*. The PERF., as a generic tense, includes the *Plup.*

*β.* The distinction of *generic* and *specific* belongs not merely to grammatical forms, but also to the ideas which these forms represent. Thus the idea of PRESENT TIME, which applies specifically only to the passing moment, extends in its generic application to any period including this moment; and we speak of the *present month*, the *present century*, &c. In its widest extent, therefore, it includes all time. Hence *general truths, existing states and habits, and oft-recurring facts*, belong appropriately to the *present time*.

§ 567. III. The relations of time have nothing sensible to fix the conceptions of the mind. It ranges therefore with freedom through all time, the past, the present, and the future; and, without difficulty, conceives of the *past* or *future* as present, and even of the *present* or *future* as already past. That the Greek language should have a peculiar freedom in the interchange of tenses, is but the natural consequence of the wonderful vivacity of the Greek mind. See §§ 330. 3, 576, 584, 585.

REMARKS. *α.* The Pres. tense, when employed by the figure of *vision*, in speaking of past events, is termed the HISTORIC PRESENT. See § 576.

*β.* Common facts, imagined scenes, and general assertions, not being confined to any particular time, may often be expressed in the present, past, or future, according to the view which the speaker chooses to take. E. g. we may say, "The wisest often err," or "The wisest have often erred," or "The wisest will often err." Thus, Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν, *for good order seems to preserve, but disorder has already destroyed many*, iii. 1. 38. Οὐδὲν ἐστὶ κερδαλιώτερον τοῦ νικᾶν. ὁ γὰρ κρατῶν ἅμα πάντα συνήρτακε Cyr. iv. 2. 26. Ἡ δὲ ψυχὴ, . . ἀπαλλακτομένη τοῦ σώματος, εὐθὺς διαπεφύσεται καὶ ἀπόλων Pl. Phædo, 80 c. Κρατὶ δὲ μηχαναῖς ἀγραύλου Θηρὸς ὀρρυσσέτατα, λασιαύχενά θ' ἵππον ὑπάζεται Soph. Ant. 348. Ἀποροὺς ἐπ' οὐδὲν ἔρχεται τὸ μέλλον. Ἀἶδα μόνον φεῦξιν οὐκ ἐπάξεται Ib. 360. Ἐν πολλοῖς μὲν, ᾧ Δημόνικε, πολὺ διεστώσας εὐρήσομεν τὰς τε τῶν σπουδαίων γνώμας καὶ τὰς τῶν φαύλων διανοίας. πολὺ δὲ μεγίστην διαφορὰν εἰλήφασιν ἐν ταῖς πρὸς ἀλλήλους συνηθείαις. Οἱ μὲν γὰρ φίλους παρόντας μόνον τιμῶσιν, οἱ δὲ καὶ μακρὰν ἀπόντας ἀγαπῶσι. καὶ τὰς μὲν τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσεν, τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν Isocr. 2 a. See §§ 575–578.

NOTE. The use of the Aor. by Homer in comparisons is particularly frequent; as, Ἥριπε δ', ὡς ὅτε τις δρῦς ἤριπεν II. 482, cf. Γ. 33, &c. See also § 575. 2.

*γ.* A past tense may be used, in speaking of that which is present, with reference to some past opinion, feeling, remark, action, or obligation; thus, Κύπρις οὐκ ἄρ' ἦν θεῖς, *Venus was not then merely a goddess* (as we supposed her to be), Eur. Hipp. 359. Ἀρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς; Pl. Phædr. 230 a. Διαφθεροῦμεν ἑκεῖνο καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο, *we shall corrupt and injure that, which* (as we said) *is*

improved by justice, and ruined by injustice, Pl. Crito, 47 d. 'Ιέναι σ' ἐκέλευον οἱ στρατηγοὶ τήμερον Ar. Ach. 1073. "Ωφελε μὲν Κῦρος ζῆν, [Cyrus ought to be living] *Would that Cyrus were living!* ii. 1. 4. Οὐκ ἐχρῆν μέντοι σκοπεῖν, *But ought you not to be considering?* Apol. 3. Cf., in English, the familiar use of *ought*, the Impf. of *owe*, as a Pres.

§ 568. IV. The tense may vary according as an action is viewed in its relation to the *present time*, or to the *time of another action, either past or future*. The tense of an Inf. or Part. is commonly determined by its connection with another verb, without regard to the present time. In the *Ind.*, the tense is properly determined by the relation of the action to the present time; but in Greek, if the *Ind.* is dependent upon another verb, its tense is often determined by the time of that verb, particularly in *indirect quotation*. In the *Subj.* and *Opt.* modes, from their very nature, there is commonly a union of the two considerations. Thus,

Ἵπείσχετο ἀνδρὶ ἐκάστῳ δώσειν, *he promised to give each man* (the giving future at the time of the promise, i. 4. 13. Ἐχων ὀπλίτας ἀνέβη τριακοσίους, *he went up, having* (at the time of his going up) *three hundred hoplites*, i. 1. 2. Ἀνίσταντο . . λέγοντες ἃ ἐγίγνωσκον, *they rose to say* (future at the time of the rising) *what they thought* (past at the time of the narration), i. 3. 13. Πιστευθεὶς ἀληθεύσειν, ἃ ἔλεγε, ἐπῆρας vii. 7. 25. Εἶπε . ., στρατηγούς μὲν ἐλίσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν . . ἡγεμόνα αἰτεῖν Κῦρον, ὅστις . . ἀπάξει, *recommended, that they should immediately choose other generals, if Clearchus [is] was unwilling to lead them; that they should ask Cyrus for a guide, who [will] would conduct them back*, i. 3. 14. Τοῖς δὲ ὑποψία μὲν ἦν, ὅτι ἄγει πρὸς βασιλέα, *and they had indeed a suspicion, that he was leading them against the king*, i. 3. 21. Ἐθαύμασε, τίς παραγγέλλει i. 8. 16. Ἐπεμελείτο, ὅ τι ποιήσει βασιλεύς Ib. 21.

REMARK. An INFINITIVE, denoting an action which must be future, from the very nature of the governing word, often employs the *Fut.*, but far more frequently the appropriate *achronic* tense; thus, Συμπράξῃεν ὑπισχνεῖτο· ἰδεῖτο δὲ τὰς κόμας μὴ καίειν vii. 7. 19. Ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι Ib. 31. Μεμῆσθαι ὑπισχνεῖσθε vii. 6. 38. Ὑπέσχετό μοι βουλευέσθαι, ἐρεῖσθαι δὲ με ὑμᾶς ἐκέλευσεν ii. 3. 20. See § 583.

#### A. DEFINITE AND INDEFINITE.

§ 569. The INDEFINITE and the DEFINITE tenses are thus distinguished. The former represent an action *simply as performed*; the latter represent it *definitely as performing*. The former merely express that an action has been, is, or will be performed; the latter present a picture of the action in the course of its performance. The former take a single glance at it, as one complete act conceived of as momentary; the latter observe its progress, as begun and going forward by continued or repeated effort, but not yet complete.

If action is conceived of as *motion in a straight line*, the definite tenses *may*



be said to present a *side view* of this line, so that it is seen in its *full length*; but the indefinite tenses to present only an *end view* of it, so that it appears as a *mere point*. Thus,

Definite View.

(—————)

Indefinite View.

( . )

§ 570. Hence an action is represented,

a.) By the definite tenses, as *continued* or *prolonged*; but by the Aor., as *momentary* or *transient*. Thus,

Ταὺς μὲν οὖν πελταστὰς ἐδίξαντο οἱ βάρεσσοι καὶ ἐμάχοντο· ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ ὀπλίται, ἐπράποντο. Καὶ οἱ μὲν πελτασταὶ εὐθὺς εἰπόντο διώκοντες. The barbarians then received the targeteers (momentary) and fought with them (continued); but when now the hoplites were near, they turned to flight (momentary). And the targeteers immediately followed pursuing them (continued). v. 4. 24. Ἴνα ἡ . . ἡσυχίαν ἔχῃ, ἡ . . ἀφύλακτος ληφθῇ Dem. 45. 2. Διαλέγου, καὶ μάθε προῶτον τίνες εἰσὶν, converse with them, and learn first who they are, iv. 8. 5. Ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, καὶ μὴ πρότερον προλαμβάνετε Dem. 44. 2. Δοῦναι οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρην ἀρχειν αὐτῶν i. 1. 8. Λαβὼν, having taken (momentary). Ἐχων, having (continued), i. 1. 2.

NOTES. 1. Any dwelling of the mind upon the *agent, mode, or circumstances* of an action, and any attempt at *graphic description*, commonly lead to the use of the *definite tenses*; thus, Ἀπεικρίναντο (Κλέαρχος δ' ἔλεγεν), they answered (and Clearchus was the speaker), ii. 3. 21 (cf. ii. 5. 39; iii. 3. 3). Ἐλεξέ, Ξενοφῶν, ἡρμῆνευε δὲ Τιμησίθεος v. 4. 4. See § 576.

2. In the *IMPERATIVE*, the momentary character of the AOR. is peculiarly favorable to *vivacity, energy, and earnestness* of expression; thus, Σὺ οὖν πρὸς θεῶν συμβούλευσον ἡμῖν ii. 1. 17. Ἀκούσατε οὖν μου πρὸς θεῶν v. 7. 5. "Βλέψον," ἔφη, "πρὸς τὰ ὄρη, καὶ ἴδε ὡς ἄετα πάντα ἐστί" iv. 1. 20.

§ 571. b.) By the definite tenses, as a *habit* or *continued course of conduct*; but by the Aor., as a *single act*. Thus,

Ἐπεὶ δὲ εἶδον αὐτὸν, οἵπερ πρότερον προσεκύνουν, καὶ τότε προσεκύνησαν, and when those saw him who were before in the habit of prostrating themselves before him, they prostrated themselves even then, i. 6. 10. Διέφθειραν γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν iii. 3. 5. "Ὅστις δ' ἀφικνέιτο . . πρὸς αὐτὸν, πάντας οὕτω διατίθει: ἀπεπέμπετο i. 1. 5. Πολλάκις ἰόντες ἐπὶ τὰς Σίερας ἀπήτουν. Ὁ δὲ ἱππῖδας λέγων διῆγε i. 2. 11. Στρουθὸν δὲ εὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἱππέων ταχὺ ἐπαύοντο i. 5. 3. — Hence the great use of the definite tenses in the description of character. See Anab. i. ch. 9; ii. ch. 6.

§ 572. c.) By the definite tenses, as *doing at the time of, or until another action*; but by the Aor., simply as *done in its own time*. Thus,

Τούτῳ τῷ τρόπῳ ἐπυρεύθησαν σταθμοὺς τέτταρας. Ἦνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον τι. In this way, they made four day's-marches. And while they were making the fifth, they saw a palace. iii. 4. 23. Ἀπέκτειναν συ-



χνοὺς, . . καὶ ἰδίων μίχρη οὐ εἶδον, *they slew many, and continued the pursuit until they saw*, v. 4. 16. Τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηπὴν Cyt. v. 1. 2. Ταύτην οὖν ἐκέλευσεν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἄν αὐτὸς λάβῃ Ib. 3.

§ 573. d.) By the definite tenses, as *begun, attempted, or designed* (doing, not done); but by the Aor., as *accomplished* (done). Thus,

Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵναί· οἱ δὲ αὐτόν τε ἔβαλλον. . . Γετο μὲν μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι, ὕστερον δ' ἐπεί ἔγνω, ὅτι οὐ δύνησεται βιάσασθαι. *Clearchus attempted to force his soldiers to proceed; but they began to stone him. He then narrowly escaped being stoned to death (the completion of the act of stoning); and afterwards, when he became convinced that he should not be able to prevail by force (to accomplish his attempt).* i. 3. 1. "Ὅπως νῶν ἐγένεθ' υἱὸς οὗτοσι, . . περὶ τοῦνόματος δὴ ντεύθεν ἐλοιδορούμεθα. Ἡ μὲν γὰρ ἴππον προσετίθει πρὸς τοῦνομα, . . ἐγὼ δὲ τοῦ πάππου τιθέμεν Φειδωνίδην. . . Τῷ χρόνῳ κοινῇ ζυνέζημεν, καθέμεθα Φειδιππίδην. *When this son was born to us, thereupon we began to quarrel about the name. For she insisted on tacking ἴππος to his name, and I was for giving him his grandfather's name, Phidonides. At last we made a compromise, and named him Phidippides.* Ar. Nub. 60. "Ὅτ' ἐξέβαλλον τοὺς θεοὺς, *when I was for expelling the gods*, Ib. 1477. Ἐκαινόμεν ξίφει· ἀλλ' ἐξέκλεψεν. . . Ἀρτεμῖς Eur. Iph. T. 26. Ὀνειρομένοισι ἔδωκε δωτίην Hdt. i. 69.

NOTES. α. Hence the definite tenses are often used with a negative to *deny the attempt* as well as the *accomplishment* of an action; thus, Κλέαρχος οὐκ ἀνέβιαζεν ἐπὶ τὸν λόφον, *Clearchus did not undertake to march upon the hill*, i. 10. 14. Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν iii. 4. 39. Ἐπεί δὲ οὐδεὶς ἀντέλεγεν, εἶπεν iii. 2. 38. Ἐπεί δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὀρώντος τοῦ ἑτέρου κατεσφάγη. Ὁ δὲ λοιπὸς ἔλεξεν. *And when he would say nothing useful, he was put to death in the sight of the other. But the second said.* iv. 1. 23.

β. A person is often spoken of as *having done* what he *has attempted to do*; thus, MEN. Δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με; TETK. Κτείναντα; Δεινόν γ' εἶπας, εἰ καὶ ζῆς θανών. MEN. Θεὸς γὰρ ἐσώζει με, τῷδε δ' οἶχομαι. Men. *For is it right that he should prosper, having slain me? Teuc. Having slain you? You tell a wonder, indeed, if, being dead, you are yet alive. Men. For heaven preserves me, but, so far as lay in him, I am no more.* Soph. Aj. 1126 (§ 410). Σὰν ψυχὰν ἀπέβαλον, τέκνον· ἔκτεινά σ' ἄκουσα Eur. Ion, 1498.

§ 574. e.) By the definite tenses, as *introductory*; but by the Aor., as *conclusive*. Thus,

Οἱ ἡρώτων Κύρον . . ὁ δ' ἀπεκρίνατο, *who asked Cyrus; and he answered*, i. 3. 20 (cf. Ἀξιούν . . ἀναγγεῖλαι Ib. 19). Ἀκούσαντες ταῦτα ἐπίθοντο καὶ δέβησαν i. 4. 16. Οἱ Ἑλλήνες ἐβουλεύοντο· καὶ ἀπεκρίναντο ii. 3. 21.

NOTE. Verbs of asking, inquiring, commanding, forbidding, deliberating, attempting, endeavouring, besieging, wounding, and some others, are introductory in their very nature, and hence incline to the use of the definite tenses; thus, Τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; *Why must he ask for them (which of itself accomplishes nothing), and not come and take them (which is final)?* ii. 1. 10. Σηλλάξας στρατεύμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ

θάλατταν, καὶ ἐπειρᾶτο κατὰγειν τοὺς ἐκπεπτωκότας i. 1. 7. Καὶ πολλοὺς κατετίτρωσκον, καὶ ἐκράτησαν τῶν Ἑλλήνων iii. 4. 26.

§ 575. REMARKS. 1. As the Aor. is an achronic tense, except in the Ind. (§ 565), it is in this mode only that the *Pres. indefinite* is wanting (§ 168. α). It is commonly supplied by the *Pres. definite*, but sometimes by the *Aor. or Perf.* See REM. 2, and §§ 233, 577, 578.

2. The AOR. in the *Ind.* is properly a *past tense*; but, from the want of the *Pres. indefinite*, it often supplies the place of this tense, or is used *achronically*. In these uses, it differs from the *Pres. definite*, in representing the action either *more simply or singly*, or with a certain expression of *instantaneousness, energy, decisiveness, or completeness*. Ἀνὴρ δ' ὅταν τοῖς ἔνδον ἄχθηται ξυνῶν, ἔξω μολῶν ἔπαυσε καρδίαν ἄσης. and when a man becomes weary of the society of those at home, going abroad he relieves his heart at once of its disgust, Eur. Med. 244. Καὶ καὺς γὰρ ἐνταβῆσα πρὸς βίαν ποδὶ ἔβαψεν, ἔστη δ' αὖθις, ἦν χαλᾷ πόδα Id. Or. 706. Ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος, ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσεν, 'instantly tosses off and dissipates,' Dem. 20. 25. Ταχὺ εἶπεν Pl. Rep. 406 d. Ἐπῆνεσ' ἔργον, I fully approve the act, Soph. Aj. 536. Σοὶ ταῦτα . . παρήνεσα Id. Phil. 1433. Σὲ . . εἶπον τῆσδε γῆς ἔξω περᾶν, 'I bid you peremptorily,' Eur. Med. 271. Ὡμῶξα δ' οἷον ἔργον ἔστ' ἐργαστέον Ib. 791. Ἀπέπτυσα τοιάνδε συγγένειαν ἀλλήλων πικρὰν Id. Iph. A. 509. Ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις, ἀπεπυδάρισα μόθωνα, περιεκόκκυσα, I enjoy your threats, I laugh at your boastings of smoke, &c., Ar. Eq. 696. Ἐδεξάμην τὸ ῥηθὲν, I welcome the omen, Soph. El. 668.

§ 576. 3. The Greek has the power of giving to narration a wonderful variety, life, and energy, from the freedom with which it can employ and interchange the Aor., Impf., and Historical Pres. Without circumlocution, it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back again into the shade of the past. The variety, vivacity, and dramatic life of Greek narrative can be preserved but very imperfectly in translation, from the fact that the English has no definite tenses, except by circumlocution, and has far less freedom than the Greek in uniting the past and present tenses. Thus, Ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὲ καὶ τὸν λόφον οἱ ἰππεῖς. οὐ μὲν ἔτι ἀέρόνι, ἀλλ' ἄλλοι ἄλλοθεν. ἐψιλοῦτο δ' ὁ λόφος τῶν ἰππέων. τέλος δὲ καὶ πάντες ἀπεχώρησαν. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα, πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει, κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἐστίν, ἀπαγγεῖλαι. Καὶ ὁ Λύκιος ἤλασέ τε, καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἐδύετο. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες, καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο. καὶ ἄμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κύρος φαίνεται, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρεῖη i. 10. 13 - 16. See iii. 4. 25 - 27, 38, 39; i. 8. 23 - 27; iv. 7. 10 - 14; v. 4. 16, 17; vi. 1. 5 - 13.

4. There is no precise line of division between the offices of the definite and indefinite tenses. In some cases it seems to be indifferent which are employed. And the definite tenses, as the *generic forms* (§ 566. α), often occur, where the indefinite would seem to be more strictly appropriate. The use of the Impf. for the Aor. occurs especially in Hom. and Hdt.



5. In verbs in which the Aor. was not formed, or was formed with a different signification, the Impf. remained as both the definite and indefinite past tense; as ἦν and ἔφην (§ 53, 55, § 301. 7), which are more frequently used as Aor.

## B. INDEFINITE AND COMPLETE.

§ 577. I. The indefinite and the complete tenses are thus distinguished. The former represent an action as *performed in the time contemplated*; the latter represent it as, *at the time contemplated, having already been performed*. In the former, the view is directed to the action simply; in the latter it is specially directed to the completion of the action, and to the state consequent upon its performance. Hence arise two special uses of the complete tenses; the one to mark emphatically the *entire completion* or the *termination* of an action; and the other, to express the *continuance of the effects* of an action. Thus,

Τοιαῦτα μὲν πεποίηκε, *such things has he done* (and is now upon trial for), i. 6. 9. "Ἐπειτ' ἀναγκάζω πάλιν ἐξεμῖν ἅττ' ἂν κεκλόφωσί μου, 'whatever they may have stolen from me (and may have in their possession),' Ar. Eq. 1147. Ἦλθον οἱ Ἴνδοι ἐκ τῶν πολεμίων, οὓς ἐπεπόμεναι Κῦρος ἐπὶ κατασκοπῇ, καὶ ἔλεγον, ὅτι Κροῖσος μὲν ἡγεμὼν . . ἡρημίνος εἴη τῶν πολεμίων· δεδομένον δ' εἴη πᾶσι τοῖς συμμάχοις . . παρεῖναι . . πεπομφέναι δὲ Κροῖσον καὶ εἰς Λακεδαιμόνα περὶ ξυμμάχιας Cyr. vi. 2. 9. Περὶ μὲν οὖν τῶν ἰδίων ταῦτά μοι προειρήσθω· περὶ δὲ τῶν κοινῶν . . , 'let these things have been premised,' Isocr. 43 d. Ὀρίσθω ὑμῶν ἡ βραδύτης· νῦν δὲ . . βοηθήσατε, *let your sluggishness have reached its full limits; and do you now assist*, Th. i. 71. Ταῦτα μὲν οὖν, ᾧ Εὐθύδημέ τε καὶ Διονυσόδωρε, πεπαίσθω τε ὑμῖν, καὶ ἴσως ἰκανῶς ἔχει· τὸ δὲ δὴ μετὰ ταῦτα ἐπιδεικνύμενοι Pl. Euthyd. 278 d. Ἀπειργάσθω δὴ ἡμῖν καὶ αὕτη . . ἡ πολιτεία Id. Rep. 552 e. Πειπειράσθω, [let it have been tried] *let a trial be made*, Ar. Vesp. 1129. Ἐξιώντες δὲ εἶπον τὴν θύραν κεκλειῆσθαι, *and going out they commanded the door [to be closed and to remain so] to be kept closed*, H. Gr. v. 4. 7.

§ 578. REMARKS. α. The consequences of an action are usually more obvious and more permanent in that which is *acted upon*, than in that which *acts*. The receiver feels the blow more deeply and longer than the giver. We find here a reason why the complete tenses are used so much more in the *passive* than in the *active*, and why, in the *active*, so many verbs want them altogether (§§ 256, 580).

β. As the object of the complete tenses is to ascribe the consequences of an action, rather than to narrate the action, they naturally occur more frequently in the *Part.* than in the other modes. Some modern languages, as the English, the French, the German, have no pass. form by inflection, except the Perf. Part.

γ. For the same reason, the transition in § 233 is natural and easy. We subjoin an example, which marks strikingly the distinction between the Perf. used as a Pres. and the Aor.; Τεθνῶσιν οἱ θανόντες, *those who have died* (referring to the past event) *are dead* (referring to the present state consequent upon the event), Eur. Alc. 541 (but, Θνήσκω, *I am dying*, Ib. 284).



δ. In the Epic, the use of the Plup. as Impf. or Aor. is more extended than in the Attic, and has perhaps some connection with the usage in § 194. 3. Thus, Βεβήκει, *went*, A. 221. Βεβλήκει E. 66.

§ 579. ε. The Perf. is sometimes called a *past*, and sometimes a *present* tense; and neither without reason, since it marks the relation of a *past* action to the *present* time. The action which it denotes is *past*; but the *state* consequent, to which it also refers, is *present*. The tense is therefore in its *time*, as in many languages in its *form*, COMPOUND, having both a *past* and a *present* element. The comparative prominence of these elements varies in different languages, in different words in the same language, and in different uses of the same word. We remark, in general, that the *present* element has a far greater prominence in the *Greek* than in the *English* Perf.

ζ. An action is sometimes so regarded as continued in its effect, that the *Pres.* supplies the place of the *Perf.* This is the common use of the *Pres.* in ἔκω, *to come*, and οἶχομαι, *to go* (cf., in Eng., *I am come*, and *I am gone*); and is not unfrequent in ἀκούω and κλύω, *to hear*, μανθάνω, *to learn*, νικάω, *to conquer*, and some other verbs. In these verbs, the *Impf.* may supply the place of the *Plup.* Thus, Εἰς καλὸν ἦκετε, *you [come] have come opportunely*, iv. 7. 3. Κύρος δὲ οὐπω ἦκεν, *and Cyrus had not yet come*, i. 5. 12. Οὔτε ἀποδεδράκασιν, οἶδα γὰρ ὅπῃ οἶχονται, ‘*whither they have gone*,’ i. 4. 8. Ὡς ἡμεῖς ἀκούομεν, *as we [hear] have heard*, v. 5. 8. Ἄρτι μανθάνω Eur. Bac. 1297. Νικῶμιν τε βασιλεία ii. 1. 4.

§ 580. II. Unless the attention is specially directed to the *effect* of an action, the *generic Aor.* more frequently supplies the place of the *specific Perf. and Plup.* (§ 566. α), as a more familiar, more vivacious, and often a shorter or more euphonic form. This use prevails especially in the *active voice* (§ 578. α). The *Aor.* often occurs in immediate connection with the *Perf.* or *Plup.* Thus,

Ἐφ’ ἧ [κρήνη] λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι, οἷον κεράσας αὐτήν, *at which [fountain] Midas is said to have caught the Satyr, having mixed it with wine* i. 2. 13. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἱνοικοῦντες, *this city its inhabitants had left*, Ib. 24. Νυνὶ δὲ Θεσσαλοῖς . . ἐβοήθησε, *and now it has aided the Thes-salians*, Dem. 22. 7. Τοιαῦτα παθὼν καὶ πάσχων, *having suffered and suffering such things*, Id. 576. 18. Ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες vi. 4. 8. Πενεστέρους πεποίηκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἑλληνας διαβέβληκε Isocr. 163 a. Οὐχ ὁ ἐσκεμμένος αὐδ’ ὁ μεριμνήσας τὰ δίκαια λέγειν Dem. 576. 22. ΣΤΡ. Ἴνα με διδάξης, ὦν περ εὖνεν’ ἐλήλυθα. ΣΩ. Ἥλθες δὲ κατὰ τί; Ar. Nub. 238.

NOTE. The use of the *Aor.* for the *Perf.* is especially common in the *Part.*

### C. FUTURE.

§ 581. I. The dim, shadowy future has little occasion for precise forms to mark the *state* of the action. It is commonly enough to mark the action *simply as future*. Hence the inflection of most verbs has but a single *Fut.*, the *indefinite*; leaving the *definite* and *complete Futures*, if they require

to be distinguished from this, to be expressed by a *Participle and substantive verb*; as,

Σκῦρος ἔξαρχοῦσά μοι ἔσται τὸ λοιπόν, *Scyros shall hereafter content me* (continued, § 570) Soph. Ph. 459 Τοῖσδ' ἔσται μέλον Id. Œd. C. 653. Ἄνδρα κατὰ κανόνες ἔσσεσθε, *you will have slain a man*, vii. 6. 36. Τὰ δέοντα ἐσόμεθα ἰγνώκότες, καὶ λόγων ματαίων ἀπηλλαγμένοι Dem. 54. 22.

§ 582. II. The Future Perfect expresses the sense of the Perf. with a change of the time; that is, it represents the state consequent upon the completion of an action as future. As it carries the mind at once over the act itself to its completion and results, it is sometimes used to express a future action as *immediate, rapid, or decisive*, and hence received its old name of *paulo-post-future* (*paulo post futurus, about to be a little after*). In verbs in which the Perf. becomes a *new Pres.*, the Fut. Perf. becomes a *new Fut.* (§§ 233, 239). Thus,

\*Ὦν δὲ μὴ γένηται, μάτην ἐμοὶ κελεύσεται, *but if there should not be, I shall have wept in vain*, Ar. Nub. 1435 (§ 564. 3). Οὐδεὶς . . μετεγγραφήσεται, ἀλλ', ὥσπερ ἦν τὸ πρῶτον, ἐγγεγράφεται, *no one shall be enrolled (the simple act) elsewhere, but shall remain enrolled (the state consequent upon the act of enrolment) as he was at first*, Id. Eq. 1370. Φράζει καὶ πεπράζεται, *speak and it [shall be done at once] is done*, Id. Plut. 1027. Ὅταν δὴ μὴ σθένω, πεπαύσομαι, 'I shall desist at once,' Soph. Ant. 91. Νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμὲ τε κατακεκόνψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον, 'shall be immediately cut down,' i. 5. 16. Ἐὰν γὰρ ἄρα ἐμοὶ δόξη τινὰ . . αὐτίκα μάλα δεῖν τεθνάναι, τεθνήξει οὗτος, 'he shall be dead,' i. e. 'he shall die instantly', Pl. Gorg. 469 d (cf. Κατεῶγως ἔσται, Διεσχισμένον ἔσται Ib.). Μεμνησόμεθα, *we shall remember*, Cyr. iii. 1. 27 (§ 233). Εὐθύς Ἀριαῖος ἀφιστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, *Ariaeus will immediately withdraw; so that no friend will remain to us*, ii. 4. 5.

§ 583. III. A future action may be represented more expressly as *on the point of accomplishment*, or as *connected with destiny, necessity, will, purpose, &c.*, by the verbs μέλλω, ἐθέλω or θέλω, βούλομαι, δεῖ, χρῆ, &c., with the Inf. This Inf. may be *Pres.*, *Aor.*, or *Fut.*, according to the view taken of the action in respect to definiteness and nearness (§ 568. R.). Thus, Ἰδὼν παῖδα . . μέλλοντα ἀποθνήσκειν, *seeing a boy about to die*, vii. 4. 7. Ὁ σταθμὸς ἵνθα ἔμελλε καταλύειν i. 8. 1. Μελλήσαντά τι παθεῖν Cyr. vi. 1. 40. Εἰ μὲν πλοῖα ἔσσεσθαι μέλλει ἱκανά, *if there are to be vessels enough*, v. 6. 12. Οὐκ ἐθέλω ἐλθεῖν, *I am not willing to go, or I will not go*, i. 3. 10. Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς iii. 5. 8. Βουλεύεσθαι, ὃ τὴν χρῆ ποιεῖν i. 3. 11.

REMARKS. (a) The ideas of *destiny, purpose, &c.*, are often expressed by the simple Fut. Especially is the *Fut. Part.*, both with and without ὥς, used continually to express *purpose* (§ 635). Thus, Οἱ εἰς τὴν βασιλικὴν τέχνην παιδεύομενοι . . τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθόντων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι, 'if they must hunger and thirst,' Mem. ii. 1. 17. Τὸν ὀρθῶς βιωσόμενον, *he that would live well*, Pl. Gorg. 491 e. Συλλαμβάνει Κῦρον ὥς ἀποκτενῶν, *he apprehends Cyrus [as about to put him to death] with the design of putting him to death*, i. 1. 3. Ἐπεμψέ



τινα ἱροῦντα, *he sent one to say*, ii. 5. 2. Πιμφοῖς παρὰ βασιλείῳ; κελεύσω ii. 1. 17. Μαχόμενος συνήει i. 10. 10. See § 531. α. — (b) Instead of the Fut. Part., the Pres. is sometimes employed to denote purpose, according to § 573, especially with verbs of motion; thus, Ταῦτ' ἐκδικάζων ἦλθον, *I went to avenge this wrong*, Eur. Suppl. 154.

§ 584. IV. A future action, in view of its nearness, its certainty, its rapidity, or its connection with another action, may be conceived of as now doing, or even as already done (§ 567); and may hence be expressed by the Pres., Aor., or Perf. Thus, Κακὸν ἥκει τινί, *evil is coming upon some one*, Ar. Ran. 552 (cf. Δώσω τις δίκην Ib. 554). Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῶ, πρὶν τὸδ' ἐξηντληκέναι Eur. Med. 78. Εἴ με τόξων ἐγκρατὴς αἰσθήσεται, ὄλωλα, καὶ σὲ προσδιαφθερῶ, *if, while possessed of the bow, he shall discover me, I am undone, and I shall destroy you besides*, Soph. Ph. 75. Εἰ δὲ δὴ κατακτενεῖτέ με, ὁ νόμος ἀνῆται Eur. Or. 940. Οὐκ εἰ ξυνέρξων, ἥνικ' ἡ σεσάσμεθα κείνου βίον σώσαντος, ἢ οἰχόμεσθ' ἅμα; Soph. Tr. 83. Ἀπίσταλκά σοι τόνδε τὸν λόγον δῶρον Isocr. 2 b. — For presents which are commonly used as futures, see § 200. b.

§ 585. V. The FUTURE sometimes occurs for a present or past tense, as a less direct and positive form of expression, or as though the action were not yet finished; thus, Τοῦμὸν δ' ἐγὼ . . σπέρμ' ἰδεῖν βουλήσομαι, 'I shall wish,' i. e. 'am resolved,' Soph. Œd. T. 1076. XOP. Παιῖδες τεθνῶσι χειρὶ μητρὶα σέθεν. ἸΑΣ. Οἶμοι, τί λέξεις; Ὡς μ' ἀπώλεσας, γύναι Eur. Med. 1309. Πῶς φής; τί λέξεις; Ὡς μ' ἀπώλεσας, γύναι Id. Hel. 780. This exclamatory use of τί λέξεις for τί λέγεις or τί ἔλεξας, as though the communication were not yet finished, belongs particularly to Euripides.

#### IV. USE OF THE MODES.

§ 586. For a classification and designation of the modes according to the character of the sentences which they form (§ 329. N.), see ¶ 27.

##### A. INTELLECTIVE.

§ 587. Intellectual sentences express the *actual* or the *contingent* (§ 329. N.). The idea of contingency is expressed in two ways; by the form of the verb, and by a particle, commonly ἄν (Ep. κέ or κέν, Dor. κά). The two ways are often united for the stronger expression; and they may be both neglected, if the idea is either not prominent, or is too obvious to require expression. The forms of the verb which in themselves express contingency are the *Subjunctive* and *Optative* modes (§ 169). Intellectual sentences not employing these modes (either because they are actual, or because their contingency is simply expressed by a particle or is not expressed at all) employ the *Indicative*, which is the generic mode (§§ 177, 330. 1).

REMARKS. 1. It may be said in general, that the *Ind.* expresses the *actual*; the *Subj.* and *Opt.*, the *contingent*. But it must be understood that this, like



all similar statements in grammar, has primary reference to the conceptions of the mind, rather than to the reality of things ; that is, to employ the technical language of philosophy, it must be taken *subjectively*, rather than *objectively*. The contingent is often, from strong assurance or vivid fancy, spoken of as actual ; while, on the other hand, the actual, from diffidence or courtesy or some other cause, is not unfrequently spoken of as contingent. This statement is also limited by the generic use of the Ind., as mentioned above.

2. An action which is now future has, from the very nature of things, some degree of contingency ; \*and therefore, in the Fut. tense, no distinction is made between the Ind. and the Subj., but any rule requiring in other tenses the Subj. in this requires the Ind. And even the use of the Fut. opt. appears to be limited to the *oratio obliqua*, in which it takes the place of the Fut. ind. in the *oratio recta* (§§ 607, 608).

§ 588. 3. The particle of contingency, *ἄν*, may commonly be distinguished from the conjunction *ἄν* for *ἐάν* (§ 603) by its position, as it never stands first in its clause, which is the usual place of the conjunction. It chiefly occurs with the past tenses of the Ind. and with the Opt., to mark them as depending upon some condition expressed or implied ; with the Subj. after various connectives ; and with the Inf. and Part., when the distinct modes to which they are equivalent would have this particle. It is extensively used with the Subj., in cases where it would have been omitted with the Opt., for the reason, as it would seem, that the separation, in form, of the Subj. from the Ind. was later and less strongly marked than that of the Opt. (§ 177). The insertion or omission of *ἄν* for the most part follows general rules, but in some cases appears to depend upon nice distinctions of sense, which it is difficult to convey in translation, or upon mere euphony or rhythm. Upon its use in not a few cases, manuscripts differ, and critics contend. Verbs with which *ἄν* is connected are commonly translated into Eng. by the potential mode.

§ 589. Contingency is viewed as either present or past ; that is, a contingent event is regarded either as one of which there is some chance at the present time, or merely as one of which there was some chance at some past time. PRESENT CONTINGENCY is expressed either by the Subj., or by the *primary tenses of the Ind.* ; and PAST CONTINGENCY, either by the Opt., or by the *secondary tenses of the Ind.*

The tenses of the Subj. and Opt. are therefore related to each other as *present* and *past* tenses, or, in sense as well as in form (§§ 168, 196), as *primary* and *secondary* tenses ; and the rule above may be thus given in a more condensed form :—

PRESENT CONTINGENCY IS EXPRESSED BY THE PRIMARY TENSES ; PAST CONTINGENCY, BY THE SECONDARY.

NOTE. Future contingency is contained in present ; for that which *will be* contingent, is of course contingent *now*.

§ 590. REMARKS. 1. It cannot be kept too carefully in mind, that the distinction above has no reference to the time of the *occurrence* of an event, but only to the time of its *contingency*. Thus, in the two sentences, “ I can go if I wish,” and “ I could go, if I wished,” the time of the *going* itself is in

both the same, i. e. *future*. But in the former sentence, the *contingency* is *present*, because it is left undecided what the person's wish is, and therefore there is still some chance of his going; while in the latter, the *contingency* is *past*, because it is implied that the person does not wish to go, and therefore, although there was some chance of his going before his decision, there is now no chance. Hence, in the former sentence, present tenses are employed; and in the latter, past.

2. The limits of past are far wider than those of present contingency; for there is nothing which it is proper for us to suppose at all, of which we may not conceive that there was some chance at some distant period in past eternity. The dividing line between present and past contingency may perhaps be thus drawn; whatever is supposed *with some degree of present expectation*, or in *present view of a decision yet to be had*, belongs to the head of *present contingency*; but whatever is supposed *without this present expectation or view of a decision*, to the head of *past contingency*. Past contingency, therefore, includes, (1.) all *past* supposition, whether with or without expectation at that time; (2.) all supposition, whether present or past, which *does not imply expectation, or contemplate a decision*, that is, all *mere supposition*; (3.) all supposition, whether present or past, in despite of a prior decision. Thus:

#### A. PRESENT CONTINGENCY.

*I will go, if I can have leave (and I intend to ask for it).*

*I think, that I may go, if I can have leave.*

*I wish, that you may go.*

#### B. PAST CONTINGENCY.

##### (1.) Past supposition.

*I thought, that I might go, if I could have leave.*

*I wished, that you might go.*

##### (2.) Present supposition not implying expectation or contemplating a decision.

*I would go, if I should have leave (but I have no thought of asking for it).*

*I could go with perfect ease.*

*I should like to go.*

##### (3.) Present supposition in despite of a prior decision.

###### *α.* In regard to the present.

*I would go, if I had leave (but I have none, and therefore I shall not go).*

###### *β.* In regard to the past.

*I would have gone, if I had had leave (but I had none, and therefore did not go).*

§ 591. 3. As the difference between the Subj. and Opt. is one of time, rather than of essential office, some have chosen to consider them as only different tenses of a *general conjunctive* or *contingent mode*. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes somewhat more obvious (see ¶ 33). According to this classification, which deserves the attention of the student,

although it is questionable whether it is best to discard the old phraseology, the

Present Subjunctive	becomes the	Definite Present (or the Present) Conjunctive
Present Optative	“ “	Definite Past (or the Imperfect) Conjunctive.
Aorist Subjunctive	“ “	Aorist Present (or Primary) Conjunctive.
Aorist Optative	“ “	Aorist Past (or Secondary) Conjunctive.
Perfect Subjunctive	“ “	Perfect Present (or the Perfect) Conjunctive.
Perfect Optative	“ “	Perfect Past (or the Pluperfect) Conjunctive.

4. Contingent sentences, like actual (§§ 566 – 568, 576, 584, 585), are liable to an interchange and blending of tenses. Past contingency is often conceived of as present; and present, as past. Hence, primary tenses take the place of secondary, and secondary of primary. This interchange may be observed particularly between the Subj. and Opt. modes.

§ 592. The Subj. and Opt. occur, for the most part, in dependent clauses; and indeed some grammarians have refused to regard them as being ever strictly independent. It results from the principles already laid down, that, in their use as dependent modes, *the Subj., for the most part, follows the primary tenses; and the Opt., the secondary.* To this general rule, however, there are many exceptions.

NOTE. In the application of this rule, the tenses of the *Imperat.*, as from its very nature referring to present or future time, are to be regarded as *primary* tenses; those of the *Inf.* and *Part.*, as *primary* or *secondary*, according to the finite verbs, whose places they occupy, or, in general, according to those upon which they themselves depend.

§ 593. In the expression of contingency, the Ind. is properly distinguished from the Subj. and Opt. by the greater positiveness with which it implies or excludes present anticipation. Thus supposition with present anticipation is expressed by the primary tenses; but there is here this general distinction, that the Fut. Ind. anticipates without expressing doubt, while the Subj. expresses doubt. On the other hand, supposition without present anticipation is expressed by the secondary tenses; but with this general distinction, that the Opt. supposes, either with some past anticipation, or without regard to any decision, while the secondary tenses of the Ind. suppose in despite of a prior decision.

REMARKS. α. In the expression of contingency, the *Impf. ind.* has commonly the same difference from the *Aor.* and *Plup.*, as, in English, the *Impf. ind.* and potential from the *Plup.* In respect to the time of the action, therefore, the contingent *Impf. ind.* commonly refers to *present* time, and the *Aor.* and *Plup.* to *past*. See §§ 599, 601. β, 603. β.

β. We may, say in general, that *supposition as fact* is expressed by the appropriate tense of the Ind. (§ 587, 603. α); *supposition that may become fact*, by the Subj.; *supposition without regard to fact*, by the Opt.; and *supposition contrary to fact*, by the past tenses of the Ind.; while in these tenses



there is this distinction, that the Impf. expresses supposition *contrary to present fact*, but the Aor. and Plup. *contrary to past fact*.

γ. The Epic sometimes joins *κέ* with the Fut. ind., when it depends upon a condition expressed or understood; as, *Εἰ δ' Ὀδυσσεύς ἔλθοι . . , αἵψά κε ἀποτίσεται* ρ. 539. A similar use of *ἐν* in the Att. is rare and doubtful.

§ 594. δ. Indefiniteness constitutes a species of contingency. Hence (1.) the construction with the relative indefinite (§ 606): and (2.) the use of *ἐν* with the past tenses of the Ind. to denote an action, not as occurring at a definite time, but from time to time, as the occasion might occur, or, in other words, to denote a *habitual action*; thus, *Πολλάκις γὰρ ἔφη μὲν ἐν τινος ἱρᾶν*, for he would often say, that he was in love with some one, Mem. iv. 1. 2. *Εἰ δέ τινα ὄρα' ἑνὸν ὄντα οἰκονόμον . . , οὐδένα ἐν πάποτε ἀφείλετο, ἀλλ' αἰὶ πλείω προσεδίδου* i. 9. 19. *Εἴ τις αὐτῷ δοκοίη . . βλακεύειν . . ἔπαισεν ἐν, καὶ ἅμα αὐτὸς προσελάμβανεν* ii. 3. 11.

§ 595. The contingent modes are often used where the Ind. might have been employed. The Opt. with *ἐν* for the (α.) Pres. or (β.) Fut. ind. is particularly frequent; and often serves, by suggesting instead of asserting, to give to the discourse that tone of moderation and refined courtesy, which was so much studied by the Greeks, especially the Athenians. (See §§ 604. b, 605. 5.) The use of the Subj. for the Ind. is more limited, and occurs chiefly (for the Fut.) in (γ.) earnest inquiry respecting one's self, and in (δ.) strong denial. Thus,

α. *Αὐτὸ ἐν . . τὸ δεῖν εἶη . Φᾶττον γὰρ ἀναλάσουςι*, this [would be] is the very thing we want; for they will sooner expend, iv. 7. 7. *Καὶ θηρώντες μὲν οὐκ ἐν ἀριστήσαιεν, ἣν δέ τι δέησιν . . , θηρώσι μέχρι δειπνοῦ* Cyr. i. 2. 11 (cf. § 594). ΣΩΚ. *Δημηγορία ἄρα τίς ἐστιν ἡ ποιητικὴ*. ΚΑΛ. *Φημί*. ΣΩΚ. *Οὐκοῦν ῥητορικὴ δημηγορία ἐν εἶη* Pl. Gorg. 502 d. This use of the Opt. is particularly frequent in argumentative conclusions.

β. *Φημί, καὶ οὐκ ἐν ἀρνηθῆην*, I confess, and [would not] will not deny it, Dem. 576. 17. *Ἄλλ' οὐκέτ' ἐν κρύψαιμι* Ar. Plut. 284. MEN. *Οὐκ ἐν μεθίσμην*. ΠΡ. *Οὐδ' ἐγὼ γ' ἀφίσσεται* Eur. Iph. A. 310. — This use of the Opt. is particularly frequent in the first person.

γ. *Ποῦ βῶ; πᾶ σῶ; τί λέγω;* Whither [can] shall I go? where stop? what say? Eur. Alc. 864. *Εἰπωμεν, ἢ σιγῶμεν, ἢ τί δράσομεν;* Id. Ion, 758. *Εἰπεῖν τι δώσεις, ἢ στραφεῖς οὕτως ἴω;* Soph. Ant. 315. *Κάμπλάκω τοῦ σοῦ μέγρου;* Ib. 554. See § 611. 3.

NOTE. In the Epic language, the use of the Subj. for the Fut. ind. is more extended.

δ. *Οὐ γάρ σε μὴ . . γινῶσ' οὐδ' ὑποπτεύουσιν*, for they [cannot] will not know nor suspect you, Soph. El. 42. *Αἰσῆσις, καὶ ἀποχωρῶν οὐ μὴ δέισης* vii. 3. 26. *Ὁ πλεῖστον βοηθήσει . ἣν τε . . , οὐδεὶς μηκέτι μείνη* iv. 8. 13.

NOTES. (1.) This use is most frequent in those forms of the Subj. which have no forms of the Ind. closely resembling them, viz., the Aor. pass. and the 2d Aor. It is, on the other hand, less frequent in the Pres., resembling the Pres. ind., and in the 1st Aor. act. and mid., resembling the Fut. ind. (cf. 601. N.). In this emphatic negation, the Subj. is regularly preceded by a *οὐ* or *οὐδ'*.

negative, οὐ μή. The construction may be explained by supplying a word or phrase expressing fear (cf. § 602. 3); thus, Οὐ δέδοικα μὴ γινῶσι, *I have no fear that they would know*. Compare such passages as, Οὐ φόβος, μή σε ἀγάγω Mem. ii. 1. 25; Οὐχὶ δέος, μή σε φιλήσῃ Ar. Eccl. 650. (2.) The similar use of οὐ μή with the Fut. ind. is to be explained in the same manner; as, Οὐ σοὶ μὴ μετέψομαί ποτε, *never will I follow you*, Soph. El. 1052.

§ 596. We proceed to the application of the general principles which govern the use of the distinct modes, to particular kinds of sentences, which may be termed, from their offices or connectives, *desiderative* (expressing wish, from desidero, *to desire*), *final*, *conditional*, *relative*, and *complementary* (§ 329. N.).

### (I.) *Desiderative.*

§ 597. A wish is expressed either with or without a definite looking forward to its realization. In the former case, it is expressed by the *primary* tenses; in the latter case, by the *secondary*. In the former case, (α.) if the wish is expressed with an *assurance* that it will be realized, the *Ind. Fut.* is used; but, (β.) otherwise, the *Subj.* mode. In this use, both the Ind. Fut. and the Subj. may be regarded as less direct modes of expression instead of the *Imperat.* In the latter case, (γ.) if the time for realizing the wish is already *past*, the *secondary tenses of the Ind.* are used with εἰ γάρ and εἴθε; but, (δ.) otherwise, the *Opt.* mode. (See §§ 590, 593.) Hence the Opt. becomes the simplest and most general form of expressing a wish; and from the frequency of this use, it has derived its name (§ 169. 3). Thus,

(α.) "Ὡς οὖν ποιήσετε, καὶ πείθεσθέ μοι, *thus then [you will do] do, and listen to me*, Pl. Prot. 338 a. Μηδὲν τῶνδ' ἐρεῖς Æsch. Sept. 250.

NOTES. (1.) A wish is often expressed in the form of a question. Hence in Greek, as in other languages, the interrogative Fut. often supplies the place of the Imperat.; as, Οὐκ ἄξιόν' ὥς τάχιστα; καὶ . . ἄφετε μόνην, [*Will you not carry? Carry her away instantly, and leave her alone*, Soph. Ant. 885. "Ἀξίς τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι; Ταύτην δ' ἔατε Id. CEd. T. 1069. Οὐ μὴ λαλήσεις, ἀλλ' ἀπολουθήσεις ἐμοί; [*Won't you not talk? Don't talk, but follow me*, Ar. Nub. 505. (2.) For the Fut. with ὅπως in the place of the Imperat., see § 602. 3. (3.) The Aor. and Pres. are also used with τί οὖν οὐ, or τί οὐ, in the earnest expression of a wish; as, Τί οὖν, ἔφη ὁ Κῦρος, οὐ . . ἐλέξάς μοι; *Why then, said Cyrus, have you not told me? i. e. tell me*, Cyr. ii. 1. 4. Τί οὖν, ἦ δ' ὅς, οὐκ ἔρωτάς; Pl. Lys. 211 d.

§ 598. (β.) Μὴ ἀναμένωμεν, *let us not wait*, iii. 1. 24. Μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε Ib. 46. Δύο τῶν πρεσβυτάτων στρατηγῶν ἐπιμελίσθων· ὀπισθοφυλακῶμεν δ' ἡμεῖς iii. 2. 37. 'Αλλὰ μ' ἐκ γε τῆσδε γῆς πόρεμευσον ὥς τάχιστα, μηδ' αὐτοῦ θάνω Soph. Tr. 801. Φέρ', ἐκπύθωμαι Eur. Herc. 529. Μὴ ποιήσῃς ταῦτα, *do not do this*, vii. 1. 8. Μηδὲν ἀδυσχελεῖν ἵνεκα τῶν γεγεννημένων· ἵστε γάρ v. 4. 19.



NOTES. (1.) The use of the Subj. as Imperat. occurs chiefly in the 1st Pers. (where the Imperat. is wanting, § 170. N.), and in the Aor. with μή. In the 2d Pers., the distinction is rarely neglected, that in prohibitions with μή and its compounds, the Pres. is put in the Imperat., but the Aor. in the Subj.; as, Μὴ ἐκδῶτέ με . . . μήτε πολεμεῖτε vi. 6. 18. Μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος Soph. CEd. C. 731. Μῆδ' ἐπικευθεῖ π. 168. Μῆδ' ἐπικεύσης ο. 263. In the 3d Pers., the distinction is less observed. The foundation of the distinction seems to have been this; that the Pres. forbids an action more definitely than the Aor. (§ 569), and hence naturally adopts a more direct form of expression. Thus, prohibition in the Pres. is often designed to arrest an action now doing, while prohibition in the Aor. merely forbids, in general, that it should be done; as, Μὴ θαυμάζετε, be not wondering, i. 3. 3 (see Οἱ δὲ ὀρῶντες ἐθαύμαζον Ib. 2); but Μῆδὲ . . . δόξῃτε, nor should you think, iii. 2. 17. (2.) The use of the Subj. as Imperat. may be explained by ellipsis: thus, Ὁρᾶτε μὴ ἀναμένωμεν, see that we do not wait. Σκόπει μὴ ποιήσης ταῦτα. See §§ 592, 601, 602. 3; and compare §§ 595. γ, δ, 611. 3.

§ 599. (γ.) Εἴθε σοι . . . τότε συνεγενόμην, *Would that I had then been with you!* Mem. i. 2. 46. Εἴθ' εἶχες . . . βελτίους φρένας, *Would that you had a better spirit,* Eur. El. 1061. Εἰ γὰρ τοσαύτην δύναμιν εἶχον Id. Alc. 1072. — In these expressions of wish there is properly an ellipsis; thus, Εἴθ' εἶχες βελτίους φρένας, καλῶς ἂν εἶχε, or ἡδύμην ἂν, *if you had a better spirit, it would be well, or I should be glad.* See § § 600. 2, 603. δ.

NOTE. A wish in opposition to fact may be also expressed by the Aor. ὤφελον (§ 268), *ought*. With this verb, the particles of wishing are sometimes combined for the sake of greater strength of expression. Thus, Ὀφελε μὲν Κύρος ζῆν, [C. ought to be living] *Would that Cyrus were living!* ii. 1. 4. Ὀλέσθαι δ' ὤφελον, *Would that I had perished!* Soph. CEd. T. 1157. Εἴθ' ὤφελ' Ἀργεῦς μὴ διαπτάσθαι σκάφος Eur. Med. 1. Εἰ γὰρ ὤφελον Pl. Crito, 44 d. So the Impt. ὤφειλον, Eur. Iph. A. 1291. In later writers, ὤφελον and ὤφελε are sometimes used as particles.

§ 600. (δ.) Οἱ θεοὶ ἀποτίσαιντο, *May the gods requite!* iii. 2. 6. Πολλὰ μοι κἀγαθὰ γένοιτο v. 6. 4. Μῆτε πολεμεῖτε Λακεδαιμονίοις, σώξοισθέ τε vi. 6. 18. Πράξας δ' ὃ μὴ τύχοιμι, νοστήσαιοι γάρ Eur. Alc. 1023.

NOTES. 1. The Opt. of wish is sometimes used, especially in the 3d Pers., as a less direct form for the Imperat. Sometimes the two forms are united, and these again with the Subj. (§ 598); as, Ἀγεθ', ἡμεῖς πέρ μιν ἀποτρωπώμεν . . . ἢ τις . . . Ἀχιλῆϊ παρασταίῃ, δοίῃ δὲ κράτος μέγα, μηδὲ τι θυμῷ δευέσθω T. 119. See Soph. Ant. 151.

2. The Opt. of wish may be introduced by the particles εἰ, εἴθε, εἰ γάρ (Ep. and Dor. αἴθε, αἰ γάρ), ὥς, and in interrogation by πῶς ἂν. Εἴ μοι γένοιτο φθόγγος, *O, that I had a voice!* Eur. Hec. 836. Εἴθε μήποτε γνοίης Soph. CEd. T. 1068. Εἰ γὰρ γένοιτο Cyr. vi. 1. 38. Ὡς ὄλοιτο παγκάκως Eur. Hipp. 47. Πῶς ἂν ὄλοιμην; [How might I die?] *Would that I might die!* Id. Alc. 865. — These expressions, except the last, are elliptical; thus, Εἴ μοι γένοιτο φθόγγος, ἡδοίμην ἂν, *If there were a voice to me, I should be glad*; Βουλόιμην ἂν ὥς ὄλοιτο παγκάκως. See § § 599, 603. γ. — Very rarely, εἴθε is joined with the Subj. in the expression of wish; as, Εἴθ' . . . ἔλωσι Soph. Ph. 1092.

3. Except in interrogation, ἂν is not used with the Opt. of wish, which is thus often distinguished from the Opt. in its other uses. Thus, Ὡ παῖ, γένοιτο πατὴρς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός, *My son*



may you be more fortunate than your father, but in other respects like him; and then you would not be bad, Soph. Aj. 550.

## (II.) Final.

§ 601. After final conjunctions (ἵνα, ὅπως, ὥς, μή · ὄφρα poet.), a present purpose is expressed by (α.) the Subj., or (β.) in the Fut., by the Ind.; but a past purpose by (γ.) the Opt., or sometimes (δ.), when the realization is now impossible, by the past tenses of the Ind. (See §§ 589, 593). In final sentences, introduced by a relative (§ 531. α), the modes are used in the same manner. Thus,

(α.) Ἴνα εἰδῇτε, so that you may know, i. 3. 15. Ἐμοὶ δὲς αὐτὰ, ὅπως . . διαδῶ Cyr. i. 4. 10. Συμβουλευῶ ἐγὼ, τὸν ἄνδρα τοῦτον ἐκποδῶν ποιῆσθαι ὡς τάχιστα · ὡς μὴκέτι δέη i. 6. 9. — After ὅπως and ὥς, ἄν is sometimes inserted; as, Ἀζεις ἡμᾶς, ὅπως ἄν εἰδῶμεν Cyr. iii. 2. 21. Θυμῷ βάλ', ὡς ἄν τέρματ' ἐκμάθῃς Æsch. Pr. 706.

(β.) Ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιήτεον, but surely we must do every thing, that we may never come into his power, iii. 1. 18.

NOTE. After ὅπως, the 1st Aor. subj. is rarely used in the active and middle voices, but instead of it the Fut. ind. Cf. § 595. δ.

(γ.) Κῦρος τὰς ναῦς μετεπέμφατο, ὅπως ὀπλίτας ἀποβιβάσειεν, Cyrus sent for the ships, in order that he might land hoplites, i. 4. 5. Βαρεῶρων ἐπεμελεῖτο, ὡς πολεμῶν τε ἱκανοὶ εἴησαν i. 1. 5. Ἐδόκει αὐτοῖς ἀπέναι . . , μή τις ἐπίθεις γένοιτο iv. 4. 22. Εἰσάγει (Hist. Pres., § 567. α) δόμους, ἵν' ἄλλος μὴ τις εἰδέῃ Eur. Hec. 1148.

(δ.) Τί μ' οὐ . . ἐκτείνας εὐθὺς, ὡς εἰδείξα μήποτε ἑμαυτὸν; Why did you not instantly slay me, so that I might never have shown myself? Soph. Œd. T. 1391. Ἴν' ἡ τυφλὸς Ib. 1389. Οὐκοῦν ἔχρην σε Πηγάσου ζεύξαι πτερόν, ὅπως ἐφαίνου Ar. Pax, 135. Ἴνα μὴδεὶς αὐτοὺς διέφθειρεν, ἀλλ' ἐπειδὴ ἀφίκοιντο εἰς τὴν ἡλικίαν, χρήσιμοι γίγνοιτο Pl. Meno, 89 b. Ἐδεῖ τὰ ἐνέχυρα τότε λαβεῖν, ὡς μὴδ', εἰ ἐβούλετο, ἰδύνατο ἂν ταῦτα ἕξαπατᾶν vii. 6. 23.

§ 602. REMARKS. 1. A past purpose, still continued or conceived of as present (§ 591. 4), may be expressed by the Subj.; and on the other hand, a present purpose, viewed as doubtful or as connected with something past, distant, or contingent (§ 590), may be expressed by the Opt. The Subj. for the Opt. may be remarked particularly after the Aor. used for the Perf. (§ 580), and in indirect quotation (§ 610). The two modes are sometimes both used in the same connection. Thus, Ἐπίτηδες σε οὐκ ἔγειρον, ἵνα ὡς ἥδιστα διάγῃς Pl. Crito, 43 b. Ἐξῆλλον δόμων, μή μοί τι μέμψησθε Eur. Med. 214. Ὀλίκετο πρέσβεις ἄγουσα, ὅπερ τὰ σφέτερα φράσωσιν Th. vii. 25. Προσελθεῖν ἐκέλευον, εἴ τις εἶη . . , ἵνα ἀπαγγεῖλωσι ii. 5. 36. Compare ἐπιθαίνετο and ἐπιθάνεται iii. 4. 1, 34. Ἴσως δέ που ἡ ἀποσκάπτει τι ἡ ἀποτειχίζει, ὡς ἄπορος εἶη ἡ ὁδὸς ii. 4. 4. Στῆσόν με καὶ ζῆδρυσον, ὡς πυθόμεθα Soph. Œd. C. 11. Αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν . . πέμψαι δὲ καὶ προκαταληφόμενους τὰ ἄκρα, ὅπως μὴ φθάσωσι i. 3. 14. Ὡς ὕβριν δείζωμεν Αἰγίσθου θεοῖς, γόους τ' ἀφείην Eur. El. 58.

2. After words of fear, the final conjunction μή, lest, is commonly used, but sometimes also the fuller ὅπως μή, or some other connective; thus, Ἐφοβοῦντ

μὴ ἐπιθοῖντο αὐτοῖς . . οἱ πολέμιοι, *they feared* [lest the enemy should attack] *that the enemy would attack them*, iii. 4. 1. Δεδιώς, μὴ λαβὼν με δίκην ἐπιθῇ i. 3. 10. Φοβοῦμαι δὲ, μὴ τινὰς ἡδονὰς ἡδοναῖς εὐρύσομεν ἐναντίας Pl. Phil. 13 a. Ἐφοβεῖτο . . μὴ οὐ δύναίτο iii. 1. 12. Κίνδυνος μὴ λάβωσι vii. 7. 31. Δέδοιχ' ὅπως μὴ τεύξομαι, *I am afraid* [as to this, viz. how I shall not find] *that I shall find*, Ar. Eq. 112. Ὅπως λάθω, δέδοικα, *I fear* [as to this, viz. how I may escape] *that I cannot escape*, Eur. Iph. T. 995. Μὴ τρέσῃς, ὅπως σέ τις . . ἀποσπάσει, *fear not that any one will tear you*, Id. Heracl. 248. Μὴ δέισῃς ποθ', ὥς . . ὀψεται Soph. El. 1309. Ἐφοβεῖτο, ὅτι ὀφθήσεσθαι ἔμελλε Cyr. iii. 1. 1. Φοβούμενοι δὲ, πῶς χρεὶ ἀπειλοῦντι ὑπακούσαι Ib. iv. 5. 19. Ἀτὰρ φόβος, εἰ πείσω δέσποιναν Eur. Med. 184.

3. A verb of attention, care, or fear, is sometimes to be supplied before ὅπως or μὴ · as, Ὅπως οὖν ἔσεσθε ἄνδρες [sc. ὁρᾶτε, σκοπεῖτε, or ἐπιμελεῖσθε], *see then that you be men*, i. 7. 3. Δεῖ [sc. σκοπεῖν] σ', ὅπως πατρὸς δείξεις ἐν χθροῖς, οἷος ἐξ οἴου ἑράφης Soph. Aj. 556. Ἄλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι [sc. δέδοικα] Pl. Meno, 77 a. Μὴ . . διαφθείρῃ Eur. Alc. 315. Cf. §§ 595. δ, 593. 2.

### (III.) Conditional.

§ 603. In sentences connected by conditional conjunctions, there is a great variety of conception, and consequently of expression. The **CONDITION** may be assumed, either (*α.*) as a *fact*, or (*β.*) as *that which may become a fact*, or (*γ.*) as a *mere supposition without regard to fact*, or (*δ.*) as *contrary to fact*. In the first case (*α.*), it is expressed by the *appropriate tense of the Ind.*; in the second (*β.*), by the *Subj.*; in the third (*γ.*), by the *Opt.*; and in the fourth (*δ.*), by a *past tense of the Ind.* (see §§ 590, 593). Of these modes, the *Ind.* and *Opt.* are usually connected by *εἰ*, and the *Subj.* by *ἐάν* (= *εἰ* and *ἄν* the contingent particle) or its shortened forms, *ἦν* and *ἄν* · exceptions (*ε.*), however, occur, though rare in the Att. writers, and some of them doubtful. — The form of the **CONCLUSION** is, for the most part, determined by that of the condition. In the first case (*α.*), the conclusion is regularly made by the *appropriate tense of the Ind.*; in the second (*β.*), by the *Fut. ind.*; in the third (*γ.*), by the *Opt. with ἄν* · and in the fourth (*δ.*), by a *past tense of the Ind. with ἄν*. The form of the conclusion (*ζ.*), however, often depends upon other causes, besides its relation to the condition, and cases of *anacoluthon* are very frequent. There is (*η.*) sometimes even a union of different forms in the same construction. If (*θ.*) the conclusion is itself a dependent clause, its form is commonly determined by this dependence, and the condition usually conforms. Thus,

(*α.*) Εἰ μὲν ὑμεῖς θέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι · εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι, οὐδὲν προφασίζομαι iii. 1. 25. Ἐπερ ἐμοὶ ἐτέλει τι Σιύθης, οὐκ οὕτως ἐτέλει vii. 6. 16.

REMARK. Supposition is sometimes made in the Greek, as in other lan·

guages, by the Ind. without a conjunction; as, *Καὶ δὴ παρῆκιν· εἴτα πῶς . . σωθησόμεθα* Eur. Hel. 1059.

(β.) "Ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν, *for if we take this, they will not be able to remain*, iii. 4. 41. "Ἦν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα i. 3. 20. 'Εάν μοι πεισθῇτε, . . προτιμήσεσθε i. 4. 14. See Ib. 15.— (α. and β.) Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· εἰ δ' ἀληθεύσης, ὑπισχνούμαι [= δάσω] i. 7. 18.

NOTE. The place of the Fut. in the conclusion may be supplied by the same forms of expression as are elsewhere substitutes for this tense; thus, 'Εάν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν, ἥττον ἂν δύναιτο ἡμᾶς θηρᾶν εἰ πολέμιοι v. 1. 9 (§ 595. β). "Ἦν γὰρ εὐρεθῇ λέγων σοὶ ταῦτ', ἔγωγ' ἂν ἐκ-πεφευγοίην πάθος Soph. Œd. T. 839. "Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ . . ποιῆσαι i. 7. 7 (§ 583). Κἂν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται i. 8. 12 (§ 584).

(γ.) Οὐκ ἂν οὖν θαυμάζοιμι, εἰ οἱ πολέμιοι . . ἐπακολουθοῖεν, *I should not, then, wonder if the enemy should pursue*, iii. 2. 35. Εἰ οὖν ὀρώην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς iii. 3. 2.

(δ.) Εἰ μὲν ἰώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπουν . . 'Επεὶ δὲ ὀρῶ, κ. τ. λ., *If I saw you in want, I should be considering this . . But since I see, &c.*, v. 6. 30. Οὐκ ἂν ἐποίησιν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, *Agasias would not have done this if I had not commanded him*, vi. 6. 15. Εἰ δὲ τοῦτο πάντες ἐποιούμεν, ἅπαντες ἂν ἀπωλόμεθα v. 8. 13. Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ii. 1. 4. — (γ. and δ.) Εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι· καὶ νῦν ἄπειμι. Οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. *Had I known this before, I had never accompanied you; and now I shall depart. For King Medocus would by no means commend me, should I drive out our benefactors.* vii. 7. 11.

(ε.) Εἴ σου στερηθῶ Soph. Œd. C. 1443. — The use of εἰ with the Subj. is almost entirely confined to the Ion. and Dor.

(ζ.) Εἰ μὲν ἐπαιῶ αὐτὸν, δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῖτε vii. 6. 15. Εἰ δὲ καὶ δυνθῆϊτε τά τε ὄρη κλέψαι . . ἥξετε ἐπὶ τοὺς ποταμούς (cf. 'Εφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἄλυν διαβαίητε) v. 6. 9. Εἰ ἔχοιμι, ὥς τάχιστα ὄπλα ἐποιούμην Cyr. ii. 1. 9. Οὐκ ἂν προβαίην τὸν πόδα τὸν ἔτερον, εἰ μὴ ταῦτ' ἀκριβοῦσται Ar. Eccl. 161. Εἰ γὰρ γυναῖκες ἐς τόδ' ἥξουσιν θράσους, . . παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσεις Eur. Or. 566.

(η.) Εἰ οὖν εἰδείην τοῦτο . ., ἴεντο ἂν ἐπὶ τοὺς πόνους . ., καὶ κατεργάζοιντο ἂν αὐτὴν Ven. 12. 22. Δεινὸν ἂν εἴη, εἰ νῦν μὲν . . συγγνώμην . . ἔχοιτε, ἐν δὲ τῷ τέως χρόνῳ . . θανάτῳ ἐκολάζετε Lys. 179. 32. Εἰ μὲν πλοῖα ἔσσεσθαι μέλλει ἱκανὰ . ., ἡμεῖς ἂν πλείομεν· εἰ δὲ μέλλοιμεν v. 6. 12. Οὐκ ἂν . . ἀγόρευες, οὐδέ κε . . ἀνείης β. 184.

(θ.) 'Επορευόμην, ἵνα, εἴ τι δέοιτο, ὠφειλοῖην αὐτόν i. 3. 4 (§ 601). 'Επιβουλεύουσιν, ὥς, ἦν δύνωνται, ἀπολέσωσιν iii. 1. 35. Εἶπεν, εἰ αὐτῷ δόξη ἰσπείας χιλίους, ὅτι . . κατακάνοι ἂν i. 6. 2.

§ 604. REMARKS. 1. The condition is often (α.) understood; or (β.) instead of being expressed in a distinct clause is incorporated in the conclusion; or (γ.) is expressed by a relative clause, or by an independent instead of a dependent sentence. In all these cases, the form of the conclusion is



properly the same as if the condition had been formally expressed. Thus,

(α.) Ἐτι οὖν ἂν γένοιτο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος; *Would you then [if I should now forgive you] be in future an enemy to my brother, and a friend to me?* i. 6. 8.

NOTES. a. Among the conditions most naturally supplied, and therefore most frequently omitted, are those of inclination with possibility and of possibility with inclination; since these are the two great conditions of human conduct. Hence the frequent use of the Opt. and past tenses of the Ind. with ἂν to denote one of these ideas, the other being implied as a condition; thus, Οὐκ ἂν δύναίτο, *he would not be able* (if he should wish), i. e. *he could not*, i. 9. 23. Οὐδὲ τοῦτ' ἂν τις εἴποι, *nor could any one say this*, i. 9. 13. Αὐτοὶ μὲν ἂν ἐπορεύθησαν, *they could themselves have marched* [might if they had chosen], iv. 2. 10. Ἡμᾶς δ' ἂν ἐξηγῶμεν χρῆναι, *and I might have said that we ought*, iii. 2. 24. Οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, *nor should we wish to slay him* (if we could), ii. 3. 23. Ἡδιστ' ἂν ἀκούσαιμι, *I should most gladly hear* (if I might hear), ii. 5. 15. Τὴν ἐλευθερίαν ἐλοίμην ἂν i. 7. 3. Ὀκνοῖν μὲν ἂν i. 3. 17. Ἐβούλομην γ' ἂν, *I should have wished*, Pl. Phædr. 228 a.

b. To the use of the Opt. with ἂν just noticed, may be referred its employment to express *permission*, or *command* in the softened or indifferent language of permission; as, Σὺ μὲν κομιζοῖς ἂν σεαυτόν, *you may now betake yourself* [might if you wished], Soph. Ant. 444. Ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδὼν Ib. 1339. Χωροῖς ἂν εἴσω σὺν τάχει Id. El. 1491. — Its use for the Pres. and Fut. ind. (§ 595) may be referred in like manner to ellipsis.

c. From the different idiom of the two languages, the Opt. is often best translated, as in the examples just given, by our Pres. potential; thus, Ἄλλ' εἴποιτε ἂν, *but you may say* [might if you were disposed], vii. 6. 16. Φαίητις ἂν Ib. 23. See also § 600.

(β.) Βουλοίμην δ' ἂν, ἄκοντος ἀπὶ ἂν [= εἰ ἀπίοιμι] Κύρεν, λαβεῖν αὐτόν i. 3. 17. Οὕτε γὰρ, βοδὸς ἂν ἔχαν σῶμα [= εἰ βοδὸς εἶχε σῶμα], ἀνθρώπου δὲ γνώμην, ἡδύνατ' ἂν πράττειν ἂν ἐβούλετο Mem. i. 4. 14. Ἄνευ τοῦ τὰ τοιαῦτα ἔχειν [= εἰ μὴ τὰ τοιαῦτα εἶχειν], . . οὐκ ἂν οἶός τ' ἦν Pl. Phædo, 99 a. Νικῶντες μὲν οὐδὲνα ἂν κατακάνοιεν, ἥττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειψθεῖη iii. 1. 2. Ὡσπερ ἂν δράμοι τις περὶ νίκης i. 5. 8. Ἀπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσαιεν, ἄλλως δὲ οὐκ ἂν τολμῶεν v. 4. 34.

(γ.) Ὅστις δὲ τούτων σύνειδεν [= εἴ τις συνειδείη] αὐτῷ παρεμειληκῶς, τοῦτον ἐγὼ εὖποτ' ἂν εὐδαιμονίσαιμι ii. 5. 7.

§ 605. 2. The place of the Opt. in the conclusion is sometimes supplied by the Ind. expressing such ideas as *possibility*, *propriety*, *necessity*, *habit*, or *unfinished action*, commonly without ἂν. as, Οὐκ ἦν λαβεῖν, εἰ μὴ . . Φηρῶν i. 5. 2. Οὐδὲ γὰρ, εἰ πάντῃ προθυμοῖτο, ῥᾶδιον ἦν iii. 4. 15. Εἴ τις αὐτῷ φανερός γένειτο ἐπιδείκνυσθαι βουλόμενος, περὶ πάντος ἐποιεῖτο i. 9. 16. See Ib. 18, 19, 28; ii. 3. 11; iv. 1. 14; and § 594. Ὀικτιερόν, εἰ ἀλώσιντο i. 4. 7. Αἰσχρόν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπραχθαι, 'for it would have been base,' vii. 7. 40 (§ 604. β.).

3. The conclusion has sometimes a second condition, to which its verb conforms; as, Ἐὰν δ' ἐμὲ ἔλθῃ. οὐκ ἂν θαυμάσαιμι, εἴ τινα εὖροιτε vi. 1. 29. Ἦκουον . . ὅτι, εἰ διέλθοιεν . . ἂν μὲν βούλονται, διαθήσονται iv. 1. 3.

4. The particle ἂν is sometimes omitted where it would regularly be insert

ed; as, Ἡσυχυρόμην μίντοι, εἰ . . . ἐξηπατήθην, *I certainly should be ashamed, if I had been deceived*, vii. 6. 21. Εἰ δ' ἀμείνον' οἱ θεοὶ γνώμην ἔχουσιν, εὐτυχὴς εἶην ἐγώ Eur. Ph. 1200. Εἰ δὲ μὴ . . . ᾔσμεν . . . φόβον παρέσχεν Id. Hec. 1111. Δύνασιν τίς ἀνδρῶν ὑπερβασία κατάσχοι; Soph. Ant. 604. Οὐτε δρῶσ' ἰλάνθανεν, *nor could she have done it unobserved*, Id. El. 914.

5. Attic courtesy (§ 595) often gives the conditional form to complementary clauses after words of emotion; as, Τόδε ἰθαύμασα, εἰ [= ὅτι] . . . τίθης, *this I wonder at, that you place*, Pl. Rep. 348 e.

#### (iv.) Relative.

§ 606. A sentence, which is introduced by a relative (or by a similar particle of time or place) referring to that which is *indefinite* or *general* or *not yet determined*, has a species of contingency (§ 594), and may hence employ the *Subj.* or *Opt.*; the *Subj.*, when a future determination is now contemplated, but otherwise, the *Opt.* (§ 590. 2). Which mode should be employed will commonly depend upon the preceding verb (§ 592). After these connectives ἄν is regularly used with the *Subj.* (sometimes compounded with the connective); but not with the *Opt.*, unless for some additional reason. Thus,

Εἰθες εἶη, ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ [definite, viz. *Cyrus*] λυμαινόμεθα τὴν περᾶξιν. Εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν, ᾧ [indefinite] ἄν Κύρος διδῷ, 'the guide whom *Cyrus* may give us,' i. 3. 16. Ἐγὼ γὰρ ὀκνοῖν μὲν ἄν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῖν δοίη, . . . φοβοίμην δ' ἄν τῷ ἡγεμόνι, ᾧ δοίη, ἔπεισθαι, 'the vessels which he might give us,' Ib. 17. Ὅ τι ἄν δέη, πείσομαι Ib. 5. Ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων ii. 6. 23. Σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος, ὅπου ἄν ᾧ i. 3. 6. Ὅπου μὲν στρατηγὸς σῶος εἶη, τὸν στρατηγὸν παρεκάλουν. ὁπόθεν δὲ οἴχοιτο, τὸν ὑποστρατηγὸν iii. 1. 32. Πορευτίον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἄν δυνώμεθα μακροτάτους ii. 2. 12. Σιτοῦνται . . . ὅταν [= ὅτε ἄν] οἱ ἄρχοντες σημῆνωσι Cyr. i. 2. 8. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο, . . . ἀπίλειπον ii. 6. 12. Ἐγὼ δὲ, ὁπόταν [= ὁπότε ἄν] καί- ρος ᾔ- ἔξω vii. 3. 36. Ἐθάρρουν ἀπὸ ἵππου, ὁπότε γυμνάσαι βούλοιτο i. 2. 7. Τί οὖν, ἔφη, ποιοῦσιν, ἐπὴν [= ἐπεὶ ἄν] αἰσθάνται; Cyr. iii. 2. 1. Ἐπὰν [= ἐπεὶ ἄν] δὲ πάλιν ἁλισθῇ ii. 4. 3. Ἐπεὶ τις διώκοι, προδραμόντες ἕστασαν i. 5. 2. Ἐως μὲν ἄν παρῇ τις, χερῶμαι. ἐπειδὴν [= ἐπειδὴ ἄν] δὲ ἀπιέναι βούληται, . . . κακῶς ποιωῖ i. 4. 8. Ἐως Κύρῳ συμμίζεσαν ii. 1. 2. Ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο iv. 5. 8. Δεῖται αὐτοῦ, μὴ πρόσθεν καταλῦσαι . . . πρὶν ἄν αὐτῷ συμβουλεύσῃται i. 1. 10. Πρὶν αὐτοὺς καταγάγοι i. 2. 2. Μέχρι ἄν καταστῇ i. 4. 13.

NOTES. (a) The omission of ἄν with the *Subj.*, in sentences like the preceding, is most frequent in the Ep. poets, and rarest in Att. prose. (b) In Epic similes, as presenting imagined scenes, the *Subj.* sometimes occurs in relative clauses; as, Ὡστε λῆς ἡϋγένειος, ὃν ῥα κύνες . . . δῶνται P. 109. Ὡς δ' ὅτε πορφύρῃ πέλαγος E. 16.

#### (v.) Complementary.

§ 607. As the complementary sentences which it is most important



here to notice occur in what is termed the *oratio obliqua*, it will be necessary to remark upon the character of this form of discourse, and upon its distinction from the *oratio recta*.

There are two ways of quoting the words of a person. In the first, we simply repeat his words, without change or incorporation into our own discourse; as, *He said, "I will go."* This is termed DIRECT QUOTATION, or in Lat., ORATIO RECTA. In the second, we make such changes and insert such connectives as will render the quotation an integral part of our own discourse; thus, *He said, that he would go.* This is termed INDIRECT QUOTATION, or in Lat., ORATIO OBLIQUA. This distinction likewise applies to the thoughts and feelings of persons, and even to general truths and appearances.

NOTE. Of these two methods of quotation, the former is *dramatic* in its character, presenting before us the speaker in the utterance of his own words; but the latter is *narrative*, simply relating what the speaker has said. This relation is made in Greek, by the use either of the distinct modes with their connectives or of the incorporated modes. We have occasion at present to treat only of the use of the distinct modes. For the use of the incorporated modes, see § 619.

§ 608. In the *oratio obliqua*, a thing is presented not as actual, but as dependent upon the statement, thoughts, or feelings of some person, and consequently as having some degree of contingency. Hence it is properly expressed by a contingent mode. This use, however, is confined to the Opt., which limitation may be explained as follows. The *oratio obliqua*, from the very nature of quotation, commonly respects the past, and the cases in which it respects the actual present are too few and unimportant to require special provision; while in those cases, so constantly recurring, in which the past is spoken of as present, the very vivacity and dramatic character of this form of narrative forbids the use of a contingent mode. Hence the Subj. is used in the *oratio obliqua* only in such cases as would admit it in the *oratio recta*, while, on the other hand, of the distinct modes,

*The optative is the mode appropriate to the oratio obliqua in past time.*

With this Opt. ἄν is not joined, unless for some additional reason. Thus,

Ἦκεν ἄγγελος λέγων, ὅτι λειοπῶς εἶη Σύνεσις τὰ ἄκρα, a messenger came saying, that Syennesis had left the heights, i. 2. 21. Αὐται ἠρώτων αὐτούς, τίνες εἶεν. Ὁ δὲ ἑρμηνεύς εἶπε Περσιστί, ὅτι παρὰ βασιλείως πορεύονται πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ἐνταῦθα εἶη, ἀλλ' ἀπέχῃ ὅσον παρασάγγην iv. 5. 10. Ὡς εἶπεν ὁ Σάτυρος ὅτι οἰμῶξοιτο, εἰ μὴ σιωπήσειεν, ἐπήρετο. "Ἄν δὲ σιωπῶ, οὐκ ἄρ'," εἶφη, "οἰμῶξομαι;" H. Gr. ii. 3. 56. "Ὁ τι δὲ ποιήσῃς, ὃ διεσήμηνε ii. 1. 23. "Ἦισθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς . . ἐν τοῖς σκευο



φόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῶν i. 10. 5. Ἐγινώσκετο, ὅτι ὑπόπεμπτος εἶη iii. 3. 4. Σαφές πᾶσιν ἤδη ἰδόνκει εἶναι, ὅτι ὁ στόλος εἶη iii. 1. 10. Ἠγόνει, ὅτι τὸ πάθος εἶη iv. 5. 7. Ἐρωτώμενος δὲ, ποδᾶτος εἶη iv. 4. 17. Ἐπυνθάνετο περὶ τοῦ Σεύθου, πότερα πολέμιος εἶη ἢ φίλος, vii. 1. 14. Ἐκάλει . . μνήμην παλαιῶν σπερμάτων ἔχουσ', ὅφ' ὧν θάνοι μὲ αὐτός Soph. Œd. T. 1245. Σκοπῶν, εἰ διαβαίνουσιν ii. 4. 24. Ὁ δ' ἔχαλῃσαι, γεν, ὅτι . . πρῶτος λέγοι i. 5. 14. Ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνεται i. 10. 16. Τισσαφέρνους διαβάλλει (Hist. Pres., § 567. α) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ i. 1. 3. See i. 6. 3.

§ 609. REMARKS. 1. The Greek, from its peculiar spirit of freedom, vivacity, variety, and dramatic life (§§ 330, 576), often interchanges and blends the forms of indirect and direct quotation, commonly passing from the former to the latter, but sometimes the reverse. Thus,

A.) A sudden change is often made from indirect to direct quotation. This change may be made either (α.) after the introductory particle; or (β.) in the body of the quotation, commonly after a relative, a parenthetic clause, or one of the larger pauses, and in the last case with the frequent insertion of ἔφη. Thus, — (α.) Προξένος εἶπεν, ὅτι “Αὐτός εἰμι, ὃν ζητεῖς,” *Proxenus said, “I am the very person you inquire for,”* ii. 4. 16. Οἱ δὲ εἶπον, ὅτι “ἱκανοὶ ἐσμεν” v. 4. 10. Ἰσως ἂν εἶποιεν, ὅτι “ὦ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα” Pl. Crito, 50 c. — (β.) Ἐπιδεικνύς δὲ, “ὡς εὖθες εἶη, ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πρᾶξιν” i. 3. 16. “Λόγον” ἔφασαν “χερῆσαι διδόναι, μεμνημένους ὅσας τε ναυμαχίας αὐτοὶ καθ' αὐτοὺς νενικήκατε καὶ ναῦς εἰλήφατε” H. Gr. i. 1. 28. Ἐλεγεν, ὅτι “ὀρθῶς ἡτιῶντο . . Ἀλλ' ἐγώ,” ἔφη, “ἡναγκάσθην.” Ἀπεκρίνατο, ὅτι “οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· ὑμεῖς δὲ ξυλλέξαντες,” ἔφη, “εἰ βούλεσθε, λέγετε” v. 6. 37.

§ 610. B.) Indirect quotation, without losing entirely its character, often adopts, in whole or in part, the modes and tenses of direct quotation, as the Pres., Fut., and Perf. ind. for the Opt., the Subj. for the Opt., &c. Thus, Ἐπεὶ εἶπον, ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν, ὅτι τὸ στράτευμα ἀποδίδωσι, *When they said, that they [are] were come for the army, he replied, that he [resigns] resigned the army* (here the regular forms of indirect quotation would be ἤκοιεν and ἀποδίδοι, while those of direct quotation would be ἤκομεν and ἀποδίδοιμι, so that the person of the one form is united with the mode of the other), vii. 6. 3. Ἐγνα, ὅτι οὐ δυνήσεται i. 3. 2. Ὑποψία μὲν ἦν, ὅτι ἄγει (cf. Ὅτι δὲ ἐπὶ βασιλείᾳ ἄγοι) Ib. 21. Οὗτοι ἔλεγον, ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφνεγῶς ἐν τῷ σταθμῷ εἶη ii. 1. 3. Ἦκον λέγοντες . . ὅτι οὐχ ἰσπεῖς εἰσιν, ἀλλὰ ὑποζύγια νέμονται ii. 2. 15. See iii. 5. 13; vi. 3. 11; vii. 1. 34. Ἐδόκει δῆλον εἶναι, ὅτι αἰρήσονται αὐτὸν, εἴ τις ἐπιψηφίξοι vi. 1. 25. Ἐλεγον, ὅτι περὶ σπονδῶν ἤκοιεν, ἄνδρες, οἵτινες ἱκανοὶ ἔσονται ii. 3. 4. See Ib. 6.

§ 611. 2. The use of the Opt. in the *oratio obliqua* may extend not merely to the leading verbs in the quotation, but also to verbs joined with these by relatives and other connectives (cf. § 619. α); as, Ἐλεγον, ὅτι . . εἶη . . , δι' ἧσπερ ἤκοιεν, ‘through which they had come,’ iii. 5. 15. Ἐλεγον . . , ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἶη, ‘for it was winter,’ vii. 3. Even though an infinitive precedes; as, Ἐβόα, ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη, ‘because there was the king,’ i. 8. 12.

3. In complementary sentences, where doubt is expressed, and a primary

tense precedes, the *Subj.* is sometimes used, especially in the 1st Pers. The connective is sometimes omitted, and even the leading verb itself. Thus, Οὐκ οἶδ', εἰ Χρυσάντα τούτω δῶ Cyr. viii. 4. 16. Βούλει [sc. ὡς] λάβωμαι; *Will thou I take?* Soph. Ph. 761. Θέλεις μείνωμεν; Id. El. 80. Εἴτε τι βούλει προσθῆς ἢ ἀφίλης Pl. Phædo, 95 d. ΔΙ. Παραίνῳ σοι σιωπᾶν. . . ΑΙΣΧ. [Sc. Παραίνεις ὡς] 'Εγὼ σιωπῶ; Bacch. *I advise you to be silent.* Æsch. *I be silent?* Ar. Ran. 1132 (cf. § 537).—The use of the *Subj.* in § 595. γ may in like manner be explained by ellipsis.

## B. VOLITIVE.

§ 612. The most direct expression of an act of the will (§ 329. N.) is by the *Imperative mode* (§ 169. 4). For other less direct methods, see §§ 597 – 600, 602. 3, 604. b.

REMARKS. 1. From the fondness of the Greeks for passing from indirect to direct forms of expression (cf. §§ 576, 609, 670), the Imperat. is sometimes found in *dependent* sentences; thus, Θνητὸς δ' Ὀρέστης ὥστε μὴ λῖαν εἶναι, and *Orestes was mortal; so that* [do not grieve] *you should not grieve to excess*, Soph. El. 1172. Γράψω δὲ, ὥστε, ἂν βούλησθε, χειροτονήσατε, and *I will propose it in writing, so that if you will, [vote it] you may vote it*, Dem. 129. 1. Διῆξαι, ὅτι, ἂν μὲν ἐφίενται, . . κτάσθωσαν, *to show them, that, what they desire [let them gain: they must gain]*, Th. iv. 92. Ἐπανερωτῶ πάλιν, τῶν ἐκμαγείων ταῖς ᾠδαῖς εἰ πρῶτον ἐν τοῦθ' ἡμῖν ἀρέσκον κείσθω Pl. Leg. 800 e. Οἶσθ' οὖν ὃ δρᾶσον; *Do you know then, what [do] you should do?* Eur. Hec. 225 (cf. Οἶσθ' οὖν ὃ δράσεις; Id. Cycl. 131). Οἶσθ' ὡς ποιήσον; ἀντὶ τῶν εἰρημίνων ἴσ' ἀντάκουσον, κᾶτα κερὶν αὐτὸς μαθὼν Soph. Œd. T. 543. Ἀλλ' οἶσθ' ὃ μοι σύμπραξον; Eur. Heracl. 451. Οἶσθά νυν ἃ μοι γενέσθω; *Do you know then, what [let be done] must be done for me?* Id. Iph. T. 1203. Φυλάκουσ, ὃ λεγόντων Hdt. i. 89.

§ 613. 2. In general but earnest address, the 2d Pers. of the Imperat. is sometimes used with πᾶς, or τις, or both, instead of the 3d Pers.; as, Χάρεϊ δεῦρο πᾶς ὑπηρέτης ἰόξεν, παῖς σφενδόνην τίς μοι δότω, *Come hither every man [alias, bird] of you! Shoot, smite. Let some one give me a sling*, Ar. Av. 1186. Φύλαττε πᾶς τις Ib. 1191. Ἴτω τις, εἰσάγγελλε Eur. Bac. 173. See § 500. a.

3. Such familiar imperatives as ἄγε, εἰπέ, ἰδέ, and φέρε, may be used in the singular, as interjections, though more than one are addressed; thus, Ἀγε δὴ, ἀκούσατε Apol. 14. Εἰπέ μοι, τί πάσχεις, ὦνδρες; Ar. Pax, 383.

4. An act of the will may respect either the real or the ideal. Hence in Greek, as in other languages, the Imperat. may be used to express supposition or condition; thus, Ὅμως δὲ εἰρήσθω μοι, but yet [let it have been said by me] suppose me to have said, Mem. iv. 2. 19. Πλούτει τε γὰρ . . . καὶ ζῇ Soph. Ant. 1168.

## C. INCORPORATED.

§ 614. I. The Greek has great freedom in respect to the employment of distinct or incorporated sentences, and in respect to the mode of their incorporation. Thus (α.) a dependent clause may be *preserved entirely distinct*; or (β.) its *subject* or *most prominent substantive* may be incorporated in



the leading clause, leaving it otherwise distinct; or (γ.) its *verb* may be also incorporated as an *Infinitive*; or (δ.) its *verb* may be incorporated yet more closely as a *Participle*. The union often becomes still closer by an attraction, which renders *the subject of the Inf. or Part.* the same with *the subject or an adjunct of the principal verb*. This attraction has three forms; in the first (ε.), the principal verb adopts the subject of the dependent clause; in the second (ζ.), the Inf. or Part., referring to the same person or thing with the principal verb, adopts the same grammatical subject; in the third (η.), the Inf. or Part. adopts for its grammatical subject, an adjunct of the principal verb. E. g.

α. "Ἦσθετο, ὅτι τὸ Μένωνος στράτευμα ἦδη ἐν Κιλικίᾳ ἦν, *he perceived, that the army of Meno was now in Cilicia*, i. 2. 21. Λέγουσιν, ὅτι ἐπὶ τοῦτο ἔρχονται Cyr. i. 2. 6. Παρεσκειάζοντο, ὅπως κατὰ κορυφὴν ἰσβαλοῦσιν Th. ii. 99.

β. "Ἦσθετο τό τε Μένωνος στράτευμα, ὅτι ἦδη ἐν Κιλικίᾳ ἦν, *he perceived the army of Meno, that it was now in Cilicia*, i. 2. 21 v. l. Ἐλέγοντό τινες, ὡς γιγνώσκουσι Vect. i. 1. See §§ 425. 4, 551. — α and β. For examples, see § 551. N.

γ. Αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρεΐᾳ δύνασθαι, *perceiving them to have great influence with King Darius*, Th. vi. 59. Παρεσκευάζετο βοηθεῖν Th. iii. 110. Πιστοὺς πέμπει ἐπισκοπεῖν Ec. 4. 6. Ἦλθεν . . βοηθεῖν τῇ πατρίδι Ages. i. 36.

δ. Οὐ δύναμαι . . σὲ αἰσθῆσθαι πειρώμενον, *I cannot perceive you attempting*, ii. 5. 4. Παρεσκευάζετο γὰρ πορευσόμενος H. Gr. iv. 2. 41 (§ 583. α). Ἐπεμψέ τινα ἱεροῦντα ii. 5. 2. Ἐρχόμεθα . . βοηθήσοντες τούτοις vii. 7. 17. — γ and δ. Ἐδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, τῶν μὲν ἑγκλημάτων περὶ μηδὲν ἀπολογησόμενους, . . δηλῶσαι δέ Th. i. 72.

ε. For examples, see § 551.

ζ. Ἐνομίζομεν ἄξιον εἶναι [= ἡμᾶς ἀξίους εἶναι], *we thought that we were worthy*, Cyr. vii. 5. 72 (cf. Νομίζοιμι γὰρ ἑμαυτὸν εὐοικῆναι Ib. v. 1. 21). Νόμιζε . . ἄνδρα ἀγαθὸν ἀποκτείνων [= σεαυτὸν ἀποκτείνοντα], *consider yourself putting to death a good man*, vi. 6. 24. Οἶμαι εἶναι τίμιος i. 3. 6 (cf. Οἶμαι μὲν, ἦν δ' ἐγὼ, ληρεῖν με Pl. Charm. 173 a). Ὅρῳ μὲν ἐξαμαρτάνων Eur. Med. 350 (cf. Ὅρῳ δέ μ' ἔργον δεινὸν ἐξειργασμένην Soph. Tr. 706). Οὐκ ἂν κρείττων ἦδει ὢν, ταῦτα προῦκαλεῖτο τοὺς συνόντας, ἀλλ' ἄπερ εἶ ἦδει ἑαυτὸν ἥττονα ὄντα, ταῦτα ἐξῆρχε Cyr. i. 4. 4. Δηλοῖ τιμῶν τὸν πλοῦτον Ar. Plut. 587 (cf. Ἀποφῆνα μόνην ἀγαθῶν ἀπάντων οὖσαν αἰτίαν ἐμέ Ib. 468). Σαφῆ σημεῖα φαίνει εἰς θλός εἰς ἡμᾶς γεγώς Soph. El. 23. See §§ 627, 633. — ζ and δ. Ἐώρων οὐ κατορθοῦντες, καὶ τοὺς στρατιώτας ἀχθομένους, *they saw that they were unsuccessful and the soldiers displeased*, Th. vii. 47.

η. Ἐδοξεν οὖν αὐτοῖς τυσκευασαμένοις ἂν εἶχον καὶ ὀπλισαμένοις προΐναι, *it therefore seemed best to them, that having picked up what they had, and equipped themselves in full armor, they should advance*, ii. 1. 2 (§ 627. α). Εὖ γὰρ φρονούντος ὄμμα σοῦ κατηγορεῖ, *for your eye proves that you feel kindly*, Æsch. Ag. 271 (§ 633).

§ 615. REMARKS. 1. An especial variety of construction is



served with such words as *σύνοιδα, συγγινώσκω, ἔοικα, ὁμοίός εἰμι*. Ἐγώ σοι σύνοιδα [sc. σε] . . πρῶτ' ἀνιστάμενον (v. l. ἀνισταμένω), I [know with you your rising] remember your rising early, CEC. 3. 7. Συνίστασι γὰρ τοῖς μὲν . . γεγεννημένοις (v. l. τοῖς . . γεγεννημένοις), τοὺς δὲ . . εἰληφότας Isocr. 319 e. *Σύνοιδα ἡμαυτῶ σοφὸς ἂν* Pl. Apol. 21 b. Ἐμαυτῶ γὰρ ξυνῆδεν οὐδὲν ἐπισταμένω Ib. 22 d. Ἐμαυτῶ ξύνοιδα, ὅτι . . λέγω Ib. Ion, 533 c. Ἐοικας βασιλεὺς εἶναι, you seem to be king, Cyr. i. 4. 9. Ἐοίκατε τυραννίσι μάλλον ἢ πολιτείαις ἠδόμενοι, 'you seem more pleased,' H. Gr. vi. 3. 8. Ἐοικας ἀληθῆ εἰρηκότι, you seem like one who has spoken the truth, i. e. you seem to have spoken the truth, Pl. Alc. 124 b. Ἐοικε γὰρ ὥσπερ αἴωγμα ξυντιθέντι Pl. Apol. 26 e. Ὅμοιοί εἰναι οὐκ ὀρθῶς ὠμολογηκόσι Id. Meno, 97 a. Ὅμοιοι ἦσαν θαυμάζειν (v. l. θαυμάζοντες), they seemed to be wondering, iii. 5. 13.

2. The contingent particle *ἂν* may be joined with the Inf. and Part., wherever it would be joined with the distinct modes of which they supply the place. The Inf. and Part. are then commonly translated into Eng. by the potential mode (§ 588). Thus, *Εἰ δέ τις ἐξαπατηθῆναι ἂν οἶεται*, if any one thinks that he could be deceived, v. 7. 11 (§ 604. a). Ὡστε καὶ ἰδιώτην ἂν γνῶναι vi. 1. 31. Τί ἂν οἴομεθα παθεῖν (cf. τί οἴομεθα πείσσεσθαι); iii. 1. 17. See vi. 1. 20, and § 595. β. Ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιατῶν, as though he would thus prevail over his opponents, i. 1. 10. Ὡς ἀλόντος ἂν τοῦ χωρίου v. 2. 8.

§ 616. 3. From the intimate union prevailing between the Inf. or Part., and the principal verb of the sentence, a word properly modifying the one is sometimes placed in immediate connection with the other. We remark, in particular, — (a) Such adverbs as *ἄμα, αὐτίκα, εὐθύς, ἐξαίφνης*, and *μεταξὺ*, joined with the Part. instead of the principal verb; as, Ἀμα ταῦτ' εἰπὼν ἀνέστη [saying this, he at the same time rose up], as soon as he had said this, he rose up, iii. 1. 47. Ὅπως μὲν, ἄμα ἀποθνήσκοντος τοῦ ἀνθρώπου, διασκεδάννυται ἡ ψυχὴ Pl. Phædo, 77 b. Εὐθύς οὖν με ἰδὼν ὁ Κέφαλος ἡσπάζετο, immediately, therefore, upon seeing me, Cephalus saluted me, Pl. Rep. 328 c. Ἦν αὐτοῖς ἐπιχώριον, τὸ μεταξὺ πορευομένους μήτε ἐσθίειν μήτε πίνειν, it was their custom, while marching [in the mean time], neither to eat nor drink, Cyr. viii. 8. 11. — (b) A particle joined with the principal verb instead of the Inf. or Part., particularly *ἂν*, and *οὐκ* with *φημί*. as, Σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος, with you, I think that I should be honored, i. 3. 6. Χρήσιμοι ἂν ἐδόκουν εἶναι v. 6. 1. Οὐκ ἔφασαν εἶναι, they said they would not go, i. 3. 1. Ἐπῆρετο αὐτὸν, εἰ ὅπλα τεύοι. Οὐκ ἔφη [sc. ὀπλιτεύειν], 'He said No,' v. 8. 5.

4. In the use of the incorporated modes with adjuncts, there is often a union of two constructions; as, Ἀγγελλε δ' ὅρκῳ προστιθείς [uniting ἄγγελλε δ' ὅρκῳ and ἄγγελλε δ', ὅρκῳ προστιθείς], and announce [with an oath, adding it], adding an oath, Soph. El. 47. Ὅτι βάλλειν δέησοι ἀναιρουμένους ταῖς βόλοις Cyr. ii. 3. 17. Τί ἡμῶν δέησεσθε χρήσασθαι [uniting τί ἡμῶν δέησεσθε and τί δέησεσθε ἡμῖν χρήσασθαι]; [What shall you want of us to do with us?] In what shall you wish to employ us? v. 4. 9. Ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι Th. v. 15.

§ 617. 5. The Inf. and Part. may be used impersonally, as well as the finite modes (§ 546); thus, Ὡστε καὶ αὐτῶ μεταμέλιν ii. 6. 9. Μεταμίλον αὐτοῖς Pl. Phædo, 113 e.

6. From the familiar association of the Acc. with the Inf. (§ 626), and the Gen. with the Part. (§ 638), words commonly governing other cases are often followed by these in connection with an Inf. or Part. Thus, Ὑμᾶς προσήκει

καὶ ἀμείνονας καὶ προθυμότερους εἶναι iii. 2. 15 (cf. Ἀγαθοῖς τε ὑμῖν προσήκει εἶναι iii. 2. 11). Παραγγέλλας τὴν πρώτην χιλιοστὺν ἔπεισθαι Cyr. ii. 4. 3 (see §§ 402, 424. 2). Οὐδὲν ἤχθετο αὐτῶν πολέμουίντων, he was not at all displeased with their being at war, i. 1. 8 (cf. Σεύβης δὲ ἤχθετο αὐτῷ vii. 5. 7. See §§ 372. α, 406). Ὡς ἔρποντος εἰσορᾷς ἐμοῦ Soph. Tr. 394 ( §§ 375, 377. 2) Sometimes the Acc. occurs for another case with the Part., if its use is analogous to that of the Inf.; as, Σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω Soph. Aj. 136. Ἦσθην . . εὐλογοῦντα σε Id. Phil. 1314. Cf. § 406.

§ 618. II. The relations of dependent sentences are expressed with *greater explicitness* by the *distinct modes with their connectives*; but with *greater brevity*, and often *greater energy and vivacity*, by the *incorporated modes*. There are few of these relations which cannot be expressed by the latter. Hence, in the wide range of their use, these modes may express the *subject*, the *direct or indirect object*, the *time*, *cause*, *purpose*, *manner*, *means*, *condition*, *restriction*, *preliminaries*, *result*, &c., of the verbs with which they are connected.

REMARKS. 1. The use of both the incorporated modes is far more extensive in Greek than in English. Hence we often translate the Greek Inf. and Part. by finite verbs with connectives (*that, when, while, as, and, if, although, because, since, in order that, &c.*). Sometimes, also, from a difference of idiom, the Inf. and Part. are interchanged in translation; as, Τὰ δὲ τῶν φίλων μόνος ᾤετο εἶδέναι ῥᾶστον ὃν ἀφύλακτα λαμβάνειν, but he thought that he alone knew it to be most easy to seize the unguarded property of friends, ii. 6. 24. Πρωτεύειν παρ' οἷς ἐβούλετο ἑαυτὸν φιλεῖσθαι, to hold the first place with those by whom he wished himself beloved, Cyr. viii. 2. 26.

§ 619. 2. The use of the incorporated modes, particularly the Inf., is very great in the *oratio obliqua* (§ 607), sometimes (α.) extending even to subsidiary clauses (cf. § 611. 2); and being interchanged and blended not only (β.) with other forms of the *oratio obliqua*, but also (γ.) with those of the *oratio recta*. Thus,

α. Πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίονας, οὓς οὐκ ἀνασχέσθαι ii. 2. 1. Ἐφη δὲ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι . . εἰς τόπον . . ἐν ᾧ . . δὴ εἶναι χάσματε Pl. Rep. 614 b.

β. Ἀγγέλλει Δερκυλλίδας, ὅτι νικῶν τε αὐτὸν Λακεδαιμόνιοι, καὶ αὐτῶν μὲν τεθνάναι ὁπτά H. Gr. iv. 3. 1. Ὡς μὲν στρατηγήσουσα ἐμὲ . . μηδεὶς ὑμῶν λέγεται . . ὡς δὲ πείσομαι i. 3. 15 (§ 640). Ἀπήγγελλον τῷ Κύρῳ, ὅτι τοσαῦτα εἴη ἔνδον ἀγαθὰ, ὅσα . . μὴ ἂν ἐπιλείπειν Cyr. v. 2. 4. See § 628.

NOTE. Ὅτι and ὡς are sometimes even followed, after an intervening sentence, by an Inf. or Part., instead of a finite verb; as, Εἶπε δὲ, ὅτι, “ἐπειδὴν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψειν αὐτόν” iii. 1. 9. Ἐνόμισεν ὅτι, εἴ τι οὗτος πάθοι, αὐτὸς ἂν λαβεῖν Cyr. v. 4. 1. Ἐγὼ γὰρ, εὖ ἴσθ' ὅτι, ὡς ἑμαυτὸν πείθω, . . ἐμὲ εἶναι τούτων ἕνα Pl. Gorg. 453 b. Αἰσθάνομαι ὅν σου . . ὅτι, ὅπως ἂν φῇ . . οὐ δυναμένου Ib. 481 d. Γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ὅποσονοῦν μᾶλλον ἐνδώσουσι, διαφθαρησομένους αὐτούς Th. iv. 37.

γ. Ἐφη “ἐθέλειν πορεύεσθαι . . Ἐγὼ γὰρ,” ἔφη, “οἶδα” iv. 1. 27. Κλίανδρος, “Μάλα μόλις,” ἔφη, “διαπραξάμενος ἤκα · λέγειν γὰρ Ἀναξίβιον ὅτι οὐκ ἐπιστήδειον εἶη. . . Ὅμως δὲ εἰσέναι,” ἔφη, “ἐκέλευεν” vii. 1. 39.



β and γ. Ἀπεκρίνατο, ὅτι “ἀκούει Ἀεροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι . . . καὶ μὲν ἡ ἐκεῖ, τὴν δίκην” ἔφη “χρηζέειν ἐπιθεῖναι αὐτῷ· ἦν δὲ Φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα” i. 3. 20.

## (1.) The Infinitive.

§ 620. I. The general rule for the construction of the Infinitive is the following:—

RULE XXX. The INFINITIVE is construed as a *neuter noun* (§ 445). Hence,

(a) The Inf. may be the SUBJECT of any word which would agree with a noun; whether *appositive, adjective, article, pronoun, or verb*. (b) The Inf. may DEPEND upon any word which would govern a noun; whether *substantive, adjective, verb, adverb, or preposition*. (c) The Inf. may be used, like a noun, to express a CIRCUMSTANCE; particularly such as are denoted by the *instrumental and modal Dat.* (§ 415), and by the *Acc. of specification* (§ 437). Thus,

Φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν, *to fly is safer for them than for us*, iii. 2. 19. Ὡς οὐκ ἀκόλουθα εἴη τό τε ἐπιθήσασθαι καὶ λύσειν τὴν γέφυραν ii. 4. 19. Δεῦρ' ἐνίκησεν μολεῖν σοί Soph. Ant. 233. Οὐδὲν οἶόν ἐστ' [= τοιοῦτόν ἐστιν, οἶον] ἀκοῦσαι, *there is nothing [such as] like hearing, or, it is best to hear*, Ar. Av. 966. Οὐδὲν οἶον τὸ αὐτὸν ἐρωτᾶν Pl. Gorg. 447 c. Ἐν γὰρ τῷ κρατεῖν ἐστι καὶ τὸ λαμβάνειν v. 6. 32. Πρόφασις . . τοῦ ἀβροῖζειν στρατεύμα, *pretext for assembling an army*, i. 1. 7. Πρόφασιν στρατεύειν ἐπὶ τοὺς Θηβαίους H. Gr. iii. 5. 5. Ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος ii. 5. 17. Ἀρξάντες τοῦ διαβαίνειν i. 4. 15. Τύχη ταιᾶδ' ἐπέστη, θανμάσαι μὲν ἀξία, σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία Soph. Ced. T. 776. Κωλύσει τοῦ καίειν ἐπιόντας i. 6. 2 (§ 347). Οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στρατεύμα διαβαίνειν i. 7. 19. Ἀπεγνωκέναι τοῦ μάχεσθαι Ib. Διὰ τοῦ ἐπιορκεῖν ii. 6. 22. Ἠγάλλετο τῷ ἔξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῇ Ib. 26. Μανθάνειν γὰρ ἤκομεν Soph. Ced. C. 12. Φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν iii. 2. 19. Διὰ τὸ πολλοὺς ἔχειν ὑπηρετίας καὶ διὰ τὴν ἐπιμέλειαν i. 9. 27. Ὡς πολεμεῖν τε ἱκανοὶ εἴησαν i. 1. 5. Ἀμήχανος εἰσελθεῖν στρατεύματι i. 2. 21. Φαγεῖν δεινός, *a terrible fellow to eat*, vii. 3. 23. Δεινὸς λέγειν ii. 5. 15. Ὁρᾶν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς ii. 6. 9. Πρίπει γὰρ ὡς τύραννος εἰσορᾶν Soph. El. 664. Ἐπὶ γὰρ ταῖς ναυσὶ ῥᾶστοί εἰσιν ἀμύνεσθαι Th. iv. 10. Ῥᾶσται δὲ ἐς τὸ βλάπτεσθαι Id. vii. 67. Πεύσει δὲ χάρμα μεῖζον ἐλπίδος κλύειν Æsch. Ag. 266. Πλέω λέγειν Ib. 868. Μῦθος κυριώτερος λέγειν Eur. Iph. A. 318. Ὡ, πλὴν γυναικὸς οὐνεκα στρατηλατεῖν, πᾶλλ' οὐδὲν, ᾧ κάκιστε τιμαρεῖν φίλοις Eur. Or. 718. Οὐθ' ὅμοιον οὐδὲν οὔτ' ἴσον βροτοῖς, πλὴν ὀνομάσαι, *'in nothing except name'*, Eur. Ph. 501.

§ 621. NOTES. α. In some cases it seems indifferent whether the Inf. is regarded as the subject of a verb, or as depending upon the verb used impersonally. See § 546. β, γ.

β. In Greek, as in Eng., the Inf. *Act.* is often used, where the Inf. *Pass.* might have been used with reference to a nearer, more explicit, or more natural subject; as, Τύπτειν παρέχοντα, *giving himself up [for beating] to be beaten*,



Pl. Gorg. 480 d (cf. Παράσχη . . Θεραπευθῆναι Id. Charm. 157 b). Παρ-  
χοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν ii. 3. 22. Δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος Eur  
Ph. 25. Τοῖς ῥάστοις ἐντυγχάνειν, *the easiest things to meet with*, Mem. i. 6. 9.  
Ἀκούσαι μὲν ἴσως τισὶν ἀνδρῶν, ῥηθῆναι δ' οὐκ ἀσύμφορον Isocr. 265 c.

§ 622. REMARKS. 1. The article is often prefixed to the Inf. to give prominence to its substantive character, or to define the relation which it sustains as a substantive, by marking the case. If the Inf. is governed by a preposition, the insertion of the article is required. The article is often prefixed, especially in the tragedians, where it would not have been expected, and is often in the Acc. (of *direct object, effect, or specification*), where another case might have been expected. Thus,

Τὸ δρᾶν οὐκ ἠθέλησαν, [*willed not the doing it*] *were not willing to do it*, Soph. Œd. C. 442. Πείθομαι τὸ δρᾶν Id. Ph. 1252. Ὅς σε κωλύσει τὸ δρᾶν Ib. 1241. Ἐλπίδος . . τὸ μὴ παθεῖν Soph. Ant. 235. Τεύξεται τὸ μὴ θανεῖν Ib. 778 (cf. § 370). Καρδίας δ' ἐξίσταμαι τὸ δρᾶν Ib. 1105. Ἐγὼ αἴτιος . . τὸ σὲ ἀποκρίνασθαι Pl. Lach. 190 e. Τό τε μὴ βλέπειν ἐτοίμα, *and ready to leave the light*, Soph. El. 1079. Τὸ μὲν προσταλαιπωρεῖν . . πρόθυμος Th. ii. 53. Τὸ σιγᾶν οὐ σθένω Eur. Iph. A. 655. Ἐγὼ γὰρ ἐκβαλεῖν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ δακρῦσαι δ' αὖθις αἰδοῦμαι τάλας Ib. 451. For other examples, see §§ 620, 623.

NOTE. The Inf. with τοῦ as the *Gen. of motive* (§ 372) is particularly frequent with a negative; as, Τοῦ μὴ τινας ζητῆσαι, *in order that none may inquire*, Th. i. 23.

§ 623. 2. The Inf., both with and without the article, is used in a great variety of expressions which may be referred to the *Acc. of specification*, and the *adverbial Acc.* When thus employed, it may be termed the *INFINITIVE OF SPECIFICATION*, and the *ADVERBIAL INFINITIVE*. In these uses it is variously translated, and in some of them it is often said, though not in the strict sense of the term (§ 343. N.), to be *absolute*. Thus,

Ἐκ δειμάτων τοῦ νυκτέρου, δοκεῖν ἐμοί, *from some night vision*, 'according to the seeming' as it seems to me, or methinks, Soph. El. 410. Ἀλλ' εἰκάσαι μὲν ἡδύς, *but to guess, joyous*, Id. Œd. T. 82. Ἐν ᾧ γὰρ ἦν μοι πάντα, γινώσκεις καλῶς Eur. Med. 228. Ἐς τὸ ἀκριβῆς [= ἀκριβῶς, § 449. β' εἰπεῖν, *to speak correctly*, Th. vi. 82. Ὀλίγου δεῖν πλείους ἀπεκτόνασιν, *have slain* [to want little] *almost a greater number*, H. Gr. ii. 4. 21. Μικροῦ δεῖν Isocr. 70 e. Ὀλίγου [sc. δεῖν] πᾶσαι, *almost all*, Pl. Phædr. 258, e. Καὶ μικροῦ sc. δεῖν] κακέινον ἐξετραχίλισεν Cyr. i. 4. 8. Ἐς δεῖον πάρεσθ' ὅδε Κρέων, τὸ πράσσειν καὶ τὸ βουλευεῖν Soph. Œd. T. 1416. For other examples, see §§ 620, 622.

NOTE. The use of εἶναι as the *Inf. of specification*, or the *adverbial Inf.*, will be particularly remarked, (α.) with ἐκάν, chiefly in negative sentences; (β.) with some adverbs and prepositions, followed by their cases, chiefly preceded by τό. Thus, Οὔτε συνθήκας ἂν ψευδοίμην ἐκὼν εἶναι, *nor would I prove false to my engagements*, [as to the being willing] so far as depends upon my own will

Cyr. v. 2. 10. Οὐδὲ ξένοις ἐκὼν εἶναι γέλωτα παρέχεις, 'willingly,' Ib. ii. 2. 15. Τὸ νῦν εἶναι, as to the [now being] present state of affairs, for the present, iii. 2. 37. Τὸ μὲν τήμερον εἶναι, for to-day, Pl. Crat. 396 d. Τὸ κατὰ τοῦτον εἶναι, as to the situation of affairs with respect to him, i. e. so far as regards him, i. 6. 9. Τὸ ἐπὶ τούτοις εἶναι, so far as depends upon these, Lys. 180. 41. Τὸ ἐπὶ σφᾶς εἶναι Th. iv. 28.

§ 624. 3. PLEONASM AND ELLIPSIS The 'nt. (α.) is sometimes *redundant*, and (β.) is sometimes *omitted*. It (γ.) not unfrequently depends upon a word omitted, or implied in another verb, especially in indirect quotation. Thus,

(α.) Χάριν ἀντιδίδωσιν ἔχειν, in return gives [to have] pleasure, Soph. CEd. C. 232. Αἰτήσομαι δὲ σ' οὐ μακρὸν γίρας λαχεῖν Id. Aj. 825. The Inf. added for the sake of expressing an idea more fully or precisely is termed the *Inf. epexegetic* (ἐπεξηγητικός). — (β.) Εἰς τὸ βαλανεῖον βούλομαι [sc. εἶναι] Ar. Ran. 1279. Ἐκέλευσε . . τοὺς ἑνδεκα ἐπὶ τὸν Θηραμένην H. Gr. ii. 3. 54. Ἔφη δ' Ὀρόντης [sc. οὕτω ποιῆσαι], Orontes [said that he had so done] assented, i. 6. 7. — (γ.) Οἱ δὲ σφάττειν ἐκέλευον . οὐ γὰρ ἂν δύνασθαι πορευθῆναι [sc. ἔφασαν], but they bade him kill them; for [they said that] they were unable to proceed, iv. 5. 16. See vii. 7. 19.

§ 625. 4. The Inf. often forms an elliptical command, request, counsel, salutation, exclamation, or question; as,

Σὺ μοι φράζεις [sc. ἔθελε], do you [please to] tell me, Pl. Soph. 262 e. Μὴ ἐμὲ αἰτιάσθαι τούτων, do not blame me for these, Ib. 218 a. Οἷς μὴ πελάζειν Æsch. Pr. 712. Θεοὶ πολῖται, μή με δουλείας τυχεῖν [sc. δότε]! Ye gods of the city, O [grant] that I may not fall into slavery! Id. Sept. 253 (cf. ὦ Ζεῦ, δός με τίσασθαι μῦρον πατρός Id. Cho. 18). Νίκη, ξυγγενοῦ, . . θίσθαι τροπαῖον ἡμᾶς, O Victory, befriend, grant that we may erect a trophy, Ar. Lys. 317. Καὶ παραστήναι παντί [sc. ἔατε, παραινῶ, or δεῖ], and let it be impressed upon every one, Th. vi. 34 (cf. Παραστήτω δὲ τινι καὶ τόδε Ib. 68). KHP. Ἀκούετε, λεῖψ' τοὺς ὀπλίτας . . ἀπίναι [sc. κελεύεται, δεῖ, or χερέ], Herald. Hear, ye people; it is ordered that the hoplites depart, or the hoplites must depart, Ar. Av. 448. Τὸν δὲ ἔχοντα . . καταθύνειν v. 3. 13. Τὸν Ἴωνα χαίρειν sc. κελεύω, I bid Ion hail, Pl. Ion, 530 a. Ἐμὲ παθεῖν τάδε [sc. δεινόν ἐστι], φεῦ! That I should suffer such things [is horrible], alas! Æsch. Eum. 837. ὦ βασιλεῦ, κόπτερον λέγειν . . ἢ σιγᾶν [sc. χερέ, or κελεύεις]; Hdt. i. 88. Ἄ δειλοί, πρόσ' ἔμειν; x. 431.

NOTES. α. In exclamation, the article is usually prefixed; as, Φεῦ, τὸ καὶ λαθεῖν πρόσφθεγμα τοιοῦδ' ἀνδρός! Ah, the hearing the voice of such a man! Soph. Ph. 234. Τῆς τύχης! Τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! My ill-luck! That I should happen now to have been summoned hither! Cyr. ii. 2. 3 (§ 372. ζ). ΠΕΙΣΘ. Τὸ δ' ἐμὲ κορώνη πειθόμενον, τὸν ἄθλιον! ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια! ΕΥ. Τὸ δ' ἐμὲ κολοῖα πειθόμενον, τὸν δύσμορον! ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων! Ar. Av. 5.

β. In a few poetic passages, the Inf. follows αἰ γάρ or εἴθε, to express wish (cf. §§ 597, 600. 2); as, Αἰ γὰρ . . ἐχέμεν η. 311. See ω. 376.

§ 626. II. The subject of the Inf. is very often, either properly or by attraction (§§ 425. 4, 614), the direct object of



a preceding verb, and consequently in the *Acc.* Hence has arisen an association between this case and the *Inf.*, which has led to the following rule.

NOTE. The *Inf.*, on the other hand, extensively constitutes an *indirect object* of the verb or other word on which it depends. From the prevalence of this use appears to have arisen the resemblance in form of the Greek and Lat. *Inf.* to the *Dat.*, and the use of the prepositions *to* and *zu* before the *Inf.* in Eng. and German. Thus, Πείπεικε τὸν μάντιν λέγειν, *had persuaded the prophet [to the saying] to say*, vi. 4. 14. Τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, *he invited the exiles [to the serving] to serve with him*, i. 2. 2.

**RULE XXXI.** The SUBJECT OF THE INFINITIVE is put in the *Accusative* ; as,

Ἡζίου . . δοθῆναί οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἄρχειν αὐτῶν, *be requested that these cities should be given to him, rather than that Tissaphernes should rule them*, i. 1. 8. Κινδυνεύειν οὐκ ἐβούλοντο, ὑπὸ λιμοῦ τι παθεῖν αὐτούς, *did not wish to incur the risk [that they should suffer any thing] of their suffering from hunger*, Th. iv. 15. Νεῶν ποίησιν ἐπέμενον τελεσθῆναι Id. iii. 2. Φασὶ δ' οἱ σοφοί, . . Θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν Pl. Gorg. 507 e.

§ 627. REMARKS. 1. This rule applies to the subject of the *Inf.* considered simply as such. If, on the other hand, (*α.*) the subject of an *Inf.* has a prior grammatical relation, it may be in any case which this prior relation requires. If it is the same with the subject of the principal verb, it is seldom repeated, except for special emphasis or distinction (§ 614. ζ) ; and is then commonly repeated (as in other emphatic repetitions) in the same case (cf. § 499). Not unfrequently (*β.*) there is a mixture of constructions which may be referred to *ellipsis* or *anacoluthon*. Thus,

*α.* Ἦλθον ἐπὶ τινὰ τῶν δοκούντων σοφῶν εἶναι, *I came to one of those who were thought to be wise*, Pl. Apol. 21 b. Τοὺς οὐδενὶ ἐπιτρέψοντας κακῶ εἶναι, *whi will permit no one to be bad*, iii. 2. 31. Νῦν σοὶ ἔξεστιν, ᾧ Ξενοφῶν, ἀνδρὶ γε γέσθαι vii. 1. 21. Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος [= ἄδικόν σε] γεγενῆσθαι ; *Do you confess then [to have been unjust] that you have been unjust to me ?* i. 6. 8. Τοῦτο δ' ἐποίησεν ἐκ τοῦ χαλεπὸς εἶναι, *and this he effected by being severe*, ii. 6. 9. Ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι, *he says that he himself healed the wound*, i. 8. 26. Ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιτο, ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἑλλήνας ἀδικεῖν, μήτε ἐκείνους καίειν τὰς οἰκίας iv. 4. 6. Νομίζεις ἡμᾶς μὲν ἀνέξεσθαι σου, αὐτὸς δὲ τυπτήσιν ; καὶ ἡμᾶς μὲν ἀποψηφισθαι σου, σὺ δὲ οὐδέ οὕτω παύσεσθαι ; Dem. 580. 9. See § 614. ζ.

*β.* Δέομαι ὑμῶν, ᾧ ἄνδρες δικασταί, τὰ δίκαια [sc. ὑμᾶς] ψηφίσασθαι, ἐνθυμουμένους, *I entreat you, Judges, [that you would vote] to vote what is right, reflecting*, Lys. 118. 2. Κακούργου μὲν γὰρ ἐστι, κριθέντ' ἀποθανεῖν . στρατηγῷ δὲ, μαχόμενον τοῖς πολεμίοις Dem. 54. 1. Οὐ γὰρ ἦν πρὸς τοῦ Κούρου τρόπου, ἔχοντα μὴ δίδόναι i. 2. 11. Συμβουλευεῖ τῷ Ξενοφῶντι, ἐλθόντα εἰς Δελφοὺς [sc. ἐκεῖνον] ἀνακοινῶσαι τῷ Θεῷ, *he advises Xenophon [that going to D. he should consult] to go to Delphi and consult the god*, iii. 1. 5. Ἐδοξε αὐτοῖς, προφύλακας καταστήσαντας συγκαλεῖν iii. 2. 1. Τοῖς πελτασταῖς πᾶσι παρήγγελλε διηγκυλωμένους ἵεναι, . . καὶ τοὺς τοξότας ἐπιβελῆσθαι v. 2. 12. Οἷς ἐξ ἀρχῆς ὑπῆρξεν, ἢ βασιλέων υἱέσιν εἶναι, ἢ αὐτοὺς εἴη φύσει ἰκανοὺς Pl. Gorg. 492 b. Ἡ παρέστι μὲν στένειν πλούτου πατρώου



κτῆσιν ἐστερεμίνῃ, πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου ἄλεκτρα γηράσκεισαν Soph. El. 959. Ἐνέπω σέ [for which σοὶ might have been used, if allowed by the metre] τῷ κηρύγματι, ᾧ περ προσίπας, ἐμμένειν, . . ὡς ὄντι γῆς τῆσδ' ἀνοσίφ' μιᾶστορι Id. CEd. T. 350. See § 459.

2. Cases of special attraction and anacoluthon likewise occur in connection with the Inf. ; as, Ἐλπίζων . . οὐδ' ὦν αὐτὸς, οὐδὲ οἱ [for τοὺς] ἐξ αὐτοῦ, παύσεσθαι Hdt. i. 56. Τοὺς δὲ ἀποκρίνασθαι, . . αὐτοὶ δάσειν Ib. 2.

3. The subject of the Inf. is very often indefinite, and is then commonly omitted. It follows from the rule, that words agreeing with this omitted subject are in the Acc. Thus, ΣΩΚ. Οὐδαμῶς ἄρα δεῖ ἀδικεῖν. ΚΡ. Οὐ δῆτα. ΣΩΚ. Οὐδὲ ἀδικούμενον ἄρα ἀνταδικεῖν. Soc. One ought then by no means to injure. Cr. Surely not. Soc. Not then, when injured, to injure in turn. Pl. Crito, 49 b.

§ 628. III. By a mixture of constructions, the Inf. is often used after a connective (commonly ὡς, ὥστε, οἷος, or ὅσος), instead of a finite verb, or of the Inf. without a connective ; as,

Καὶ κατέβαινον ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, and were descending, so as to ascend the second [= ὡς ἀναβαίνειν, that they might ascend, which is the reading of Dindorf and Krüger], iii. 4. 25. Ὑπελάσας ὡς συναντῆσαι, riding up to meet him, i. 8. 15. Ποταμὸς τοσοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχειν iii. 5. 7. Ὡς μὲν συνελόντι [sc. λόγῳ] εἰπεῖν, [so as to speak with a discourse bringing all together] to speak comprehensively, to say all in a word, iii. 1. 38. Ὡς δ' ἐν βραχεὶ εἰπεῖν, but to speak in brief, Ag. 7. 1. Ὡς ἔπος εἰπεῖν, so to speak. Pl. Gorg. 450 d. Ὡς γε οὕτως δόξαι Id. Rep. 432 b. Ὡς μικρὸν μεγάλῳ εἰκάσαι Th. iv. 36. Ὡς γ' ἐμοὶ χοῆσθαι κοιτῇ Eur. Alc. 801. Ἰόλην ἔλεξας, ὡς γ' ἐπεικάζειν ἐμέ, you speak of Iole, [at least for me to conjecture] methinks, Soph. Tr. 1220. Ὡς παλαιὰ εἶναι, considering [that they are ancient] their antiquity, Th. i. 21. Βούλεται πονεῖν, ὥστε πολεμεῖν, chooses toil, so as to be [or that he may be] at war, ii. 6. 6. Ἐχω γὰρ τριήρεις, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον, 'so as to take,' i. e. 'so that I can take,' i. 4. 8. Ἐποίησα, ὥστε δόξαι αὐτῷ i. 6. 6. Κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολέμους ἀκούειν. ὥστε οἱ μὲν ἐγγύτατα τῶν πολέμων καὶ ἔφυγον ii. 2. 17. Ἐφ' ᾧ μὴ καίειν iv. 2. 19 (see § 530). Ἐφ' ᾧ τε πλοῖα συλλέγειν vi. 6. 22. Ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι, 'such as to desire' [= τοιοῦτοι οἷοι ἂν ἐφίοντο, such as would desire], Cyr. i. 2. 3. Τοιούτους ἀνθρώπους, οἷους μεθυθέντας ὀρεῖσθαι Dem. 23. 1c. Ὅσον μόνον γεύσασθαι αὐτῷ καταλιπὼν [= τοσοῦτον μόνον ὅσον ἂν γεύσατο], leaving for himself so much only as [he could taste] to taste, i. e. merely enough for a taste, vii. 3. 22. Νεμόμενοί τε τὰ αὐτῶν ἕκαστοι ὅσον ἀποζῆν, 'merely enough for subsistence,' Th. i. 2. Ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πείδιον iv. 1. 5. Ὅσα μέντοι ἤδη δοκεῖν αὐτῷ, but so far as [seemed to him], he could judge at present, Th. vi. 25. Ὅσον γέ μ' εἶδέναι Ar. Nub. 1252. Ὅτι καὶ εἶδέναι Id. Eccl. 350.

§ 629. REMARKS. 1. It will be observed, that, in some of the examples above, there is an ellipsis before the connective, and that in some the connective itself suffers attraction. From the frequent use of οἷος as above, with an ellipsis of its corresponding demonstrative (§ 523), it seems to have been at length regarded, especially in connection with τε, as a simple adjective of quality, and to have been construed accordingly ; thus, "Οἷοί τε ἔσιθ

ἡμῖν συμπρεῖξαι περὶ τῆς διόδου ;” Οἱ δὲ εἶπον, ὅτι “ἱκανοὶ ἴσμεν εἰς τὴν χώραν εἰσεβάλλειν.” “*Shall you be [such as to] able to coöperate with us respecting the passage?*” And they replied, “*We are able to make an irruption into the country.*” v. 4. 9. Ὁ γὰρ οἷός τε ὦν γινώσκειν τε τοὺς ἀφελίμους αὐτοῖς, καὶ τοὺς δυνάμενος ποιεῖν ἐπιθύμειν ἀλλήλων Symp. 4. 64 (§ 507. 7). Οὐχ οἷόν τε ἦν . . διώκειν, [there was not such a state of things that one could pursue] it was not possible to pursue, iii. 3. 9. Οὐχ οἷόν τί σοι λανθάνειν, it is not possible for you to conceal it, vii. 7. 22 (§ 403). Οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδεν, for it was not a time [such as to irrigate] suitable for irrigating the plain, ii. 3. 13. Τὸ πρᾶγμα μέγα εἶναι, καὶ μὴ οἷον νεωτέρῳ βουλευσασθαι, ‘not suitable for a young man to direct,’ Th. vi. 12. Ξυγγράφεσθαι λόγους οἷους εἰς τὰ δικαστήρια, to compose discourses adapted to courts of justice, Pl. Euthyd. 272 a.

2. By a similar mixture of constructions, πρὶν ἢ, πρότερον ἢ, ὕστερον ἢ, are sometimes followed by the Inf. instead of another mode; as, Ὑστερον . . ἢ αὐτοὺς οἰκίσαι [for ὕστερον ἢ ᾤκισαν or ὕστερον τοῦ οἰκίσαι] Th. vi. 4.

## (II.) The Participle.

§ 630. I. The Participle, in its common uses, is either *preliminary*, *circumstantial*, *complementary*, *prospective*, or *definitive*; that is, it either (1.) denotes something preceding the main action of the sentence; or (2.) it expresses some circumstance of that action; or (3.) it serves as a complement of the action (§ 329); or (4.) it denotes a purpose or consequence of the action; or (5.) it defines some person or thing connected with the action. See § 618.

§ 631. 1. As a *Preliminary Part.*, the *Aor.* is especially common. It is often best translated into Eng. by a finite verb with a connective, or by the *Pres. Part.*; as,

Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στρατεύμα, ἐπολιόρκει Μίλητον, Cyrus received the exiles, and raising an army besieged Miletus, i. 1. 7. Μάνθαν' ἰθλὼν, Go and learn, Ar. Nub. 89.

NOTE. To the *preliminary Part.* may be referred the use of μαθὼν and παθὼν with τί or ὅ τι, to form an intensive (and often severe or sarcastic) ‘why’ or ‘because’; thus, Τί γὰρ μαθόντ' ἐς τοὺς θεοὺς ὑβρίζετῃν; For having learned what new wisdom did you insult the gods? i. e. Why did you insult them? or, What possessed you to insult them? Ar. Nub. 1506. Τί παθοῦσαι . . ἐξᾶσι γυναῖξιν; Having experienced what change do they resemble women? i. e. How is it that they resemble? Ib. 340. Δικαιότερον τὸν ὑμέτερον πατέρα τύπτουμι, ὅ τι μαθὼν σοφοὺς υἱεῖς οὕτως ἐφῄσεν, ‘because he begat,’ Pl. Euthyd. 299 a.

§ 632. 2. The *Circumstantial Part.* is very common in Greek, especially in the *Pres.* It may sometimes be translated by an adverb or a circumstantial adjunct; as,

Δύναμιν ἥθροζεν ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ‘as secretly as possible,’ i. 1. 6. Ἀπὲρ καὶ ἀρχόμενος εἶπον, ‘in the beginning,’ Th. iv. 64. Τοὺς πολλοὺς . . ἀπὸ Θρασυμάχου ἀρχαμένους, the most [beginning with] and particularly Thrasymachus, Pl. Rep. 498 c. Τελευτῶν χαλάραιεν iv. 5. 16 (§ 457. a)



Ἀνύσας τρέχει Ar. Plut. 229 (§ 457. γ). Ἦκε Μένων ὁ Θετταλὸς, ὀπλίταις ἔχων χιλίους, 'with 1000 hoplites,' i. 2. 6. Οἱ ληϊζόμενοι ζῶσι, *who live by plundering*, Cyr. iii. 2. 25.

NOTE. The participle ἔχων, both with and without an Accusative, is joined with some verbs, chiefly of *trifling* and *delay*, to give the idea of *continuance* or *persistency* (cf. § 637. a); as, Ποῖα ὑποδήματα φλυαρεῖς ἔχων; [Holding on upon what shoes are you trifling?] *What shoes are you trifling so pertinaciously about?* Pl. Gorg. 490 e. Ἐχων φλυαρεῖς, [you trifle, holding on upon it] *you persist in trifling*, Id. Euthyd. 295 c. Ληρεῖς ἔχων Id. Gorg. 497 a; Ar. Ran. 512. Τί κυπτάζεις ἔχων περὶ τὴν θύραν; Ar. Nub. 509. Τί δῆτα ἔχων στρέφῃ; Pl. Phædr. 236 e.

§ 633. 3. The *Complementary Part.* is particularly frequent with verbs of *sensation*, of *mental state and action*, of *showing* and *informing*, of *appearance* and *discovery*, of *concealment* and *chance*, of *conduct* and *success*, of *permission* and *endurance*, of *commencement* and *continuance*, of *weariness* and *cessation*, of *anticipation* and *omission*. Thus,

Ἦκουσε Κύρον ἐν Κιλικίᾳ ὄντα, *he heard* [of Cyrus being in C.] *that Cyrus was in Cilicia*, i. 4. 5. Ἐώρα πλείονος ἐνδίων, *he saw that there was need of more*, vi. 1. 31. Ἰσθι μέντοι ἀνόητος ὦν, *but know that you are senseless*, ii. 1. 13 (§ 614. ζ. Cf. "And knew not eating death," *Par. Lost*, ix. 792). Κατέμαθον ἀναστὰς μόλις v. 8. 14. Εἰδέναι συνοῖσον, *to know that it would be advantageous*, Dem. 55. 2. Πρὸς ἀνδρὸς ἦσθετ' ἡδικημένα Eur. Med. 26. Σύν-οἶδα ἑμαυτῷ πάντα ἐφυσμένος i. 3. 10 (§ 615. 1). Φρόνει βεβώς Soph. Ant. 996. Ἐμμένητο γὰρ εἰπὼν Cyr. iii. 1. 31. Τιμώμενοι χαίρουσιν, *they delight in being honored*, Eur. Hipp. 8. Ἀπολείποντες αὐτὸν ἄχθονται. . . Ἦδονται πρᾶττοντες Mem. ii. 1. 33. Μετεμέλοντο ἀποδεδωκότες Th. v. 35. Δεδρακυῖαν γελᾷ Soph. Ant. 483. Ἐπαισχύνεσθε . . κινῶντες Id. CEd. T. 635. Δεῖξω πρῶτα μὲν σοφὸς γίγας, ἔπειτα σώφρων Eur. Med. 548. Κύρον γὰρ ἐπιτρατεύοντα πρῶτος ἠγγεῖλα ii. 3. 19. Ἐμμένονεν οἷς ὁμολογήσαμεν δικαιόις ὁδῶν; Pl. Crito, 50 a. Οὐ γὰρ φρονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο i. 9. 19. Εὖρεσκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος Isocr. 311 c. Οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες ii. 5. 27. Τρεφόμενον ἐλάνθανεν, [was secret being maintained] *was secretly maintained*, i. 1. 9. Λαθεῖν αὐτὸν ἀπελθών, *to conceal from him our departure, or, to depart without his knowledge*, i. 3. 17. Ὅπως μὴ λάῃς σεαυτὸν ἀγνοῶν, *that you may not be unconsciously ignorant*, Mem. iii. 5. 23. Ἔστ' ἂν λάβωμεν [sc. ἡμᾶς αὐτοὺς] ὕδροπόται γενόμενοι, *till insensibly we become water-drinkers*, Cyr. vi. 2. 29. Παρὼν ἐτύγχανε, *happened* [being] *to be present*, i. 1. 2. Ὅστις ἐχθρὸς ὦν κυρεῖ Eur. Alc. 954. Ἀδικεῖτε . . πολέμου ὀρχόμενοι, *you do wrong in beginning war*, Th. i. 53. Ἐλλείπεσθαι εὖ ποίων Mem. ii. 6. 5. Εἴπερ εὐτυχήσομεν . . ἐλόντες Eur. Or. 1212. Ἦ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον Isocr. 268 e. Νικαμένη γὰρ Παλλὰς οὐκ ἐνέχεται Eur. Heracl. 352. Ὑπὲρ ἔμαθον κακῶς ποιῶντες v. 5. 9. Διὰ γουσι λανθάνοντες δικαιοσύνην, *they spend their time in learning justice*, Cyr. i. 2. 6. Διατρίβουσι μελετᾶσαι Ib. 12. Διαγωνιζόμενοι . . διατελοῦσιν Ib. Μὴ κάμης ῥίλον ἄνδρα εὐεργετῶν Pl. Gorg. 470 c. Ἐπαύσαντο πολεμοῦντες vi. 1. 28. Ἄ σῃμαι ἂν παῦσαι ἐνοχλοῦντα ii. 5. 13. Ὅπως μὴ φθάσωσι μήτε ὁ Κύρος μήτε οἱ Κιλικεῖς καταλαβόντες, *that neither Cyrus nor the Cilicians might anticipate them in taking possession, or take possession before them*, i. 3. 14. Φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολέμους iii. 4. 49. Οὐκ ἐφθησαν πυθόμενοι τὸν περὶ τὴν Ἀστικὴν πόλεμον, καὶ . . ἦκον, *they no sooner heard of the war around At-*



*tica than they came*, Isocr. 58 b. Φυτεύων παῖδας οὐκέτ' ἂν φθάνοις, *you cannot now be too soon in begetting children*, Eur. Alc. 662. Οὐκ ἂν φθάνοις . . λέγων *you cannot tell me too soon, i. e. tell me at once*, Mem. ii. 3. 11. Ἄλλα γὰρ δὴ μυρία ἐπιλείπω λέγων Pl. Phil. 26 b.

§ 634. NOTES. α. With these verbs, the Part. ἄν is sometimes omitted (cf. § 547); as, Σῶς ἴσθι [sc. ἄν], *know that you are safe*, Soph. Œd. C. 1210. Εἰ γέρων κυρῶ Ib. 726. Σὺ δηλώσω κακὸν [sc. ἄντα] Ib. 783. Δηλοῖ τὸ γέννημ' ὁμόν Id. Ant. 471. Νῦν δ' ἀγροῖσι τυγχάνει Id. El. 313.

β. Many of these verbs likewise take the Inf.; but often with this distinction from the Part.; viz. that the Inf. denotes something dependent upon the action of the verb, but the Part. something which exists independent of it. Thus, Ἄν ἅπαζ μάθωμεν ἀργοὶ ζῆν, *if we should once have learned to live in idleness*, iii. 2. 25. Ἴνα μάθῃ σοφιστὴς ὦν, *that he may learn that he is a schemer*, Æsch. Pr. 61. Γινῶ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν, 'learn to keep,' Soph. Ant. 1089. Ἐπειδὴν γινώσκιν ἀπιστούμενοι, *when they perceive that they are distrusted*, Cyr. vii. 3. 17. Μενήσθω ἀνὴρ ἀγαθὸς εἶναι, *let him remember to be a brave man*, iii. 2. 39. Μέννημαι . . ἀκούσας ποτὶ, *I remember to have once heard*, Cyr. i. 6. 3. Τοῦτο μὲν οὐκ αἰσχύνομαι λέγων· τὸ δὲ . . αἰσχυνοίμην ἂν λέγειν, *I am not ashamed to say this (which is said); but I should be ashamed to say that (which from the shame is not said)*, Cyr. v. 1. 21.

γ. The complementary Part. sometimes occurs with an impersonal expression, or with an adjective and verb supplying the place of a simple verb. When thus connected, the real subject of the sentence is sometimes implied in the Part. Thus, Ἐμοὶ πρόπει ἂν μάλιστα ἐπιμελομένῃ, *it would become me most of all to attend*, Œc. 4. 1. Οἷς οὐδὲ ἅπαζ ἐλυσιτέλητε πειθομένοις Isocr. 174. 14. Εἰ πολεμοῦσιν ἄμεινον ἔσται, *whether it would be better for them to go to war*, Th. i. 118. Μεσπὸς ἦν θυμούμενος, *I was sated with passion*, Soph. Œd. C. 768. Δῆλος ἦν ἀνιόμενος i. 2. 11. Κατάδηλοι γίνονται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν Pl. Apol. 23 d. See §§ 551, 614. ε.

§ 635. 4. *Prospective Part.* This appears chiefly in the Fut. Part. denoting purpose, commonly translated by the Inf. (§§ 583. α, 618. 1).

§ 636. 5. The *Definitive Part.* is equivalent to a relative pronoun and finite verb, and is most frequently translated by these. It is often used substantively, and may not unfrequently be translated by a noun. It occurs chiefly with the article, but sometimes without it, if the class only is defined. Thus,

Αἰθεὶς δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται, *and again there will be no one who will guide us*, ii. 4. 5. Οἱ αὐτομολήσαντες (cf. Οἱ ὕστερον ἐλήφθησαν) i. 7. 13. Τοὺς ἐκπεπτωκότας, *those who had been banished, or the exiles*, i. 1. 7 (§ 556). Τοῖς γεγαμένοις (cf. Τοῖς γονέυσι) Apol. 20. Συναγαγὼν . . τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, 'and of the rest [him that wished] any one that wished,' i. 3. 9. Ἡ Διομήδεια λεγομένη ἀνάγκη, *the so-called necessity of Diomed*, Pl. Rep. 493 d. Ἴν', ὥσπερ ἐκείνος ἔχει δύναμιν τὴν ἀδικήσουσαν καὶ καταδουλωσομένην ἅπαντας τοὺς Ἕλληνας, οὕτω τὴν σώσουσαν ὑμεῖς καὶ βοηθήσουσαν ἅπασιν ἐτοίμην ἔχῃτε Dem. 101. 10. Ἄπαντα γὰρ τολμῶσι δεινὰ φαίνεται, *for every thing appears fearful to those who are venturing*, Eur. Ph. 270. Πεπονθέναι . . εἰς βλάβην φέρον, *to have suffered [what tends to harm]*

any injury, Soph. Œd. T. 516. Διαφέρει δὲ πάμπολε μαθὼν μὴ μαθόντις, καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου Pl. Leg. 795 b. See §§ 447. a, 449, 469, 476.

§ 637. II. The Part. with such verbs as εἰμί, γίγνομαι, ἔχω, ἔρχομαι, οἶχομαι, &c., often takes the place of a finite verb, either to supply some deficiency in inflection, or for the sake of more definite or emphatic expression. Thus,

Πειποιηκὸς εἶη iv. 8. 26. Τεταγμένοι ἦσαν i. 7. 11. Ἦσαν ἐκπεπτωκότες; ii. 3. 10. Ἦν δὲ οὐδὲν πεπονθὼς vi. 1. 6. Εἶη ἔχων iv. 4. 18. Ταῦτα οὕτως ἔχοντά ἐστιν Pl. Leg. 860 e. Πῶς . . ἦτε πάσχοντες τάδε; Eur. Cycl. 381. Εἶη στρυγχεῖς Id. Alc. 464. Ἀντιδούς ἔσει Soph. Ant. 1067. Μισοῦντίς τι γίγνονται, Pl. Leg. 908 b. Μὴ προδοὺς ἡμᾶς γένη Soph. Aj. 588. Πέλει δικαιοβείς Æsch. Ag. 392. Πολλὰ χρήματα ἔχομεν ἀνηρπακότες, [having plundered many things we have them] we have plundered many things, i. 3. 14. Ἄ νῦν καταστρεφάμενος ἔχεις vii. 7. 27. Τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι iv. 7. 1. Τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν Ib. 17. Τὸν λόγον δὲ σοῦ πάλαι θανατάσας ἔχω Pl. Phædr. 257 c. Τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει Soph. Ant. 22. Κηρύξαντ' ἔχειν Ib. 32. Ἀτιμάσας ἔχει Ib. 77. Βεβουλευκὼς ἔχει Id. Œd. T. 701. Οὐ τοῦτο λέξων ἔρχομαι, I am not going [or come] to say this, Ages. 2. 7. Ἐρχομαι ἀποθανούμενος νυνί Pl. Theag. 129 a. Ὡχέτο ἀπὼν νυκτός, he [departed going off] went off in the night, iii. 3. 5. Ὡχέτο ἀπελαύνων, rode off, ii. 4. 24. Οἶχεται θανών Soph. Ph. 414.

NOTES. (a) The *Perf. Part.* with εἰμί is especially common, particularly in the passive, either to supply the deficiencies in the inflection of the complete tenses (§§ 168. α, 169. β, 213. 2, 234), or to direct the attention more expressly to the state consequent upon an action. "Ἐχω occurs most frequently with the *Aor. act. part.* and in the dramatists, commonly conveying the accessory idea of possession, continuance, or persistency (holding on upon an action. Cf. § 632. N.). "Ἐρχομαι with the *Fut. Part.* forms a more immediate Fut. The Part. of a verb of motion with οἶχομαι is a stronger form of expression for the simple verb. (b) The substantive verb is sometimes omitted (§ 547); as, Διδογμέν [sc. ἐστίν], ὡς ἔοικε, τήνδε κατθανεῖν Soph. Ant. 576.

§ 638. III. A Part. with its subject, or an impersonal Part. (§ 617), often forms so distinct a clause, that it is said (though not in the strictest sense of the term, § 343. N.) to be put *absolute*. This occurs most frequently in the *Gen.*, and, after this, in the *Acc.* The far less frequent instances in which the *Nom.* and *Dat.* are used in the same way, may be commonly referred at once to anacoluthon, or other constructions already mentioned (§§ 344, 401, 410, 420). The *Gen.* and *Acc. absolute* may also be referred, though often less directly, to the *Gen.* and *Acc. of time* (§§ 378, 439); and as, in this use, a Part. and substantive commonly denote an event, but an impersonal Part. a continued state, the following general rule has arisen, which is not, however, without exception.

## RULE XXXII. A PARTICIPLE AND SUBSTAN-



TIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*; as,

[NOTE. Among the following examples of the rule have been inserted some exceptions, for the sake of comparison.]

Τοῦτο δὲ λέγοντος αὐτοῦ, πτάρνυται τις, and [he saying this] upon his saying, this, some one sneezes, iii. 2. 9. 'Ὅστις, ἔξδν μὲν εἰρήνην ἔχειν . . , αἰρεῖται πολεμεῖν, who, [it being permitted him to have] while he might have peace, prefers war, ii. 6. 6. Μετὰ δὲ ταῦτα, ἥδη ἡλίου δύνοντος ii. 2. 3. 'Ἀνέβη ἐπὶ τὰ ὄρη, οὐδενός κωλύοντος, 'without opposition,' i. 2. 22. Οὐδὲ μὴν βοηθῆσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας, nor, although there were many upon the other side, could any one come to their assistance, if the bridge were destroyed, ii. 4. 20. Σίτου δὲ ἐπιλειποτός, οἶνου δὲ μὴδ' ὀσφραίνεσθαι παρὸν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων v. 8. 3. 'Ἐν καλῷ παρατυχὸν σφίσι ξυμβαλεῖν, καὶ πανταχόθεν αὐτῶν ἀποκεκλισμένων Th. v. 60. Εἰ δὲ παρασχόν, but when a favorable opportunity offers, Id. i. 120. Οὐ προσῆκον, when it is no interest of ours, Id. iv. 95. 'Ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, . . κυρωθέν δὲ οὐδέν . . ὀπηνῖκα χρὴ ὀρμᾶσθαι, νυκτός τε ἐπιγενομένης Ib. 125. Δέδογμένον δὲ αὐτοῖς Id. i. 125. Δόξαν αὐτοῖς ἀπὸ ξυνόδου, ὥστε διαναυμαχεῖν Id. viii. 79. Δόξαντος δὲ τούτου H. Gr. i. 1. 36. Δόξαντων δὲ καὶ τούτων Ib. v. 2. 24. Δόξαντα δὲ ταῦτα καὶ περανθέντα Ib. iii. 2. 19. Δόξαν δὲ ταῦτα [sc. ποιεῖν, or the sing. and plur. joined, see §§ 450. 451, 549], and this seeming best, iv. 1. 13. Δόξαν ἡμῖν ταῦτα, ἐπορευόμεθα Pl. Prot. 314 c. "Ἀθλον δὲ, ὅποτε τις . . ἀφαιρήσεται Th. i. 2. Αἰσχρὸν δὲ τὸ ἀντιλέγειν Cyr. ii. 2. 20. Προσταχθέν γὰρ αὐτῷ . . ἀναγράψαι Lys. 183. 12. Δηλωθέντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πρᾶγματα ἐγένετο Th. i. 74. Ἐσαγγελθέντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοῖς πλέουσιν Ib. 116 (§ 451). Περὶ σωτηρίας [sc. βουλεύεσθαι] προκειμένου Ar. Eccl. 401.

§ 639. REMARKS. 1. Absolute and connected constructions of the Part. are, in various ways, interchanged and mixed; the former giving more prominence to the Part., and sometimes arising from a change of subject; the latter showing more clearly the relation of the Part. to the rest of the sentence. Thus, Διαβαινόντων [sc. αὐτῶν] μέντοι, ὁ Γλοῦς αὐτοῖς ἐπεφάνη [= διαβαίνουσιν αὐτοῖς], as they were crossing, however, Glus appeared to them, ii. 4. 24. Τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι . . . καὶ ταῦτα, οὐκ ἐπὶ μάχην ἰόντων [= ἰούσι], ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου i. 4. 12. Δι' ἡμᾶς, ἐν τάξει τι ἰόντων καὶ μαχομένων v. 8. 13. Οὐκέτι ὧν οὔτοι κλέπτουσιν ὀργίζεσθε, ἀλλ' ὧν κῦτοὶ λαμβάνετε χάριν ἴστε, ὥσπερ ὑμεῖς τὰ τούτων μισθοφοροῦντες, ἀλλ' οὐ τούτων τὰ ὑμέτερα κλεπτόντων Lys. 178. 38.

2. The substantive is sometimes omitted, and sometimes, though less frequently, the Part. of the substantive verb (cf. § 547); as, Ἐντεῦθεν προΐόντων [sc. αὐτῶν], ἐφαίνετο ἵχνια, 'as they were advancing,' i. 6. 1. Οἱ δ' εἶπον, ἱρωτήσαντος [sc. αὐτοῦ], ὅτι Μάκρωνες iv. 8. 5. Πόσις μὲν ἂν μοι, κατθανόντος [sc. πόσεως], ἄλλος ἦν Soph. Ant. 909. Ὅτ' αὖ δ' ἐχόντων [sc. ἐαυτὰ πραγμάτων], and affairs [having themselves, § 555] standing thus, iii. 2. 10. Οὕτω μὲν γιγνομένων, σαφῶς οἶδα Cyr. v. 3. 13. "Ακοντος βασιλείως [sc. ὄντος] ii. 1. 19. Ἐξεσσι φανεῖν, ὡς ἐμοῦ μόνης πέλας Soph. CEd. C. 83. Ὡς ὑφηγητοῦ τινός Id. CEd. T. 1260.

3. The use of the Acc. for the Gen. absolute chiefly occurs after ὥς (§ 640), or when the subject is a neuter adjective (cf. § 432. 2).



§ 640. IV. A Part., whether absolute or dependent, is often preceded by *ὥς* (or a similar particle of special application), chiefly to mark it as *subjective*, i. e. as expressing the view, opinion, feeling, intention, or statement of some one, whether in accordance with or contrary to fact. The Part thus construed often supplies the place of a finite verb or Inf. Thus,

Παρήγγειλε . . , *ὥς ἐπιβουλεύοντος Τισσαφέρνης*, he gave command [as he would give command, T. plotting] as if Tissaphernes were plotting, or under pretence that T. was plotting, i. 1. 6. "Ὦνιτο ἀπολωλέναι, *ὥς ἑαλωκυίας τῆς πόλεως*, they thought they were lost, inasmuch as the city was taken, vii. 1. 19. 'Ἐκέλευσε . . , *ὥς εἰς Πεισίδας βουλόμενος στρατεύεσθαι, ὥς πραγμάτων παρεχόντων Πεισιδῶν* i. 1. 11. 'Ὡς ἐμοῦ οὖν ἴοντος, . . οὕτω τὴν γνώμην ἔχετε, [as if then I should go, so have your opinion] be assured, then, that I shall go, i. 3. 6. "Ἐλεγε θάρρειν, *ὥς κατασπασομένων τούτων εἰς τὸ δέον* Ib. 8. Τὰ πλοῖα αἰτεῖν κελύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιομένου Ib. 16. 'Ὡς οὐκ' ἔ'οντων σῶν τέκνων, φρόντιζε δὴ Eur. Med. 1311. Στρατιὰν πολλὴν ἄγων, *ὥς βοηθήσαν βασιλεῖ*, bringing a large force to aid the king, ii. 4. 25 (§ 583. α) Κατασκευάζεσθαι *ὥς αὐτοῦ που οἰκήσοντα* (cf. Μένειν παρασκευαζομένους) iii. 2. 24. Κατακείμεθα, ὥσπερ ἐξὸν ἡσυχίαν ἄγειν, we lie down, as if it were permitted us to enjoy our ease, iii. 1. 14. Διηγκυλωμένους ἵεναι, *ὥς, ὅπότεν σημήνη, ἀκοντίζειν δεῖσον*, v. 2. 12. Λέγουσιν ἡμᾶς *ὥς ὀλωλότας* Æsch. Ag. 672. Δημολοῖς δ' ὥς τι σημανῶν Soph. Ant. 242. 'Ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ; ii. 1. 21. 'Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν, μηδεὶς ὑμῶν λεγέτω, let no one of you speak, as though I were to take this command, i. 3. 15. 'Ανέκραγον, *ὥς οὐδὲν δέον* vi. 4. 22. 'Απὸ τῶν πονηρῶν ἀνθρώπων ἐργουσιν, *ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἄσκησιν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν, κατάλυσιν* Mem. i. 2. 20. Εὐχέτο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰ γὰρ διδόναι, *ὥς τοὺς θεοὺς κάλλιστα εἰδότας* Ib. iii. 2. 'Ἡ δὲ γνώμη ἦν, *ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα* [sc. τὰ ἄρματα], and the plan was, that they should drive against the ranks of the Greeks, i. 8. 10. See § 662.

§ 641. V. ANACOLUTHON. From the variety of the offices and relations of the Part., and its frequent separation from its subject, its syntax is peculiarly affected by anacoluthon; consisting either (α.) in the transition from one case to another, or (β.) in the transition from the Part. to another form of the verb, or the converse. Thus,

α. Ἦν δὲ ἡ γνώμη τοῦ Ἀριστίεως [= ἔδοξε τῷ Ἀριστεῖ, τὸ μὲν μὲθ' ἑαυτοῦ στρατοπέδον ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν Th. i. 62. "Ἐδόξεν αὐτοῖς [= ἐψηφίσαντο] . . , ἐπικαλοῦντες Id. iii. 36. Καὶ δημοσίᾳ κράτιτα διαθέντα τὰ τοῦ πολέμου, ἰδίᾳ ἕκαστοι τοῖς ἐπιτηδεύμασιν αὐτοῦ ἀχθεσθῆντες Id. vi. 15. Αἰδῶς μ' ἔχει [= αἰδοῦμαι] ἐν τῷδε πότμῳ τυγχάνουσα Eur. Hec. 970. Πέπαλλται δ' αὐτὲ μοι φίλον κίαρ [= πόρος ἔχει με], τόνδε κλύουσιν οἰκτον Æsch. Cho. 410. "Υπεστί μοι θράσος, . . κλύουσιν Soph. El. 479. 'Ἡμῶν [= ἡμῶν, 412 δ' αὐτὲ κατεκλάσθη φίλον ἦτορ, δεισάντων φόγγον i. 256 For other examples see § 344, 459, 627, 639.

β. "Ἄλλα τε τρώην πειράσαντες, καὶ μηχανὴν προσήγαγον Th. iv. 100. Οἱ στρατηγοὶ ἱστασίῳ, Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύβην βουλόμενοι ἄγειν . . . Τιμασίῳ δὲ περὶ θυμῷ vii. 2. 2. 'Ὡς τύχοι ναῦς καὶ πρῶτον

σοῦσα, ἥ διὰ τὸ φεύγειν, ἢ ἄλλῃ ἐπιπλείουσα Th. vii. 70. In the following example, there is a remarkable transition from the infinitive construction to the participial; Διείργεται, τὸ μὴ ἡπειρος οὔσα [for εἶναι], *is separated, so as not to be main land* (see § 622), Th. vi. 1.

### (III.) Verbal in -τέος.

§ 642. From the verb is formed a passive adjective in -τέος, expressing *obligation* or *necessity* (§ 314. f). This verbal is often used *impersonally*, in the neut. sing. or plur., with ἐστὶ (§ 546. α). In this use, it is equivalent to the *Inf. act.* or *mid.* with δεῖ or χρῆ· thus, Σκεπτέον μοι δοκεῖ εἶναι [= σκεπτεσθαι δεῖν], *it seems to me that it is to be considered* [= *that we ought to consider*], i. 3. 11. Ἐδόκει διωκτέον εἶναι, *it seemed that they must pursue*, iii. 3. 8. Hence it imitates in two ways, as follows, the construction of this *Inf.*, and is therefore treated of in this connection.

§ 643. Impersonal verbals in -τέον, or -τέα, (α.) govern the same cases as the verbs from which they are derived; and (β.) have sometimes their agent in the *Acc.* instead of the *Dat.* (§ 407. κ). Thus,

(α.) Ὡς πειστέον εἶη Κλεάρχῳ, *that they must obey Clearchus*, ii. 6. 8 (§ 405. η). Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμούς ii. 2. 12 (ᾧ 431). Πάντα ποιητέον iii. 1. 18 (cf. the personal form, Πάντα ποιητέα Ib. 35). Οὗς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν Th. i. 86. Γυναικὸς οὐδαμῶς ἡσσητέα Soph. Ant. 678 (§ 349). — (β.) Καταβατέον οὖν ἐν μέρει ἕκαστον, *each one therefore must descend in turn*, Pl. Rep. 520 d. Ὡς οὔτε μισθοφορτέον εἶη ἄλλους ἢ τοὺς στρατευομένους, οὔτε μεθεκτέον τῶν πραγμάτων πλείοσιν ἢ πεντακισχιλίοις Th. viii. 65.

§ 644. REMARK. Constructions are sometimes blended; thus, — (a.) The impersonal with the personal construction of the verbal; as, Τὰς ὑποθέσεις τὰς πρώτας, καὶ εἰ πισταὶ ὑμῖν εἰσιν, ὅμως ἐπισκεπτέαι σαφέστερον [for τὰς ὑποθέσεις ἐπισκεπτέον, or αἱ ὑποθέσεις ἐπισκεπτέαι] Pl. Phædo, 107 b. — (b.) The *Dat.* of the agent with the *Acc.*; as, Ἡμῖν νευστέον. ἐλπίζοντας Pl. Rep. 453 d. — (c.) The verbal with the *Inf.*; as, Ἐπιθυμίας φῆς οὐ κολαστέον, . . ἐῶντα δὲ αὐτὰς . . ἐτοιμάζειν Pl. Gorg. 492 d.

## CHAPTER VI.

### SYNTAX OF THE PARTICLE.

§ 645. The particle, in its full extent, includes the ADVERB, the PREPOSITION, the CONJUNC-

TION, and the INTERJECTION. Of these, however, *the interjection is independent of grammatical construction.* The other particles are construed as follows.

## A. THE ADVERB.

§ 646. RULE XXXIII. ADVERBS modify *sentences, phrases, and words*; particularly *verbs, adjectives, and other adverbs.* Thus,

Πάλιν ἠρώτησεν ὁ Κῦρος, *again Cyrus asked*, i. 6. 8. Ἠδέως ἐπείθοντο i. 2. 2. Ὁρβία ἰσχυρῶς Ib. 21. Ἡμελημένως μᾶλλον i. 7. 19. Τὴν οὐ περιτείχισιν, *the not blockading*, Th. iii. 95. Ἡ μὴ ἡμειρία Ar. Eccl. 115. Τῆς ἀπὸ τῶν Ἐπιπολῶν πάλιν καταβάσις, *'the descent back,'* Th. vii. 44.

REMARKS. 1. An adverb modifying a sentence or phrase is usually parsed as modifying the verb or leading word of the sentence or phrase. Such particles may also give a special emphasis, or bear a special relation to other words in the sentence or phrase; thus, Ἡμεῖς γε νικῶμεν, *we at least are victorious* (here γε, in modifying the sentence ἡμεῖς νικῶμεν, exerts a special emphasis upon ἡμεῖς) ii. 1. 4. Ἦκουσεν οὐδείς ἔν γε τῷ φανερῷ i. 3. 21. Ἀριαῖος δὲ, . . καὶ οὗτος . . πειρᾶται, *and Ariæus, even he attempts*, iii. 2. 5. Καὶ μετὰ πεμπομένου αὐτοῦ, οὐκ ἐβέλω ἐλθεῖν, *even though he sends for me, I am not willing to go*, i. 3. 10. Προσεκύνησαν, καίπερ εἰδότες i. 6. 10. Εἰδότες τοί μοι τάδ' ἀγγελίας ὅδ' ἐθώϋξεν Æsch. Pr. 1040.

§ 647. 2. Of the negative particles οὐ and μή, the former is used in *simple, absolute negation*, and the latter in *dependent or qualified negation*, hence in *supposition, prohibition, &c.*; or, in the language of metaphysicians, οὐ is the *objective*, and μή the *subjective negative* (cf. § 587. 1). It follows that οὐ is most used with the Ind., and μή with the other modes; and that, with the same mode, οὐ is more decided and emphatic than μή. Thus, Οὐκ οἶδα, *I do not know*, i. 3. 5. Οὔποτε ἐρεῖ οὐδείς Ib. Ἐὰν δὲ μὴ διδῷ, *and if he would not give*, i. 3. 14. Ὅπως μὴ φθάσωσι Ib. Μηκέτι με Κῦρον νομίζετε i. 4. 16. Οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἃ μὴ χεῖρizes; Soph. CEd. C. 1175. Ἐμοὶ τῶν σῶν λόγων ἀρεστὸν οὐδὲν, μηδ' ἀρεσθείη ποτέ Id. Ant. 499. Τὰ μὴ ὄντα ὡς οὐκ ὄντα iv. 4. 15.

NOTE. Interrogation is sometimes expressed by negative assertion, and assertion by negative interrogation. Hence negative particles sometimes appear to pass into interrogative or affirmative ones; as, Μή σοι δοκοῦμεν; [*We do not seem to you, do we?*] *Do we seem to you?* Æsch. Pers. 344. Ἡ μήτις . . ἰλαύνει; ἢ μήτις σ' αὐτὸν κτείνῃ; i. 405. Οὐκοῦν . . πεπαύσομαι; [*Shall I not then cease?*] *I shall cease then*, Soph. Ant. 91. Οὐκοῦν . . ἰκανῶς ἔχεται Pl. Phædr. 274 b.

## B. THE PREPOSITION.

§ 648. RULE XXXIV. PREPOSITIONS gov-



ern substantives in the oblique cases, and mark their relations; as,

Ὁρμαῖο ἀπὸ Σάρδεων, καὶ ἔξιλαύνει διὰ τῆς Λυδίας . . ἐπὶ τὸν Μαίανδρον ποταμόν, *he set out from Sardis, and marches through Lydia to the river Maander, i. 2. 5.*

Or, more particularly,

Ἀντί, ἀπό, ἐξ, and πρό	govern the	Genitive.
Ἐν and σύν	“ “	Dative.
Ἀνά and εἰς	“ “	Accusative.
Ἀμφί, διά, κατά, μετά, and ὑπέρ	“ “	Gen. and Acc.
Ἐπί, παρά, περί, πρός, and ὑπό	“ “	Gen., Dat., and Acc.

NOTES. α. The Dative sometimes follows ἀμφί, ἀνά, and μετά in the poets; and ἀμφί even in prose, chiefly Ionic. Thus, Ἀμφὶ πλευραῖς Æsch. Pr. 71. Ἀνά τε ναυσί Eur. Iph. A. 754. Μετὰ χερσίν Soph. Ph. 1110.

β. The words above mentioned (with their euphonic, poetic, and dialectic forms, as ἐκ for ἐξ, § 68, ζύν for σύν, ἐς for εἰς, ἐνί for ἐν, προσί and ποσί for πρός, ὑπαί for ὑπό) are all which are commonly termed prepositions in Greek, though other words may have a prepositional force (§ 657. α). These prepositions have primary reference to the relations of *place*, and are used to express other relations by reason of some *analogy*, either real or fancied (cf. 339).

γ. Ἐν and πρό, by the addition of *ς* (expressing *motion* or *action*, cf. § 84), become (ἐνς, § 58) εἰς or ἐς (cf. § 57. 4), and πρός · thus, ἐν, *in*, εἰς, *into*.

δ. To the prepositions governing the Acc., must be added the Ep. suffix -δε, *to* (cf. §§ 150, 322); as, Οὐλυμπόνδε A. 425 (cf. Πρὸς Ὀλυμπον 420). Ἀλαδε A. 308 (cf. Εἰς ἄλλα 314). Ἀἰδόςδε [= εἰς Ἀἶδος δόμον, § 385. γ] H. 330. It is sometimes used pleonastically; as, Ὀνδε δόμονδε β. 83. Εἰς ἄλαδε κ. 351.

§ 649. REMARKS. 1. The use of the different cases with prepositions may be commonly referred with ease to familiar principles in the doctrine of the cases; thus,

GENITIVE, — (α.) Of DEPARTURE or MOTION FROM (§ 347). Ἀπὸ τῆς ἀρχῆς, *from the province*, i. 1. 2. Ἐκ Χερρόνησου ὁρμώμενος Ib. 9. Παρὰ δὲ βασιλείῳ πολλοὶ πρὸς Κῦρον ἀπῆλθον i. 9. 29. Ἀλλόμενοι κατὰ τῆς πέτρας, *leaping down from the rock*, iv. ii. 17. — (β.) Of ORIGIN and MATERIAL (§ 355). Γιγονῶς ἀπὸ Δαμαράτου ii. i. 3. Οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος i. 5. 10. — (γ.) Of THEME (§ 356). Περὶ ὑμῶν ἐνίων ἤκουον, *I heard respecting some of you*, vi. 6. 34. Τῆς δίκης . . τῆς ἀμφὶ τοῦ πατρός Cyr. iii. 1. 8. — (δ.) PARTITIVE (§ 358). Οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων i. 7. 13. — (ε.) ACTIVE (§ 380). For examples, see § 562.

DATIVE, — (ζ.) Of NEARNESS (§ 399). Σύν τοῖς φυγάσι, *with the exiles* i. 1. 11. Τῶν παρ' ἐαυτῶ Ib. 5. — (η.) Of PLACE (§ 420). Βασίλεια ἐν Κιλαναῖς ἐρυμνᾷ, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει i. 2. 8.

ACCUSATIVE, — (θ.) Of MOTION TO (§ 429). Ἀφικνεῖτο . . πρὸς αὐτόν, *came to him*, i. i. 5. Κατέβαινε εἰς πεδίον i. 2. 22. Πέμφας . . παρὰ τοὺς στρατηγούς Ib. 17. Ἀνέβη ἐπὶ τὰ ὄρη Ib. 22. Κατὰ Σηλυβρίαν ἀφίκου vii.

2. 28 Ὑπὸ αὐτὰ τὰ τεῖχη ἄγειν Cyr. v. 4. 43. — (ι.) Of SPECIFICATION (§ 437). Λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν Soph. Tr. 379. Κατὰ γνώμην Ἰδρις Id. Œd. T. 1087.

§ 650. NOTES. α. It is common to explain many of the uses of the cases mentioned in Ch. I. by supplying prepositions; when, in reality, the connection of the cases with the prepositions is rather to be explained, as above, by reference to these uses, and to the principles on which they are founded. In many connections the preposition may be either employed or omitted, at pleasure; as, Ὡσπερ δὲ τις ἀγάλλεται ἐπὶ Θεοσεβείᾳ. ., οὕτω Μένων ἠγάλλετο τῷ ἔξαπατῶν δύνασθαι ii. 6. 26. Καὶ κραυγῇ πολλῇ ἐτίθασιν i. 7. 4. Σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἦσαν iv. 4. 14.

β. The poets sometimes omit the preposition with the first, and insert it with the second, of two nouns similarly related; as, Ὀδὸς . . Δελφῶν κατὰ Δαυλίας Soph. Œd. T. 734. Ἀγροῦς σφε πέμψαι κατὰ ποιμνίων νομάς Ib. 761.

§ 651. γ. In the connection of the preposition with its case, we are to consider not only the force of the preposition in itself, but also that of the case with which it is joined. Thus παρά denotes the relation of *side* or *nearness*; and with the Gen., it signifies *from the side of*, or *from*; with the Dat., *at the side of*, or *beside, near, with*; with the Acc., *to the side of*, or *to*. E. g. Ὑποῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλείᾳ πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι, λαβόντες τὰ ὄπλα καὶ τὰ σκευή, ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ i. 3. 7.

δ. An elliptic use of the adjective after a preposition deserves notice; thus, Ἰλαραὶ δὲ ἀντὶ σκυθρωπῶν [sc. γυναικῶν, or = ἀντὶ τοῦ αὐτὰς εἶναι σκυθρωποὺς] ἦσαν, καὶ ἀντὶ ὑφορωμένων ἑαυτὰς ἡδέως ἀλλήλας ἰώρων, *they were cheerful instead of [being] downcast, &c.*, Mem. ii. 7. 12. Ἐξ ὀλβίων ἀζήλων εὐροῦσαι βίον Soph. Tr. 284.

ε. The omission of the preposition with the second of two substantives having a similar construction will be observed, not only after a conjunction, but also in the case of the relative, in the questions and answers of a dialogue, &c.; as, Ἀπό τε τῶν νεῶν καὶ τῆς γῆς H. Gr. i. 1. 2. Ἐν τῇ χρόνῳ, ᾧ ὑμῶν ἀκούω Symp. 4. 1 (cf. Ἀπ' ἐκείνου γὰρ τοῦ χρόνου, ἀφ' οὗ τούτου ἠράσθη Pl. Conv. 213 c). "Τοῦ τοιοῦδε πέρι." "Τίνος δὴ;" "Τοῦ ὑπολαμβάνειν" Pl. Rep. 456 d. Ὡς παρὰ φίλους καὶ εὐεργέτας, [sc. παρὰ] Ἀθηναίους ἀδεῶς ἀπιέναι Th. vi. 50.

ζ. The complement of a preposition is often omitted when a relative follows. See § 526. α. So Εἰς [sc. τὸν χρόνον] ὅτε β. 99. Ἐς οὗ, until, Hdt. i. 67.

§ 652. 2. A preposition in composition (α.) often retains its distinct force and government as such. But (β.) it commonly seems to be regarded as a mere adverb (cf. § 657. β.), and the compound to be construed just as a simple word would be of the same signification. Hence (γ.) the preposition is often repeated, or a similar preposition introduced. The adverbial force of the preposition in composition is particularly obvious (δ.) in *tnesis* (§ 328. N.), and (ε.) when the preposition is used with an ellipsis of its verb (chiefly ἐστὶ). Thus,

α. Συνέπεμψεν αὐτῇ στρατιώτας, *he sent with her soldiers*, i. 2. 20.

β. Προσέπεμψε δὲ αὐτῇ τὴν θυγατέρα Cyr. viii. 5. 18 (cf. Πέμπει Ἀέρο ξίλμην . . . πρὸς Ξενοφῶντα vii. 6. 43). Ἐπιπλεύσας αὐτῇ H Gr. i. 6. 22 (cf. Πλεῖν ἐπ' αὐτούς Ib. 1. 11).

NOTES. (1.) Hence verbs compounded with ἐπί, παρά, and πρὸς are commonly followed by the *Dat. of approach* (§ 398). (2.) The preposition, as such, and the general sense of the compound, often require the same case, as particularly, in compounds of ἀπό, ἐξ, and σύν. See §§ 347, 399.

γ. Ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν i. 2. 21. Παρὰ δὲ βασιλέως ἀπῆλθον i. 9. 29.

§ 653. δ. Tmesis occurs chiefly in the earlier (especially the Ep.) Greek, when as yet the union of the preposition and verb had not become firmly cemented. In Att. prose it is very rare, and even in Att. poetry (where it occurs most frequently in the lyric portions), it seldom inserts any thing more than a mere particle between the preposition and the verb. Thus, Ἀπὸ λοιγὸν ἀμῦναι [= λοιγὸν ἀπαμῦναι], *to ward off destruction*, A. 67. ἱερὰ δ' ἔγχεα μακρὰ πέπηγεν Γ. 135. Ἀπὸ μὲν σευυτὸν ᾄλεισας Hdt. iii. 36. Ἐκ δὲ πηδῆσας, *and leaping forth*, Eur. Hec. 1172. Διά μ' ἔφθεις, κατὰ δ' ἔκτεινας Id. Hipp. 1357. Ἄντ' εὖ πείσεται Pl. Gorg. 520 e.

NOTES. (1.) The preposition sometimes follows the verb and is sometimes repeated without the verb; as, Πέμψαντος, ᾧ γύναι, μετὰ Eur. Hec. 504. Ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα Id. Herc. 1055. Κατὰ μὲν ἔκαυσαν Δρύμον πόλιν, κατὰ δὲ Χαράδρην Hdt. viii. 33. So, Ὀτρυντο . . . Ἀγαμέμνων, ἄν [sc. ᾄρυντο] δ' Ὀδυσσεύς Γ. 267. Ἐλιπον . . . , καὶ δ' E. 480. (2.) In the earlier Greek, what is called *tmesis* is rather to be regarded as the adverbial use of the preposition (§ 657. β), than as the division of a word already compounded.

ε. Ἄλλ' ἄνα [for ἀνάστηθι] ἐξ ἰδράνων, *but [rise] up from the seats*, Soph. Aj. 194. Εἰσελθεῖν πάρα [for πάρεστι] Eur. Alc. 1114. Ἐνι [for ἔνεστι] δ' ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ἄλσῃ v. 3. 11.

## C. THE CONJUNCTION.

§ 654. RULE XXXV. CONJUNCTIONS connect sentences, and like parts of a sentence; as,

Ἦσθένει Δαρεῖος καὶ ὑπώπτεται, *Darius was sick and apprehended*, i. 1. 1. Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὥς ἐπιβουλεύει αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον i. 1. 3. Ὡστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ Ib. 5. Πλείους ἢ δισχίλιοι i. 3. 7. Ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς i. 8. 1.

REMARKS. 1. By *like parts of a sentence* are meant words and phrases of like construction, or performing like offices in the sentence, and which united by conjunctions form *compound subjects, predicates, adjuncts, &c.* Some connective adverbs also may sometimes be regarded as uniting like parts of a sentence.

2. Like parts of a sentence are commonly, but not necessarily, of the same part of speech and of similar form. In many cases, it seems to be indifferent whether we regard a conjunction as connecting like parts of a sentence, or (supplying an ellipsis) as connecting whole sentences.



3. A conjunction often connects the sentence which it introduces, not so much to the preceding sentence as a whole, as to some particular word or phrase in it; thus, Προσβάλλουσι . . καταλιπόντες ἄφοδον τοῖς πολέμοις, εἰ βούλονται φύγειν iv. 2. 11.

§ 655. 4. A twofold construction is sometimes admissible, according as a word is regarded as belonging to a compound part of a sentence, or to a new sentence; thus, Πλουσιωτέρῳ μὲν ἂν, εἰ ἰσωφρόνεις, ἢ ἐμοὶ ἐδίδους Cyr. viii. 3. 32. Ἐκ δεινοτέρων ἢ τοιῶνδε ἰσώθησαν Th. vii. 77. Τοῖς δὲ νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγὼ [sc. ἀκμάζω], παραινῶ Isocr. 188 a. Ἡμῶν ἔῃ ἀμεινον, ἢ ἐκείνοι, τὸ μέλλον προσημένων Dem. 287. 27. Οὐδαμοῦ γὰρ ἐστιν Ἀγόρατον Ἀθηναίων εἶναι, ὥσπερ Θρασύβουλον Lys. 136. 27. "Εξέστι δ', ὥσπερ Ἡγέλοχος, ἡμῖν λέγειν Ar. Ran. 303.

5. In many connections, two forms of construction are equally admissible, the one with, and the other without, a connective. The two forms are sometimes blended. See §§ 461. 3, 609, 619. N., 628.

6. A conjunction is sometimes used in Greek, where none would be employed in English; e. g., when πολὺς is followed by another adjective; as, Πολλά τε καὶ ἱππηδεια διελέγοντο v. 5. 25.

§ 656. 7. The Greeks, especially the earlier writers, often employ the more generic for the more specific connectives (§ 330. 1), or instead of other forms of expression; as, Ἐκμάθανε · σχολὴ δὲ πλείων ἢ θείω πάρεστί μοι, '[and] for I have more leisure,' Æsch. Pr. 817. Τυχάνω τε κληῖθ' ἀνασπαστοῦ πύλης χαλῶσα, καὶ με φλόγγος οἰκείου κακοῦ βάλλει δι' ὧτων, 'just as I am drawing the bars, there strikes,' Soph. Ant. 1186. Καὶ ἥδη τ' ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη iv. 6. 2. Οὐχ ὁμοίως πεποιήκῃσι, καὶ Ὅμηρος (cf. § 400), they have not composed in the same manner [and] as Homer, or with Homer, Pl. Ion, 531 d (cf., in Lat., *similis atque*, &c.).

NOTE. The student will not fail to remark, — (a) The frequent use, in the Epic, of δὲ for γὰρ, and in general of *coördination* in the connection of sentences, for *subordination*. — (b) The frequent use of γὰρ in specification, where we should use *that*, *namely*, *now*, &c.; as, Τῷδε δῆλον ἦν · τῇ μὲν γὰρ πρόσθεν ἡμέρῃ . . ἐκίλει ii. 3. 1.

## D. CONCLUDING REMARKS.

§ 657. I. In Greek, as in other languages, the different classes of particles often blend with each other in their use. Thus, (α.) adverbs sometimes take a case, as prepositions; (β.) prepositions are sometimes used without a case, as adverbs; (γ.) the same particle is used both as an adverb and as a conjunction, or as a connective and a non-connective adverb. E. g.

α. For examples, see §§ 347, 349, 372. γ, 394, 399. — Hom. uses εἴσω and ἴσω as protracted forms for εἰς · thus, Ἀγγεῖλον . . Ἴλιον εἴσω Ω. 145 (cf. Εἰς Ἴλιον 143). Ἀγάγῃσιν ἴσω κλισίην Ω. 155.

β. Ἡ μὲν κλειύσω, καπιθωῦξω τε πρὸς [sc. τοῦτῳ], 'in addition to this,' 'besides,' Æsch. Pr. 73. Πρὸς δ' ἔτι iii. 2. 2. Ἐν δὲ [sc. τοῦτοῖς], *and meanwhile*, Soph. CEd. T. 27.

γ. *Kṓron* δὲ (conjunction) μεταπέμπεται . . . καὶ στρατηγὸν δὲ (adverb) αὐτὸν ἀπέδειξε i. 1. 2. 'Ὡς δὲ νῦν ἔχει, χαλεπὸν, εἰ, οἴομενοι ἐν τῇ Ἑλλάδι καὶ ἰπαινοῦ καὶ τιμῆς τεύξεσθαι, ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἰσόμεθα vi. 6. 16. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ (conjunction) Σακράτην τὸν Ἀχαιοῶν ξένους ὄντας καὶ (adverb) τούτους, ἐκέλευσεν i. 1. 11. Πρῶτον μὲν ἰδάκρυε . . . εἴτα δὲ ἔλεξε i. 3. 2. Ἄλλος δὲ λίθῳ, καὶ ἄλλος, εἴτα πολλοί i. 5. 12. Ταῦτα ἐποιοῦν, μέχρι σκότος ἐγένετο iv. 2. 4 (cf. § 394). Πλὴν οἱ τὰ καπηλεῖα ἔχοντες i. 2. 24 (cf. § 349).

NOTE. The adverb *πρίν* is construed in four ways; (1.) as a connective, with the appropriate mode; thus, *Μὴ πρόσθεν καταλῦσαι . . . , πρίν ἂν αὐτῷ συμβουλεύσῃται*, 'before he should consult,' i. 1. 10 (*πρίν* is followed by the Subj. or Opt., only when a negative or interrogative sentence precedes); (2.) as having a prepositional force, with the Inf.; thus, *Πρίν τέτταρα στάδια διελθεῖν*, before [completing] they had completed four stadia, iv. 5. 19; (3.) as a simple adverb, with *ἥ* and the appropriate mode; thus, *Πρίν ἥ . . . ἐγένοντο*, before that they had come, Cyr. i. 4. 23; (4.) with *ἥ* and the Inf. instead of another mode (§ 629. 2). This construction is less Attic.

§ 658. II. Both adverbs, and prepositions with their cases, are often used substantively. An adverb and a preposition governing it are often written together as a compound word. Thus,

Ὅταν δὲ τούτων ἄλλis ἔχητε, but when you have had enough of this, v. 7. 12. *Εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον*, for once and a short time, Dem. 21. 1. *Εἰς νῦν* Pl. Tim. 20 b. *Μέχρι ἐνταῦθα* v. 5. 4. *Πρόπαλαι* Ar. Eq. 1155. *Ἐμπρόσθεν* iii. 4. 2. *Παραυτίκα* Cyr. ii. 2. 24. Ἦν . . . ὑπὲρ ἡμισυ τοῦ ὅλου στρατεύματος Ἀρκάδες, above half of the whole army were Arcadians, vi. 2. 10. *Αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους* i. 1. 10. *Ἐκ τῶν ἀμφὶ τοὺς μυρίους* v. 3. 3. *Συνέδραμον ὥς εἰς ἑπτακοσίους* H. Gr. iv. 1. 18. *Συνειλεγμένων εἰς τὴν Φυλὴν περὶ ἑπτακοσίους* Ib. ii. 4. 5.

§ 659. III. One preposition or adverb is often used for another (or a preposition is used with one case for another), by reason of something associated or implied. This construction is termed, from its elliptic expressiveness, *constructio præg-nans*. Thus,

α.) A PREPOSITION of motion for one of rest. *Οἱ ἐκ τῆς ἀγορᾶς . . . ἔφυγον* [ἐκ for ἐν, by reason of ἔφυγον following], those in the market fled [from it], i. 2. 18. *Αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων* Ib. 7. *Ἀφικνουῦνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες* v. 7. 17. *Τοῖς ἐκ Πύλου ληφθεῖσι*, those taken at Pylus and brought thence, Ar. Nub. 186. *Οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις . . . ἐχεῶντο* Th. vii. 70. *Εἰς ἀνάγκην κείμεθα*, we have come into necessity, and lie there, Eur. Iph. T. 620. *Ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρέων τῶν εἰς τὸ πεδίον*, i. 2. 25.

β.) A PREPOSITION of rest for one of motion. *Ἐν Λευκαδίᾳ ἀπήεσαν* [ἐν for εἰς, to imply that they were still there], had gone to Leucadia, or were absent in L., Th. iv. 42. *Οἱ δ' ἐν τῷ Ἡραίῳ καταπεφευγότες* (cf. *Εἰς δὲ τὸ Ἡραῖον κατεῖφυγον*) H. Gr. iv. 5. 5. *Ἐν τῷ ποταμῷ ἔπισον* Ag. 1. 32.

γ.) An ADVERB of motion for one of rest. *Τῶν ἐνδοθέν* [for ἐνδον] τις εἰσενεγνέστω Ar. Plut. 228. *Μετοίκησις τοῦ τόπου τοῦ ἐνθὲν εἰς ἄλλον τόπον* PL

Apol. 40 c. Ποῦ κακῶν ἐρημίαν εὔρω ; 'Whither can I go to find? Eur. Herc. 1157.

δ.) An ADVERB of rest for one of motion. "Οπου [for ὅποι] βίβηκεν, οὐδεὶς ἴδι, no one knows where [for whither] he has gone, Soph. Tr. 40. Πανταχοῦ περιεῴσμεν Ar. Lys. 1230.

§ 660. IV. In the doctrine of particles, especially connectives, the figures of syntax hold an important place; thus,

#### A. ELLIPSIS.

Ellipsis here consists either (α.) in the omission of the particles themselves, or (β.), far more frequently, in that of words, and even whole sentences, connected or modified by them.

α. Among the particles most frequently omitted are copulative and complementary conjunctions (§ 329. N.) ; as,

Πόθου πατρίδαν, γονέων, γυναικῶν, παιδῶν iii. 1. 3. ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσούτους vii. 1. 21. Οὔτε πλινθυφεῖς δόμους προσείλους ἦσαν, οὐ [for οὔτε] ξυλουργίαν Æsch. Pr. 450. Ὀμνύω ὑμῖν θεοῦς πάντας καὶ πάσας, [sc. ὅτι] ἢ μὴν . . ἐθύομην vi. 1. 31. Ἀφειλόμην, ὁμολογῶ v. 6. 17. Ἀπάγγελον πόσει, ἤκειν ὅπως τάχιστ' ἐράσμιον πόλει γυναικα πιστὴν δ' ἐν δόμοις εὔροι Æsch. Ag. 604. See § 611. 3.

NOTE. Hdt. sometimes uses οὐκῶν with the ellipsis of a conditional or other conjunction : as, Οὐκῶν ποιήσετε ταῦτα, ἡμεῖς . . ἐκλείψομεν, if then you will not do this, we shall desert, iv. 118.

§ 661. β. Connected sentences especially abound in ellipsis, from the ease with which the omission can be supplied from the connection. We notice, among the great variety of cases that might be mentioned, the frequent ellipses,

1.) In replies ; as, "Ἔστιν ὃ τι σε ἠδίκησα ;" 'Ο δ' ἀπεκρίνατο, ὅτι οὐ [= οὐκ ἔστιν] i. 6. 7. Εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν ἀδικήσεις Ib. 8.

NOTE. (α.) In a dialogue or address, a speaker often commences with a connective (most frequently an adversative or causal conjunction), from reference to something which has been expressed or which is mutually understood ; as, Ἀλλ' ὁρᾷτε, but you see, iii. 2. 4. Ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι vi. 6. 12. Οἷε γὰρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν ; i. 7. 9. (β.) In like manner the Voc. is often followed by a connective ; as, ὦ γύναι, ἔφη, ὄνομα δέ σοι τί ἐστιν ; Mem. ii. 1. 26. ὦ Κίρκη, τίς γὰρ . . ἡγεμονεύσεις ; κ. 501.

2.) Between two connectives ; as, Ἀλλὰ [sc. παύομαι] γὰρ καὶ περαίνειν ἤδη ἔρα iii. 2. 32. Cf. v. 7. 11. Ἀλλὰ γὰρ δέδοικα iii. 2. 25. Πιὰρὰ τῆς θάλατταν ἦει . καὶ [sc. ταύτῃ ἦει] γὰρ ἤδη ἡσθίνει vi. 2. 18. Καὶ γὰρ καὶ καπνὸς ἰφαίνεται ii. 2. 15. — And yet, perhaps, in such examples as these, ἀλλὰ γὰρ or καὶ γὰρ may be regarded as forming but a single compound connective, or one of the particles may be regarded as a mere adverb (§ 657. γ).

§ 662. 3.) With ὥς, especially in expressing comparison, design, pretence, possibility, &c. ; as, Θᾶπτον ἢ [sc. οὔτα ταχὺ] ὥς τις ἂν ᾔετο, quicker than [so quick as] one would have thought, i. 5. 8. Μείζονα ἡγησάμενος εἶναι



ὡς ἐπὶ Πεισίδας τὴν παρασκευήν, *thinking that the preparation was greater than [so great as] it would be against the Pisidians*, i. 2. 4. Βραχύτερα ἡκόντιζον, ἢ ὡς ἐξικνεῖσθαι, *hurled [a shorter distance than so as to reach] too short a distance to reach*, iii. 3. 7. Ἐφάνη κονιορτός, ὥσπερ νεφέλη λευκή i. 8. 8. Ὡς εἰς μάχην παρεσκευασμένος, *arrayed as [he would array] for battle*, Ib. 1. Ἐπὶ καμπεν, ὡς εἰς κύκλωσιν Ib. 23. Φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβατιν iv. 3. 21. Ἀθροίζει, ὡς ἐπὶ τούτους i. 2. 1. Ὡς περ ὄργῃ, ἐκέλευσε i. 5. 8. Ὡς ἐκ τῶν παρόντων [sc. ἰδύναντο], ζυνταξόμενοι Th. vi. 70. Κερασούντιοι, ὡς ἂν καὶ ἰωρακότις τὸ παρ' ἑαυτοῖς πρᾶγμα, δέισαντες, *the Cerasuntians alarmed, as they would naturally be having seen what had happened among themselves*, v. 7. 22. Ὡς ἐπὶ τὸ πολὺ, *as things are for the most part, commonly*, iii. 1. 42. See §§ 410, 525. α, 640.

NOTES. (a.) From the frequent use of ὡς with the accusative after verbs of motion to express the purposed end of the motion (§ 429), it came at last to be regarded as a mere preposition, supplying the place of πρὸς or εἰς, but chiefly before names of persons; as, Πορεύεται ὡς βασιλία, *goes to the king*, i. 2. 4. (b.) Ὡς is often used to render expressions of quantity less positive; as, Ἐχων [sc. οὕτω πολλοὺς] ὡς πεντακοσίους, *having such a number as 500*, i. e. *about 500*, i. 2. 3.

§ 663. 4.) With adversative conjunctions, with which we must sometimes supply the opposite of that which has preceded; as, Καὶ μὴ μ' ἄτιμον τῆσδ' ἀποστείλῃτε γῆς, ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων [sc. δέξασθε] Soph. El. 71. Εἰ μὲν βούλεται, ἐψέτω · εἰ δ' [sc. μὴ βούλεται], ὅ τι βούλεται, τοῦτο ποιείτω Pl. Euthyd. 285 c.

5.) With ἢ, before which there is sometimes an ellipsis of μᾶλλον · as, Ζητοῦσι κερδαίνειν [sc. μᾶλλον], ἢ ὑμᾶς πείθειν Lys. 171. 8. Τὴν τῆς ὑμετέρας πόλεως τύχην ἂν ἐλοίμην, . . ἢ τὴν ἐκείνου Dem. 24. 16. See § 466.

6.) With conditional conjunctions; as, Εἰ μὲν σύ τι ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν [sc. λέγει δὴ] · εἰ δὲ μὴ [sc. ἔχεις], ἡμεῖς πρὸς σὲ ἔχομεν vii. 7. 15. Εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστήψαιντ' ἂν αὐτῶν ii. 1. 14. Καὶ νῦν, ἂν μὲν ὁ Κῦρος βούληται [καλῶς ἔχει] · εἰ δὲ μὴ, ὑμεῖς γε τὴν ταχίστην πάρεσσε Cyr. iv. 5. 10. Ἐκαίον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν [sc. ἔκαίον τοῦτο] i. 6. 1 (εἴ τις so used is equivalent to ὅστις). Οἱ δὲ ἄλλοι ἀπώλonton ὑπὸ τε τῶν πολεμίων καὶ χιόνος, καὶ εἴ τις νόσφ v. 3. 3. Ἐπειθόντο, πλὴν εἴ τις τι ἔκλειπεν iv. 1. 14. Εὗνοι ἦσαν, πλὴν καθόσον εἰ τὴν Σικελίαν ὄντο αὐτοὺς δουλώσεσθαι Th. vi. 88. Ἄλλοι μενέουσι . . . εἰ δὲ καὶ αὐτοὶ [sc. οὐ μενέουσι], φευγόντων I. 45. Εἰ δ' ἄγε [= εἰ δὲ βούλει, ἄγε, *but if you will, come*] A. 302, and often in Hom.

NOTE. When two similar clauses are connected, a pronoun, preposition, or other word is sometimes (chiefly by the poets) omitted in the first clause, and, for the sake of emphasis or the metre, or by reason of other ellipses, inserted in the second; as, Ζώγρει, Ἀτρείος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα Z. 46. Ἐμ Πύλου ἄξει ἀμύντορας . . , ἢ ὄγε καὶ Σπάρτῃθεν β. 326. See § 650. β.

#### B. PLEONASM.

§ 664. Under this head we remark,

1.) The redundant use of negatives. This appears chiefly

α.) In connection with indefinites, which in a negative sentence are all regularly combined with a negative; as, Οὔποτε ἐρεῖ οὐδείς i. 3. 5. Οὐδὲν οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει Pl. Parm. 166 a.

β.) In divided construction ; as, Οὐκ αἰσχύνηςθε οὔτε θεοὺς οὔτ' ἀνθρώπους ii. 5. 39. Μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλω vii. 1. 6. Οὐ γὰρ ἔστιν ὅστις ἀνθρώπων σωθήσεται, οὔτε ὑμῖν οὔτε ἄλλω οὐδενὶ πλῆθει γνησίως ἐναντιούμενος Pl. Apol. 31 e.

γ.) In the emphatic use of οὐδέ and μηδέ · as, Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι i. 9. 13. Μὴ τοίνυν μηδέ vii. 6. 19. Οὐκ οὖν βούλεται . . , οὐδὲ πολλοὶ δέ, he does not therefore wish, no, far from it, Dem. 100. 9.

§ 665. δ.) In the use of μή with the Infinitive, after words implying some negation ; as, Ναυκλήροις ἀπειπε μὴ διάγειν, he forbade the shipmasters to cross [saying that they should not cross], vii. 2. 12. Ἐξέφυγε τὸ μὴ καταπετραῶναι i. 3. 2. Ἐξί τοῦ μὴ καταδύναι iii. 5. 11 (cf. Σχίσω σε πηδᾶν Eur. Or. 263). Κωλύοντες μηδαμῇ . . πορίζεσθαι vii. 6. 29 (cf. Κωλύσει τοῦ καίειν i. 6. 2). Κωλύματα μὴ αὐξήσθαι Th. i. 16. Ἐμποδὼν τοῦ μὴ ἥδη εἶναι iv. 8. 14.

NOTE. Οὐ is sometimes used in like manner, with a finite verb supplying (with ὅτι or ὥς) the place of an Inf. ; as, Ἀρνεῖσθαι . . , ὅτι οὐ παρῆν, to deny that he was present, Rep. Ath. 2. 17. Ὡς δ' οὐκ ἐκεῖνος ἐγεώργει τὴν γῆν, οὐκ ἠδύνατ' ἀρνηθῆναι Dem. 871. 14.

§ 666. ε.) In the use of μὴ οὐ with the Infinitive and Participle, as a simple negative. This chiefly occurs (1.) after negative and interrogative sentences, and (2.) after some expressions of shame and fear. Here μὴ οὐ takes the place of simple μή, and (3.) may even be wholly redundant after words where μή would be so (§ 665). Thus, (1.) Οὐδεὶς γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ ἐλθεῖν, none of men can persuade me not to go, Ar. Ran. 65. Οὐ γὰρ ἂν μακρὰν ἔχενον αὐτός, μὴ οὐκ ἔχων τι σύμβολον Soph. Oed. T. 220. Τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι ; Pl. Phædo, 74 d. (2.) Ὡστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐ συσπυδάξιν ii. 3. 11. (3.) Οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν Æsch. Pr. 787. Τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν ; Ib. 627. Τί ἔμποδὼν μὴ οὐχὶ . . ἀποθανεῖν ; iii. 1. 13.

ζ.) In the occasional use of οὐ to strengthen the negative idea implied in ἤ, than ; as, Τί οὖν δεῖ ἐκείνον τὸν χρόνον ἀναμένειν, . . μᾶλλον ἢ οὐχ ὥς τάχιστα . . τὴν εἰρήνην ποιῆσθαι, 'rather than make peace,' = 'and not rather make peace,' H. Gr. vi. 3. 15. Εἰ τοίνυν τις ὑμῶν . . ἄλλως πως ἔχει τὴν ὀργὴν ἐπὶ Μειδίαν, ἢ ὥς οὐ δέον αὐτὸν τεθνάναι Dem. 537. 3. Ἦκει γὰρ ὁ Πέρσης οὐδὲν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας Hdt. iv. 118. (Compare, in French and Ital., *Vous écrivez mieux que vous ne parlez*, *Egli era più ricco che voi non siete*.)

NOTES. (1.) Two negatives in the same sentence have commonly their distinct force, (α.) when one applies to the whole sentence, and the other to a part only ; and (β.) when two sentences have been condensed into one. Thus, (α.) Οὐ περὶ μὲν σοῦ λέγω . . , περὶ ἐμοῦ δὲ οὐ, I do not say it of you, and not of myself, Pl. Alc. 124 c. Οὐ γὰρ ἐκεῖνοι παύμενοι, . . οὐδὲ ἀποθανεῖν οἱ πλῆμους δύνανται ; iii. 1. 29. (β.) See the examples in § 528. 2 ; to which may be added, with an ellipsis of the relative, Οὐδεὶς οὐκ ἔπασχε Symp. i. 9. (2.) For οὐ μή, see §§ 595. 1, 2, 597. 1.

§ 667. 2.) The repetition of various particles for greater clearness or strength of expression, particularly after interven-

ing clauses, in divided construction, and with important or emphatic words ; as,

Ἐλεγεν, ὅτι, εἰ μὴ καταβήσονται οἰκήσοντες καὶ πείσονται, ὅτι κατακαύσει  
vii. 4. 5. Δέδοικα, μὴ, ἂν ἀπαξ μάθωμεν ἀργοὶ ζῆν . . , μὴ, ὥσπερ οἱ λωτοφά  
γοι, ἐπιλαθώμεθα iii. 2. 25. Οὐκ ἂν ἱκανὸς εἶναι οἶμαι, οὐτ' ἂν φίλον ὠφελῆσαι,  
οὐτ' ἂν ἐχθρὸν ἀλέξασθαι i. 3. 6. Κούκ ἂν γυναικῶν ἥσσονες καλοίμεθ' ἂν  
Soph. Ant. 680. Τάχ' ἂν καμ' ἂν τοιαύτη χειρὶ τιμωρεῖν θέλοι Id. CEd. T.  
139. Ὡ τέκνον ὦ γενναῖον Id. Phil. 799. Εἰ μὴ εἴ τις ὑπολάβοι Pl. Gorg.  
480 b.

3.) The multiplication of particles of similar force, and the employment of needless connectives ; as,

Μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῶ συμβοι·εῦ-  
σηται i. 1. 10 (cf. i. 2. 2). Οὐ πρόσθεν πρὶν ἢ . . ἐγένοντο Ag. 2. 4. Ὅσον  
ἀπὸ βοῆς ἔνεκα Th. viii. 92. Τίνος δὲ χάριν ἔνεκα Pl. Leg. 701 d. See  
§§ 461. 3, 609 α, 619. N., 628, 655. 5.

#### C. ATTRACTION.

§ 668. The influence of attraction sometimes passes even beyond a connective ; as,

Οὐδὲν γε ἄλλο ἐστίν, οὗ ἱρῶσιν οἱ ἄνθρωποι, ἢ τοῦ ἀγαθοῦ [for τὸ ἀγαθόν  
through the attraction of οὗ] Pl. Conv. 205 e. Ἡζίου, Λέπρεον μὲν μὴ ἀπο-  
δοῦναι (τοὺς Λακεδαιμονίους), εἰ μὴ βούλονται· ἀναβάντες [for ἀναβάντας, by  
attraction to the subject of βούλονται] δὲ . . , ἀπομόσαι Th. v. 50. Ἑρμοκρά-  
τους καὶ εἴ του ἄλλου πειθόντων (see § 663. 6) Th. vii. 21. See § 627. 2.

#### D. ANACOLUTHON.

§ 669. Anacoluthon is frequent in the connection of sen-  
tences. The clause completing the construction is often either  
omitted or changed in its form. Hence, also, the regular cor-  
respondence of particles is sometimes neglected. Thus,

Ὡς γὰρ ἐγὼ . . ἤκουσά τινος, ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἀρμοστής μέλλει  
ἤξειν [for ὡς ἤκουσα, Κλέανδρος μέλλει, or ἤκουσα, ὅτι Κλέανδρος μέλλει] vi. 4.  
18. Ἀνὴρ ὃδ' ὡς ἔοικεν οὐ νεμεῖν [for ὡς ἔοικεν, οὐ νεμεῖ, or ἔοικεν οὐ νεμεῖν]  
Soph. Tr. 1238. Ἀλλὰ μὴν, — ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας, καὶ  
σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι· — οἶδα μὲν γάρ [for ἀλλὰ μὴν, ἐρῶ γὰρ, οἶδα,  
or ἀλλὰ μὴν ἐρῶ· οἶδα γάρ] ii. 5. 12. See iii. 2. 11. Τῶν δὲ Ἀθηναίων ἐτυχε  
γὰρ πρεσβεία πρότερον ἐν τῇ Λακεδαιμονίᾳ περὶ ἄλλων παροῦτα, καὶ . . ἐδόξε  
αὐτοῖς Th. i. 72. Οὐκ ἔσθ' ὅτι μᾶλλον, ὦ ἄνδρες Ἀθηναῖοι, πρέπει οὕτως, ὡς  
τὸν τοιοῦτον ἄνδρα ἐν Πρυτανείᾳ σιτεῖσθαι [for ὅτι μᾶλλον πρέπει, ἢ, or ὅτι  
πρέπει οὕτως, ὡς] Pl. Apol. 36 d. Εἰδότες οὐκ ἂν ὁμοίως δυνηθέντες, καὶ εἰ ἐκ  
τῶν νεῶν πρὸς παρεσκευασμένους ἐκβιβάζοιεν, ἢ [for καὶ εἰ] κατὰ γῆν ἰόντες  
γνωθείησαν Th. vi. 64.

§ 670. NOTE. After a connective, a distinct sentence often takes the  
place of a part of a sentence, and sometimes the reverse ; as, Ἐρχονται . .  
κῆρυκες· οἱ μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλῖνος εἶ, Ἐλλην [for εἷς δ' αὐ-  
τῶν Φ. 'E.], there come heralds ; the rest barbarians, but [there was] one of  
them Phalinus, a Greek, ii. 1. 7. See i. 10. 12. Παρημέλουν ὄντες ἄποικοι·



οὔτε γὰρ . . διδόντες [for οὔτε διδόντες, or οὔτε γὰρ ἐδίδουσαν. The construction might be made regular by repeating παρημέλουν] Th. i. 25. See § 641. β.

§ 671. V. The Greek especially abounds in combinations of particles, and in elliptical phrases having the power of particles. The use of these sometimes extends farther than their origin and structure would strictly warrant. A few examples of these combinations and phrases are given below, but the subject in its details belongs to the lexicographer rather than the grammarian.

1. ἀλλὰ γάρ, καὶ γάρ, see § 661. 2.

2. ἀλλ' ἢ [from ἄλλο ἢ or ἄλλα ἢ], *other than, except; as*, Ἀργύριον μὲν εἶκ' ἔχω, ἀλλ' ἢ μικρόν τι vii. 7. 53. Οὐδαμῶ . . , ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδὸν iv. 6. 11.

3. ἄλλως τε καί, *both otherwise and in particular, especially; as*, Οὐδὲν νομίζω ἀνδρὶ, ἄλλως τε καὶ ἄρχοντι, κάλλιον εἶναι κτῆμα vii. 7. 41.

4. δῆλον ὅτι, *it is evident that, evidently*, εὖ οἶδ' ὅτι, οἶδ' ὅτι, σάφ' ἴσθ' ὅτι, and similar phrases, which are often inserted in sentences (quite like adverbs), or annexed to them; as, Τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει i. 3. 9. Οὐτ' ἂν ὑμεῖς, εὖ οἶδ' ὅτι, ἐπαύσασθε Dem. 72. 24. Μονώτατος γὰρ εἶσὺ . . , εὖ ἴσθ' ὅτι Ar. Plut. 182.

5. εἰ γάρ, εἴθ' ἄφελον, see §§ 599, 600. 2.

6. εἰ δὲ μή, *but if not, otherwise, used even after negative sentences; as*, Μὴ ποιήσης ταῦτα · εἰ δὲ μή, ἔφη, αἰτίαν ἔξεις, *do not do this; otherwise, said he, you will have blame*, vii. 1. 8. Οὐτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν · εἰ δὲ μή, ἤρπαζεν ὁ ποταμός iv. 3. 6.

7. ἵνα τί, ὥς τί, and ὅτι τί, see § 539. a.

8. μή τί γε, *not to say aught surely, i. e. much less, or much more; as*, Οὐκ ἐνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς Dem. 24. 21.

9. Ὅτι μή after negatives, *except [= ὅ τι μή ἵστι, what is not]; as*, Οὐ γὰρ ἦν κρήνη, ὅτι μὴ μία Th. iv. 26.

10. οὐ γὰρ ἀλλά, *for it is not otherwise, but, i. e. for indeed; as*, Οὐ γὰρ ἀλλ' ἢ γῆ βία ἔλκει Ar. Nub. 232.

11. οὐ μέντοι ἀλλά, οὐ μὲν ἀλλά, *yet no, but, i. e. nevertheless, or nay rather; as*, Ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ ἀκκείνων ἐξετραχίλισεν · οὐ μὲν ἀλλ' ἐπίμεινεν ὁ Κῦρος Cyr. i. 4. 8.

12. οὐχ ὅτι, μὴ ὅτι, οὐχ ὅσον, οὐχ ὅπως, μὴ ὅπως, οὐχ οἶον, *I do not say that, not to say that, &c., i. e. not only, or not only not (the three first phrases usually mean not only, and the three last not only not); as*, Οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, *not only was Crito himself unmolested, but also his friends*, Mem. ii. 9. 8. Μὴ γὰρ ὅτι ἄρχοντα, ἀλλὰ καὶ οὐς οὐ φοβοῦνται, . . αἰδοῦνται Cyr. viii. 1. 28. Ἀχρηστοὶ γὰρ καὶ γυναιξίν . . , μὴ ὅτι ἀνδράσι, 'not to say men,' Pl. Rep. 398 e. Οὐχ ὅσον οὐκ ἡμύναντο, ἀλλ' οὐδ' ἐσώθησαν Th. iv. 62. Ὡς οἱ Λακεδαιμόνιοι οὐχ ὅπως τιμωρήσαντο, ἀλλὰ καὶ ἐπαινέσαιεν, *that the Lacedæmonians had not only not punished, but*

had even commended, H. Gr. v. 4. 34. Οὐχ ὅπως δῶρα δούς vii. 7. 8. Μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῳ, ἀλλ' οὐδ' ὀρβοῦσθαι ἐδύνασθε Cyr. i. 3. 10. Πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σὲ παύσομεν Soph. El. 796.

NOTE. Οὐχ ὅτι is sometimes although [not because, denying an inference which might be drawn]; as, Ἐγγυῶμαι μὴ ἐπιλήσεισθαι, οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσμων εἶναι Pl. Prot. 336 d.

13. οὐνεκα and ὁθούνεκα [= τοῦτου ἕνεκα, ὅτι, §§ 530, 40. δ, 372. γ], poet., on account of this, that —, because, and, with certain verbs, that; as, Ζηλᾷ σ' ὁθούνεκ' ἐκτὸς αἰτίας κυρεῖς, I envy you [because] that you are free from blame, Æsch. Pr. 330. Ἴσθι τοῦτο πρῶτον, οὐνεκα Ἑλληνέες ἐσμεν Soph. Ph. 232. Οὐνεκα is sometimes used by the Att. poets, like a simple adverb, with the Gen.; as, Γυναικὸς οὐνεκα, [because of] for the sake of a woman, Æsch. Ag. 823.

14. When two prepositions are combined, which occurs most frequently in the Epic, either one or both the prepositions are used adverbially (§ 657. β), or one of the prepositions with its substantive forms the complement of the other; as, Ἀμφὶ περὶ κρήνην, round about the fountain, B. 305. Δι' ἐκ μεγάρου κ. 388. Περὶ πρὸ γὰρ ἔγχει ὄνιν Δ. 180. Διαπρό P. 393. Πάρεξ τοῦ . . ἀργυρίου Hdt. iii. 91. Ὑπὲρ ἐκ βελίων, from beneath the weapons, Δ. 465.

§ 672. VI. POSITION OF PARTICLES. 1. Prepositions regularly precede the words which they govern. For the accentuation when they follow (which is chiefly poet., and in Att. prose occurs only with περὶ governing the Gen.), see §§ 730, 731. N.

NOTE. The great fondness of the Greeks for connecting kindred or contrasting words as closely as possible often produces *hyperbaton* in the construction of the preposition with its case, as well as in other constructions; thus, Πρὸς ἄλλοτ' ἄλλον, for ἄλλοτε πρὸς ἄλλον, Æsch. Pr. 276. Παρὰ φίλης φίλῳ φέρειν γυναικὸς ἀνδρὶ Id. Cho. 89. See § 511. 3. For *hyperbaton* in earnest entreaty, see § 426. β.

§ 673. 2. Connective and interrogative particles, with the exceptions mentioned below (NOTE α), commonly stand first in their clauses.

NOTES. α. The following particles cannot stand first in a clause; ἄν (not for ἵαν, § 588), ἄρα (paroxytone), αὖ (poet. αὖτε), αὖθις (Ion. αὖτις), γάρ, γέ, δαί, δέ, δή (except in Hom. and Pind.), δῆθεν, δῆτα, θήν (poet.), κέ (Ep.), μίν, μέντοι, μὴν, νύν (enclitic; Ep. also νύ, § 66. α), οὔν, πέρ, τίς, τοί, τοίνυν, and the indefinite adverbs beginning with π (ποτέ, πού, &c., ¶ 63). Thus, Ὁ δὲ πείθεται τε καὶ συλλαμβάνει, and he is both persuaded and apprehends, i. 1. 3.

β. Ὅτι is sometimes placed after a subordinate clause; as, Κύρω εἶπεν, εἰ αὐτῷ δόξῃ ἱππέας χιλίους, ὅτι . . κατακάνοι [for ὅτι, εἰ . ., κατακάνοι] i. 6. 2. Ἐφη αὐτῷ ταῦτα συμπροθυμηθέντι, ὅτι οὐ μεταμελήσει vii. 1. 5.

γ. A sentence introduced by a connective often follows the Vocative, instead of including it. By this arrangement, immediate attention is better secured. Thus, Ἡφαισטי, σοὶ δὲ χρὴ μελεῖν ἐπιστολάς [for σοὶ δὲ, Ἡφαισטי], and you, Vulcan, must heed the commands, Æsch. Pr. 3.

§ 674. 3. The adverbs ἵνα and χάριν commonly follow, but sometimes precede, the genitives which they govern (§ 372. γ). Observe the arrangement, Τῆς πρόσθεν ἵνα πρὸς ἑμὲ ἀριστῆς i. 4. 8; and, Οὐπὲρ αὐτὸς ἵνα i. 9. 21.

4. A particle is sometimes placed in one clause which belongs more strictly to another (cf. § 616); as, Οὐκ' οἶδ' ἄν εἰ πείσαιμι [for οἶδ', εἰ πείσαιμ' ἄν] Eur. Med. 941.

5. In emphatic address, the sign ὦ is sometimes placed as follows; Ἐρεβος ὦ φαινότατον Soph. Aj. 395. Θαυμάσι' ὦ Κρίτων Pl. Euthyd. 271 c. Ἡμῶν ὑπὲρ ὦ πρὸς Διὸς Μίλιτε Id. Apol. 25 c.



# BOOK IV.

## PROSODY.

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Γλώσσης μίλιγμα.

Æschylus, Eumen.

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§ 675. Prosody treats of QUANTITY, of VER-  
SIFICATION, and of ACCENT.

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## CHAPTER I.

### QUANTITY.

§ 676. In Greek, all vowels and syllables are divided, in respect to QUANTITY (i. e. the *time of their utterance* according to the ancient pronunciation), into the *long* and the *short*; and the long are regarded as having *double* the time of the short.

NOTE. Hence the unit in measuring metrical quantity is the short syllable, or the *breve* (brevis, *short*), and a long vowel or syllable is equal to *two breves*. For the marks of quantity (— ~), see § 16. 4.

§ 677. Quantity is of two kinds, *natural* and *local*. Natural quantity has respect to the length of the vowel in its own nature; but local quantity, to the effect which is produced by the position of the vowel in connection with other letters or syllables. With reference to the first distinction, vowels and syllables are said to be long or short *by nature*; with reference to the second, *by position*. Thus, in ὄμφαξ, both syllables are short by nature, i. e. in the natural quantity of the vowels; but both become long by the position of these short vowels before two consonants (§§ 51, 688).

NOTE. The quantity of a syllable is always the natural quantity of the vowel which it contains, unless some change is produced by position.

Hence it is usual, in prosody, to regard the vowel as the representative of the syllable; and language is often applied to the vowel which in strict propriety belongs only to the syllable. Thus, in ὄμφαξ, it is common to say that the vowels are long by position; while, in strict accuracy, the quantity of the vowels themselves is not changed, but the *syllables* become long from the time occupied in the utterance of the successive consonants.

## I. NATURAL QUANTITY.

§ 678. RULE I. The vowels η and ω, all diphthongs, all vowels resulting from contraction or crasis, and all circumflexed vowels, are long; as the vowels in ἡμῶν, πλείους, γλώσσας (§ 34), δὺς (§ 58), κᾶν (§ 40), λᾶς, ἡμῖν, πῦρ.

REMARK. All vowels which result from the union of two vowels have, from their very nature, a double time. See §§ 25, 29 – 31, 723.

§ 679. RULE II. The vowels ε and ο are short; as in φέρομεν.

§ 680. RULE III. The doubtful vowels (§ 24. β) are commonly short; as in χλαμῦδι.

To this *general rule for the doubtful vowels* there are many exceptions; which renders it necessary to observe the ACCENT, the SPECIAL LAWS OF INFLECTION AND DERIVATION, the DIALECT, and the USAGE OF THE POETS.

### A. ACCENT.

§ 681. From the general rules of accent (§ 726), we learn, that in natural quantity,

α.) Every *circumflexed* vowel is long (§ 678).

β.) In *paroxytones*, if the vowel of the *ultima* is *short*, the vowel of the *penult* is also short; and, on the other hand, if the vowel of the *penult* is *long*, the vowel of the *ultima* is also long. Hence, in μαινάδος, καρχίνος, and χλαμῦδος, the vowel of the *penult* is short; and, in Λήδα, φοίνιξ, and κόμυς, the vowel of the *ultima* is long.

γ.) In *preparoxytones* and *properispomes*, the vowel of the *ultima* is *short*; as in ἄρουρα, δύναμις, τίλικυς · βῶλαξ, πρᾶξις, διῶρυξ.

### B. INFLECTION.

§ 682. In the common affixes of declension and conjugation, the doubtful vowels are short, except cases of contraction, -α in the Sing. of Dec. I., and -ᾶσι for νοῖ in the nude Present.





but, εἴᾱσα, θηράσω (§ 218). — (b) *i* is commonly *long*; thus, κοῖω (1. b), F. κοῖσω, Pf. P. κικόνιμαι. But ἐφθίμαι, ἐφθίμην, and, in the Att. poets, φθί·σω, ἐφθίσα (§ 278). — (c) *υ* is *variable*; thus, F. ἀνύσω, δακρύσω (1. c). See, also, θύω (§ 219) and χίω (§ 264).

3. Before the TERMINATIONS OF VERBS IN -μι, the doubtful vowels are *short*, except in the *Ind. sing.* of the *Pres.* and *Impf. act.*, and in the *2d Aor. act.* See § 224.

#### 4. Before a CHARACTERISTIC CONSONANT,

i.) In the *theme*, *α* is commonly *short*, but *i* and *υ* *long*; thus, λαμβάνω, μανθάνω (§ 290); κλίνω (§ 269); ἀλγύνω, ὀδύρομαι (§ 270). But ικάνω (§ 292), τίνω, φθίνω Ep., φθίνω Att. (§ 278).

ii.) In the *liquid Fut.*, and in the *2d Aor.* (§ 255. δ), the doubtful vowels are *short*, but in the *liquid Aor.*, and in the *2d Perf.*, they are *long*; thus, κρι·νάω, πλύνω, ἔκρινα, ἔπλυνα (§ 56). ἔλαβον, ἔβιγον, ἐπύθόμην (§ 290); ἐπάγην, ἐμίγην, ἐζύγην (§ 294); ἐλάακα, ἐκέρτα, ἐμέμκα (§ 236. 2). — Except 2 A. ἰάγην (§ 294; Att. ἰα, Ep. commonly ἰα). See, also, § 236. E.

### C. DERIVATION.

§ 685. RULE IV. DERIVATIVES follow the quantity of their *primitives*.

This rule applies to compounds, as well as to simple derivatives. In applying the rule, observe § 307. R. Thus, θηράω, F. θηράσω, Pf. P. τεθήραμαι· θηράσι·μος, θηράμα, θηρατής, θηρατός· πρόθετος (πρό, θῦμός), ἐντίμος (ἐν, τίμη).

NOTES. (a) For the quantity of the different terminations of derivation, see ¶ 62, §§ 305 – 321. For *τ* *paragogic*, see § 150. γ. The final *i* in compound adverbs (§ 321. c) is likewise sometimes *long*. (b) For the lengthening of an initial vowel in the second part of a compound, see § 326. R. In some compounds, *α* is lengthened without passing into *η*; as, λοχαγός (λόχος, ἄγω).

### D. DIALECT.

§ 686. The Doric *α* for *η* is *long*; and *α*, where the Ionic uses *η*, is commonly *long* (§ 44. 1). See also § 47.

### E. AUTHORITY.

§ 687. For doubtful vowels which are *long*, and which are not determined by the rules already given, observe the usage of the poets, and the marks of quantity in the lexicons.

Among the most familiar examples are ἄτη, *destruction*, ὁπαδός, *follower*, σφεαγίς, *seal*, τραχύς, *rough*, φλυαρός, *talkative*, αἰκία, *outrage*, ἄνία (ῑ), *grief*, ἀκριβής, *exact*, ἀζίνη, *axe*, δίνη, *whirlpool*, κάμινος, *oven*, κινίω, *to move*, κλίνη, *bed*, λιμός, *hunger*, μικρός, *small*, νίκη, *victory*, ὄμιλος, *crowd*, σιγή, *silence*, χαλινός, *bridle*, ἄγκυρα, *anchor*, γέφυρα, *bridge*, εὐθύνη, *account*, ισχυρός, *strong*, κίνδυνος, *danger*, λύπη, *grief*, πῦρος, *wheat*, σὺλαω, *to plunder*, ὕλη, *forest*, φυλή, *tribe*, χρυσός, *gold*, ψυχή, *soul*.

NOTE. Vowels, whose quantity is not determined by general or special rules, are said to be long or short by *authority*, i. e. the authority of the poets.

## II. LOCAL QUANTITY.

§ 688. RULE V. A vowel before two consonants or a double consonant is long (§§ 51, 677. N.) ; as in ὄμφαξ, ἐλπίζοντες μάψ.

NOTE. This rule of position holds, when either one or both of the consonants are in the same word with the vowel ; and commonly, also, when both consonants or the double consonant begin the next word.

§ 689. EXCEPTION. When the two consonants are a *mute followed by a liquid in the same simple word*, the quantity of the vowel is often not affected, especially in Attic poetry.

NOTES. 1. This exception results from the easy flowing together of the mute and liquid, so that they produce the effect of only a single consonant.

2. In the Att., the quantity of the vowel is commonly not affected, if the mute is *smooth* or *rough*, or, if *middle*, is *followed by ρ*. A middle mute followed by any liquid except ρ commonly renders the vowel long. Thus, the penult is regularly short in πίπλος, τέκνον, πότμος, δίδραχμος, γενέθλη, Μελίσσος, χαράδρα · and long in στρεβλός, ἀγνός.

3. According to Porson, the tragic poets sometimes leave a vowel short before the two liquids μν.

§ 690. REMARK. A short vowel is sometimes *lengthened before a single consonant or another vowel*, especially in Epic poetry. This occurs chiefly in the following cases :

1.) When the consonant may be regarded as *doubled in pronunciation*. This applies especially to the liquids, and in the case of these (chiefly initial ρ, cf. § 64. 1) sometimes extends even to Attic poetry ; as, Αἰόλου [as if -ολλ-] κ. 36, δέ νέφος Δ. 274, πολλὰ λισσομένη E. 358, ἐμὲ ῥέπον Soph. CEd. T. 847, μέγα ῥάκος Æsch. Pr. 1023.

2.) When the *digamma* (§ 22. δ) has been dropped ; as, γὰρ ἔθεν [Fέθεν, §§ 142. 4, 143. β] I. 419, κέ ν κύνες X. 42, πρὸς οἶκον [Fοῖκον] I. 147. -- Epic usage appears to have been variable in respect to the digamma. It sometimes appears to have had the force of a consonant, and sometimes only that of a breathing.

3.) Before a *masculine cæsura* (§ 699. 4), and sometimes, without a cæsura, by the mere force of the *arsis* (§ 695) ; as, ὄνομα · Οὐτιν ι. 366, ἀπὸ ἔθεν Z. 62, ἀπὸέρση Φ. 283, ἄθανατος ὥς ζ. 309, θυγατέρεα ἦν E. 371, ὄγ' ὀλῶῃσι A. 342.

NOTE. In Hexameter verse, one of three successive short syllables, a short between two long syllables, and a short syllable at the beginning of a line, must of necessity be made long. The second case sometimes occurs in the *thesis* (§ 695). Thus, ἀπονέεσθαι Ξ. 46 : Ἀσκληπιῶ δύο B. 731 (cf. Ἀσκλη-

πλοῦ νόον Δ. 194), βλοσυρῶπις ἰστέφάνωτο Λ. 36, 'Εως 'δ' ταῦθ' Α. 193; 'Επιδή (ῖ) Χ. 379, Φίλι κασίγνητι Δ. 145, Διὰ μὲν Γ. 357 (cf. Καὶ διὰ 358), 'Αρεῖς, 'Αρεῖς Ε. 31. See other examples above.

§ 691. RULE VI. A long vowel or diphthong at the end of a word may be shortened, if the next word begins with a vowel.

REMARKS. 1. In the thesis of Hexameter and Pentameter verse (§§ 704, 705), this shortening is the general rule; as, 'Ημιστέρῳ ἰνὶ οἴκῳ ἐν 'Αργεῖ σπηλόθι πάτρης. Α. 30. Ὑῖς, ὁ μὲν Κτεάτορ, ὁ δ' ἄρ' Εὐρύτου 'Ακτορίωνος. Β. 621.

2. This rule does not apply to the Iambic and Trochaic metres of the drama, as there the hiatus is not allowed.

3. A long vowel or diphthong is sometimes shortened before another vowel, in the middle of a word; as, ἔμπαλον υ. 379, οἶος (οἶ) Ν. 275, τοῖοῦτος Soph. Ph. 1049, δειλαῖος Ar. Plut. 850. See also § 150. γ.

4. Some explain this shortening by supposing the long vowel (η, ω, = ιι, οο, § 29. α) or diphthong to be half elided before the following vowel (οἶκο' ἰν); or the subjunctive of the diphthong to be used with a consonant power (ἔμπαλον).

§ 692. RULE VII. The last syllable of every verse is common.

That is, the metrical pause at the end of the verse renders the quantity of the last syllable indifferent; and it may be regarded as either long or short according to the metre.

NOTE. In some kinds of verse, the scansion is continuous; i. e. the verses are formed into systems (§ 700), at the end of which only a common final syllable is allowed, the preceding syllables being all subject to the rules of prosody, as though in the middle of a verse.

§ 693. REMARKS. 1. In respect to quantity, both natural and local, the different dialects and kinds of poetry vary greatly. The greatest license appears in Epic poetry, which arose before the laws and usage of the language became fixed; and the least in the dialogue of comedy, which conformed the most closely to the language of common life. Of elegiac, lyric, and tragic poetry, the two former approached more nearly to the Epic, and the latter to the comic.

2. In giving the rules of quantity, never adduce position, unless some change has been made from the natural length of the vowel. For convenient distinction in metrical analysis, a vowel whose quantity is to be referred to Rules I. and II. may be said to be long or short *by nature*; to Rule III., *by the general rule for the doubtful vowels*; to Rule IV., *by derivation*; to Rule V., *by position before two consonants, or a double consonant*; to Rule VI., *by position before a word beginning with a vowel*; to Rule VII., *by position at the end of the verse*. When the quantity is not determined by general rules, cite special rules; or if these do not apply, adduce *authority* (§ 687), *cæsura*, *arsis*, *the necessity of the verse* (§ 690), &c.



## CHAPTER II.

## VERSIFICATION.

§ 694. Greek verse is founded upon RHYTHM, i. e. *the regular succession of long and short quantities*. The simplest and most familiar rhythms are those in which a long syllable alternates with *one*, or with *two* short syllables (— ~ — ~ — ~ —, or — ~ — ~ — ~ — ~).

NOTE. In versification, the elementary combinations of syllables are termed FEET; regular combinations of feet, VERSES (versus, *a turn*); and regular combinations of verses, STANZAS, STROPHES (στροφή, *a turning round*), or SYSTEMS (§ 700).

§ 695. The long syllables are naturally pronounced with a greater stress of the voice than the short. This stress is termed ARSIS (ἄρσις, *elevation*), while the alternate weaker tone is termed THESIS (θέσις, *depression*). These terms are also applied to the parts of the rhythm which are thus pronounced. In the exhibition of metres, the arsis (also termed *metrical ictus*) is marked thus (').

NOTES. α. As one long syllable is equal to two short, the partial substitution of ~ ~ for — in the arsis, and of — for ~ ~ in the thesis, may be made without affecting the rhythm. In this way, as the short syllables have more vivacity, ease, and lightness, and the long syllables, more gravity, dignity, and strength, the poet has the power of greatly varying the expression of the verse; while, at the same time, the facility of versification is very much increased.

β. In the common kinds of verse, the metrical ictus is determined by the prevailing foot. Hence in Trochaic and Dactylic verse, every foot receives the ictus upon the *first* syllable; while, in Iambic and Anapæstic verse, every foot receives it upon the *second*, except the anapæst and proceleusmatic, which receive it upon the *third*.

§ 696. In the series — ~ ~ — ~ ~ — ~ ~, the thesis is equal in time to the arsis (§ 676), and the rhythm is termed *equal* or *quadruple* (— ~ ~ = 4 breves); but in the series — ~ — ~ — ~ —, the thesis is half the arsis, and the rhythm is termed *triple* (— ~ = 3 breves).

REMARKS. 1. Of these, the former is the more stately in its movement, and the more appropriate to those kinds of verse which are farthest removed from common discourse; while the latter has more nearly the movement of common conversation, and is hence better adapted to the more familiar kinds of verse, and to dialogue.

2. Not only do the equal and triple rhythms differ from each other in ex-

pression; but the same rhythm has a different expression, according as it commences with the arsis or the thesis. In the former case (*Dactylic*  $\underline{\text{—}} \text{—} \text{—}$  |  $\underline{\text{—}} \text{—} \text{—}$  |  $\underline{\text{—}} \text{—} \text{—}$ , and *Trochaic*  $\underline{\text{—}}$   $\text{—}$  |  $\underline{\text{—}}$   $\text{—}$  |  $\underline{\text{—}}$   $\text{—}$ ), the movement, passing from the heavier to the lighter, has more ease, grace, and vivacity; in the latter (*Anapæstic*  $\text{—}$   $\text{—}$   $\underline{\text{—}}$  |  $\text{—}$   $\text{—}$   $\underline{\text{—}}$  |  $\text{—}$   $\text{—}$   $\underline{\text{—}}$ , and *Iambic*  $\text{—}$   $\underline{\text{—}}$  |  $\text{—}$   $\underline{\text{—}}$  |  $\text{—}$   $\underline{\text{—}}$ ), the movement, passing from the lighter to the heavier, has more decision, emphasis, and strength.

3. Other rhythms are formed by doubling the arsis, or by prolonging the thesis, or by variously compounding simple rhythms. Thus, by doubling the arsis, we obtain the rhythms,  $\underline{\text{—}} \underline{\text{—}} \text{—}$   $\underline{\text{—}} \underline{\text{—}} \text{—}$   $\underline{\text{—}} \underline{\text{—}} \text{—}$ , and  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$   $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ . Of these, the first, according to its division into feet (§ 697), is Cretic  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , Bacchic  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , or Antibacchic  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ ; and the second, Choriambic  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , Antispæstic  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , Rising Ionic  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , or Falling Ionic  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ . Verses, in which the equal and triple rhythms are united, are termed *logæædic* (λογαοιδικός, from λόγος, discourse, and αοιδή, song; see REM. I above). The most irregular kinds of verse are termed *polyschematist* (πολυσχημάτιστος, multiform) and *asynartete* (ἀσυνάρτητος, disjointed).

§ 697. FEET of the same metrical length are termed *isochronous* (ἰσόχρονοι, of equal time). In the table of feet below, the measure of Class I. is two breves; of Class II., three; of Class III., four, &c.

I.	Πυρρίχιος,	Pyrrhic,	$\text{—} \text{—}$	μῆνι.
II.	Ἰαμβος,	Iambus, Iamb,	$\text{—} \text{—}$	μῆνι.
	Τροχαῖος, Χορεῖος,	Trochee, Choree,	$\text{—} \text{—}$	μῆκος.
	Τριβραχυς,	Tribrach,	$\text{—} \text{—} \text{—}$	μῆνομεν.
III.	Δάκτυλος,	Dactyl,	$\text{—} \text{—} \text{—}$	δῶσιτε.
	Ἀνάπαιστος,	Anapæst,	$\text{—} \text{—} \text{—}$	ἐβέλω.
	Σπονδαῖος,	Spondee,	$\text{—} \text{—}$	σῶζω.
	Ἀμφίβραχυς,	Amphibrach,	$\text{—} \text{—} \text{—}$	ἔδωκεν.
	Προπελεισματικός,	Proceleusmatic,	$\text{—} \text{—} \text{—} \text{—}$	λεγόμενος.
IV.	Ἀμφίμακρος, Κρητικός,	Amphimacer, Cretic,	$\text{—} \text{—} \text{—}$	δῶσομαι.
	Βακχῆος,	Bacchius,	$\text{—} \text{—} \text{—}$	λέγωνται.
	Ἀντιβακχῆος,	Antibacchius,	$\text{—} \text{—} \text{—}$	σώζωμεν.
	Παίων α',	Pæon I.,	$\text{—} \text{—} \text{—} \text{—}$	δωσόμενος.
	Παίων β',	Pæon II.,	$\text{—} \text{—} \text{—} \text{—}$	ἐγείρωμεν.
	Παίων γ',	Pæon III.,	$\text{—} \text{—} \text{—} \text{—}$	ἐθέλητε.
	Παίων δ',	Pæon IV.,	$\text{—} \text{—} \text{—} \text{—}$	τεοσεβής.
V.	Χορίαμβος,	Choriamb,	$\text{—} \text{—} \text{—} \text{—}$	σωζομένων.
	Ἀντίσπαστος,	Antispast,	$\text{—} \text{—} \text{—} \text{—}$	ἐγείρωμεν.
	Δίταμβος,	Ditamb,	$\text{—} \text{—} \text{—} \text{—}$	σοφωτέρων.
	Διτροχάιος,	Ditrochee,	$\text{—} \text{—} \text{—} \text{—}$	αἰνέσαιτε.
	Ἰωνικός ἀπὸ μείζονος,	Falling Ionic,	$\text{—} \text{—} \text{—} \text{—}$	βουλεύεσθε.
	Ἰωνικός ἀπ' ἰλάσσονος,	Rising Ionic,	$\text{—} \text{—} \text{—} \text{—}$	ἐβλήσθε.
	Μολοσσός,	Molossus,	$\text{—} \text{—} \text{—} \text{—}$	μνηστήρων.

VI. Ἐπίτριτος α',	Epitrite I.,	— — — —	ἰγείρωνται.
Ἐπίτριτος β',	Epitrite II.,	— — — —	εὐπροσώπων.
Ἐπίτριτος γ',	Epitrite III.,	— — — —	ἡγουμένων.
Ἐπίτριτος δ',	Epitrite IV.,	— — — —	βουλευσέει.
VII. Δόχμιος,	Dochmius,	— — — —	ἰβουλεύομένην.
Δισπόνδιος,	Dispondeus,	— — — —	βουλευέσωνται.

NOTES. α. The Pyrrhic appears to have been so named from its use in the war-dance (πυρρίχη); the Iamb, from its early use in invective (ἰάπτω, to assail); the Trochee from its rapid movement (τρέχω, to run); the Dactyl, from its resemblance to the finger (δάκτυλος) in containing one long part and two short ones, or from the use of the finger in measuring, or in keeping time; the Anapæst, as the Dactyl reversed (ἀνάπαιστος, struck back); the Spondee, from its use in solemn rites (σπονδή, libation); the Bacchius and Pæon, from their use in songs to Bacchus and in pæans; the Tribrach as consisting of three short syllables; the Amphibrach, of a short on each side of a long; the Amphimacer, of a long on each side of a short; the Antibacchius, of a Bacchius reversed; the Choriamb, of a Choree and Iamb; the Diamb, Ditrochee, and Dispondeus, of two Iambs, &c. I shall be pardoned, I trust, for adding a few lines from Coleridge's Metrical Lesson to his Son.

"Trōchēe | trīps frōm | lōng tō | shōrt.

From long to long, in solemn sort,

Slōw Spōn|dēe stālks ; | strōng fōot ! | yet ill able

Evēr tō | cōme ūp wīth | Dāctyl trī|sŷllāblē.

Īam|bics mārch | frōm shōrt | tō lōng.

Wīth ā lēap | ānd ā bōund | thē swīft Ān|āpæsts thrōng.

One syllable long, with one short at each side,

Āmphībrā|chys hāstes wīth | ā stātely | stride."

β. Iambic, Trochaic, and Anapæstic verses are commonly measured, not by single feet, but by *dipodies* or pairs of feet (διποδια, double foot, from δίς and πούς). When they are measured by single feet, a verse of one foot is termed a *monopody*; of two, a *dipody*; of three, a *tripody*; of four, a *tetrapody*, or *quaternarius*; of six, a *hexapody*, or *senarius*, &c.

§ 698. VERSES are named, — (1.) From the prevailing foot; as, *Iambic*, *Trochaic*, *Dactylic*, *Anapæstic*. — (2.) From some poet who invented or used them, or from the species of composition in which they were employed; as, *Alcaic*, from Alcæus; *Sapphic*, from Sappho; *Heroic*, from its use in celebrating the deeds of heroes. — (3.) From the number of measures (i. e. of feet, or dipodies, § 697. β) which they contain; as, *monometer* (μονόμετρος, of one measure), *dimeter* (δίμετρος, of two measures), *trimeter*, *tetrameter*. — (4.) From their degree of completeness; thus a verse is termed *acatalectic* (ἀκατάληκτος, not leaving off, sc. before its time, from ἀ- priv. and καταλήγω), when its measure is complete; *catalectic* (καταληκτικός), when its last foot is incomplete; *brachycatalectic* (βραχυς, short), when it wants a whole foot at the end; *hypercatalectic* (ὑπέρ, over), when it has one or two syllables over; and *ace-*



*phalous* (ἀκέφαλος, *headless*) when it wants a syllable at the beginning.

REMARKS. α. A catalectic verse is said to be *catalectic on one syllable* (in syllabam), *on two syllables* (in dissyllabum), &c., according as the imperfect foot has one, two, or more syllables. Dactylic verses ending with a spondee or trochee (§ 692) are by some regarded as acatalectic, and by others as catalectic on two syllables; e. g. the common Hexameter (§ 704).

β. A lyric verse sometimes begins with an introductory syllable, termed an *anacrusis* (ἀνάκρουσις, *striking up*); or with two such syllables, forming what is termed a *base* (βάσις, *foundation*). In these introductory syllables, the quantity is commonly indifferent. A base sometimes consists of more than two syllables, and the term is sometimes applied to a monometer in any species of verse.

γ. In the dramatic poets, exclamations often occur *extra metrum* (i. e. not included in the metre); as, Φεῦ! Eur. Alc. 536, 719, 1102. Τί φῶ; Soph. Œd. C. 315. Τάλαινα! Ib. 318.

§ 699. CÆSURA. Composition in verse consists of two series; the *metrical series*, divided into feet and verses; and the *significant series*, divided into words and sentences. These two series must, of course, correspond in their great divisions; but if this correspondence is carried too far, it gives to the composition an unconnected, mechanical, and spiritless character. The life and beauty of poetry depend essentially upon the skilful and varied interweaving of the two series. The *cutting of the metrical series by the divisions of the significant series* is termed *cæsura* (Lat. from cædo, *to cut*). It is of two principal kinds; the *cæsura of the foot*, and the *cæsura of the verse*. The former is the cutting of a foot by the ending of a word; the latter is the cutting of a verse by a pause permitted by the sense (termed the *cæsural pause*).

REMARKS. 1. (a) The *cæsura of the verse* is more frequently, but not necessarily, a *cæsura of the foot*. (b) When a foot-*cæsura* separates the arsis from the thesis, it is likewise termed a *cæsura of the rhythm*. (c) A *cæsura* is sometimes allowed between the parts of a compound word; as, Καὶ μ' οὐ|τῖ μ' ἐλ|τ' | γλῶσσο|ς | πει|θοῦς. Æsch. Pr. 172. (d) A syllable immediately preceding a *cæsura* is termed a *cæsural syllable*.

2. The coincidence of the divisions of the metrical series with those of the significant series is termed *diæresis* (διαίρεσις, *division*). The most important diæreses are those at the end of verses, systems, or stanzas. A foot-diæresis occurs whenever the division of words corresponds with the division of feet. Hence a verse-*cæsura* may be a foot-diæresis; e. g. the pastoral (REM. 5).

3. The verse-*cæsura* (often called simply the *cæsura*) not only contributes to the proper interweaving of the metrical and significant series, but affords a grateful relief to both the voice and the ear. See REM. 6.

4. When the *cæsura* follows a syllable pronounced with the arsis, it is termed *masculine*; with the thesis, *feminine*. A *cæsura* in the second foot is

named *trimim* (τριμιμνήσις, from *τρεῖς*, *three*, *ἡμι-*, *half*, and *μέρος*, *part*, occurring after three half-feet); in the third, *penthemim* (πέντε, *five*); in the fourth, *hephthemim* (ἑπτά, *seven*); in the fifth, *enneëmim* (ἐννέα, *nine*), &c. These names are also given to verses, or parts of verses, consisting of  $1\frac{1}{2}$ ,  $2\frac{1}{2}$ , &c., feet.

5. The *cæsura* often occurring in Hexameter verse after the fourth foot (which is then commonly a dactyl) is termed the *bucolic* or *pastoral cæsura* from its prevalence in pastoral poetry.

6. The expression of the verse is affected by the place of the *cæsura*. In general, the earlier *cæsuras* give to the verse more vivacity; the later, more gravity. The most frequent *cæsura* is the *penthemim*. The effect of the *cæsura* in producing metrical variety will be seen by observing that the two most common metres, the Hexameter and Iambic Trimeter, are divided by the two most common *cæsuras*, the *penthemim* and *hephthemim*, into two parts, having the ratio of 5 and 7, of which (with the partial exception produced by the feminine *cæsura* in the Hexameter), the *one* always *begins and ends* with the *arsis*, and the *other* with the *thesis*.

§ 700. Metrical composition is either in MONOSTICHS, SYSTEMS, or STANZAS. (a) MONOSTICHS (μονόστιχος, *of a single line*) are formed by the repetition of the same metrical line, as in Hexameter verse (§ 704), Iambic Trimeter (§ 712), &c. (b) SYSTEMS are formed by the repetition of similar rhythms, with continuous scansion (§ 692. N.) and an appropriate close. See §§ 708, 714, 718. (c) STANZAS (also called *strophes*) are formed by the union of different kinds of verse. A stanza consisting of two lines is called a *distich* (διστίχος, *of two lines*); of three, a *tristich*; and of four, a *tetrastich*.

NOTES. 1. The most common systems are easily arranged in dimeters, with here and there a monometer; and close with a dimeter catalectic. See §§ 708, 2, 714, 718.

2. The Greek choral odes were written in stanzas of very varied structure, but commonly arranged in *duads* or *triads* (sometimes in *tetrads* or *pentads*). A *duad* consists of two stanzas, corresponding in metre throughout. Of these the first is termed the *strophe* (στροφή, *turning round, stanza*), and the second the *antistrophe* (ἀντιστροφή, *counter-turn, or -stanza*). A *triad* consists of a *strophe* and *antistrophe*, preceded, divided, or followed by a third stanza of different metre, which according to its place is termed *proöde* (προῶδος, from *πρῶ*, *before*, and *ὠδή*, *ode*), *mesode* (μέσος, *middle*), or *epode* (ἐπί, *after*). Of these, the *epode* is far the most common. The odes of Pindar are written each in a peculiar metre, but nearly all in *strophes*, *antistrophes*, and *epodes*. In the same ode, the *strophes* and *antistrophes* are all written in one metre, and the *epodes* all in a second, different from the first. In the drama, on the contrary, the metre of one *duad* or *triad* is not repeated in a second.

§ 701. REMARKS. 1. In SCANNING, observe not only the division into *dipodies* and *feet*, but also the *arsis* or metrical ictus (§ 695), and the *verse-cæsura* (§ 699). Unless these are carefully marked, the metrical character and expression of the verse are lost.

2. SYNIZESIS (§ 30). (a.) In Epic poetry *synizesis* is very frequent



especially when the first vowel is  $\epsilon$ ; thus,  $\widehat{\epsilon\alpha}$ ,  $\widehat{\epsilon\alpha}$ ,  $\widehat{\epsilon\alpha\iota}$ ;  $\widehat{\epsilon\alpha}$ ,  $\widehat{\epsilon\alpha\iota}$ ,  $\widehat{\epsilon\alpha\upsilon}$ ;  $\widehat{\epsilon\alpha}$ ,  $\widehat{\epsilon\alpha}$ , as,  $\Pi\eta\lambda\eta\iota\acute{\alpha}\delta\epsilon\omega$  A. 1;  $\chi\rho\upsilon\sigma\acute{\epsilon}\alpha$   $\acute{\alpha}\nu\acute{\alpha}$  15; see § 121. 2, ¶ 23. We find more rarely  $\widehat{\alpha\epsilon}$ ;  $\widehat{\iota\alpha}$ ,  $\widehat{\iota\alpha\iota}$ ,  $\widehat{\iota\eta}$ ,  $\widehat{\iota\eta}$ ,  $\widehat{\iota\alpha}$ ;  $\widehat{\eta\iota}$ ;  $\widehat{\alpha\alpha}$ ;  $\widehat{\upsilon\alpha\iota}$ ; &c. Synizesis sometimes occurs between two words, when the first is  $\eta$ ,  $\eta$ ,  $\delta\eta$ ,  $\mu\eta$ ,  $\epsilon\pi\epsilon\iota$ , or a word ending in the affix  $-η$  or  $-α$ ; as,  $\eta\ \acute{\alpha}\nu\chi$  E. 349,  $\delta\eta\ \acute{\alpha}\gamma\delta\acute{\alpha}\sigma\alpha\eta$  η. 261,  $\Pi\eta\lambda\epsilon\iota\delta\eta\ \acute{\epsilon}\theta\epsilon\lambda'$  A. 277,  $\acute{\alpha}\sigma\epsilon\iota\sigma\tau\alpha$ ,  $\acute{\alpha}\nu\delta'$  P. 87.

(b.) In Attic poetry, synizesis occurs chiefly, — (a) In the endings  $-\epsilon\omega\varsigma$ ,  $-\epsilon\omega\nu$ ,  $-\epsilon\alpha$  of Dec. III. (§ 116. α). — (b) In a few single words and forms; as,  $\theta\epsilon\acute{\iota}\acute{\omicron}\varsigma$  Eur. Or. 399. — (c) In the combinations  $\eta\ \acute{\alpha}\nu$  and  $\mu\eta\ \acute{\alpha}\nu$ , which are always pronounced as one syllable. — (d) In some other combinations in which the first word is  $\eta$ ,  $\eta$ ,  $\mu\eta$ ,  $\epsilon\pi\epsilon\iota$ , or  $\epsilon\gamma\acute{\omega}$ . as,  $\mu\eta\ \acute{\epsilon}\iota\delta\acute{\epsilon}\nu\alpha\iota$  Eur. Hipp. 1335,  $\iota\gamma\acute{\omega}\ \acute{\epsilon}\iota\mu'$  Soph. Ph. 585.

3. HIATUS. Hiatus between words was admitted the most freely in Epic poetry, where however it may be often removed by the insertion of the digamma (§ 22. δ). It was the most studiously avoided in Attic poetry, especially in the Tragic Trimeter (§ 712), where it was scarce allowed, except after the interrogative  $\tau\acute{\iota}$ , and some interjections, or words used in exclamation; as,  $\acute{\alpha}\iota\ \iota\gamma\acute{\omega}!$   $\iota\gamma\acute{\omega}!$  Æsch. Ag. 1257.

§ 702. 4. In the following exhibition of metres, the division of feet will be marked by a single bar (|); the division of dipodies by a double bar (||); and the verse-cæsure by an obelisk (†), sometimes doubled (‡). A base is denoted by B. In the examples which are given, the accents and breathings are mostly omitted, that they may not interfere with the marks of quantity; and these marks are employed alike to denote the metrical quantity, whether natural or local. Hence the common syllable at the end of a line (§ 692) is marked according to the rhythm in which it occurs. Some examples are added of analogous metres in our own language.

## A. DACTYLIC VERSE.

§ 703. The place of the fundamental dactyl is often supplied by a spondee (— ~ ~ = — —).

§ 704. I. The common HEXAMETER or HEROIC VERSE consists of six feet, of which the first four are either dactyls or spondees, the fifth commonly a dactyl, and the sixth always a spondee.

REMARKS. 1. When the fifth is a spondee, the verse is termed *spondaic*, and has commonly an expression of greater weight or dignity. This occurs most frequently when the verse ends with a word of four syllables.

2. The favorite cæsure of the verse is the penthemim, which is almost equally masculine and feminine (§ 699. 4). After this, the most frequent cæsuras are the masculine hepthemim, and the pastoral (§ 699. 5). — Even when the penthemim is not the principal verse-cæsure, it is yet seldom wanting as a foot-cæsure. It is stated that in the first book of the Iliad, 290 lines have the masc. penthemim, 315 have the fem., and only 6 have neither.



## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
$\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$ $\dagger$ $\sim$ $\dagger$ $\sim$   $\frac{\_}{\_}$ $\dagger$ $\sim$ $\sim$ $\dagger$   $\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$ $\sim$					
$\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$ $\dagger$ $\sim$ $\sim$   $\frac{\_}{\_}$ $\dagger$ $\sim$ $\sim$ $\dagger$   $\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$ $\sim$					

Αλλὰ καὶ κῶς ᾠφί|ει, † κρᾶτ|εῖ ρὼν δ' ἔπ|ι μῦθον ἔ|τελλεν. A. 25.

Στεμμάτ' ἔ|χων ἔν | χεῖρσιν † ἔ| κηβόλοῦ | Ἀπὸ λ|λωνος. A. 14.

Αἱ κεν | πῶς ᾠ|ων νῆσ|σῆς † αἱ γῶν τε τ|ε λειῶν. A. 66.

Ἦ τοι ὄγ' | ὥς εἰ. πῶν κατ' ᾠ|ρ ἔ|ξέτ' ὅ · † τοισι δ' ᾠ|νεσση. A. 68.

Βῆ δ'ε κατ' | Οὐλῦμ|ποτοῖ κα|ρηνων, † | χῶμ|εῖ νος κῆρ. A. 44.

Coleridge's "Homeric Hexameter Described and Exemplified."

Strongly it | bears us a|lóng † in | swelling and | limitless | billows,  
Nóthing be|fóre and | nóthing be hín|d, † but the | ský and the | ócean.

§ 705. II. The ELEGIAC PENTAMETER consists of two dactylic penthemims (§ 699. 4), the first containing two dactyls or spondees with a cæsural syllable, and the second two dactyls with a final syllable. It commonly alternates with the Hexameter, forming what is termed, from its early use in plaintive song, the Elegiac Metre.

## SCHEME AND EXAMPLES.

$\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$ $\dagger$   $\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$	
$\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$ $\dagger$   $\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$ $\sim$ $\sim$   $\frac{\_}{\_}$	

Ἄρεμι | θῆροφθ|νῆ, † θῦγα|τερ Δίος, † | ἦν Ἄγα|μέμων  
Εἰσάθ', ὅτ' | ἔς Τρο|ῖν † | ἔπλε|ε νηυσί θό|ης,

Εὐχόμε|νός μοι | κλυθί, † κα|κὰς δ' ᾠ|πό κῆρας ᾠ|λαλκῆ.

Σοι μὲν | τοῦτο, θέ|α, † | σμικρὼν, εἰ|μός δ'ε μέ|γα. Theog. 11

Described and Exemplified by Coleridge.

In the Hex|ámeter | rises † the | fountáin's | sílvery | cólumn ;

In the Pen|támeter | áye † fálling in | mélo|dy | báck.

§ 706. III. Other Dactylic Metres are, (a.) *Pure*, consisting of dactyls only ; (b.) *Impure*, consisting of dactyls and spondees ; (c.) *Æolic*, containing, in place of the first foot, a mere base (§ 698. β) ; (d.) *Logædæic* (§ 696. 3), in which dactyls are united with trochees. Thus,

## 1. DIMETER.

(a.) Μυστοδδ|κός δδμός. Ar. Nub. 303.

(b.) ADONIC ( $\frac{\_}{\_}$   $\sim$   $\sim$  |  $\frac{\_}{\_}$   $\sim$ ). Πο-τνί|α, | θῦμδν. Sapph. 1. 4.

(b.) Hypercat., Dactylic Penthemim. Ἀλμῆ|ενταῖ πδ|ροῖν. Æsch. Sup. 844.

## 2. TRIMETER.

(b.) Πδλλᾶ γᾶρ | ᾠστ' ᾠ|κα μᾶντῶς. Soph. Tr. 112.

(c.) PHERECRATIC (B. |  $\frac{\_}{\_}$   $\sim$   $\sim$  |  $\frac{\_}{\_}$   $\sim$ ). "Ελδῆ, αἱ φιλῶν | ἦτορ. Pind. O. 1. 6.

GLYCONIC.

Τῶ σδν | τοι παρ|δεργμ' ἔχων,

(B. |  $\frac{\_}{\_}$   $\sim$   $\sim$  |  $\frac{\_}{\_}$   $\sim$ ) Τδν σδν | δατμδν, | τδν σδν, ᾠ

Τλαμδν | Οἰδ'πδ|δα, βροτῶν. Soph. Œd. T. 1193.

(d.) Μητὶν 'δ|πα φῦ|γοιμ' "άν. Æsch. Pr. 907.

(a.) Hypercat. Παλλᾶ βρο|των δ'ἄ|μειβόμε|να. Æsch. Sup. 543.

### 3. TETRAMETER.

(a.) ALCMANIAN. Μῶσ', ἄγε, | Καλλιό|πα θυγά|τερ Δῖος. Alcman.

(b.) Spondaic. Ζεὺς πόλυ|ανόρεός | ἄμφι γύ|ναϊκός. Æsch. Ag. 62.

(c.) Γλυκὺ πικρὸν ἄ|μα χαῖνδον | ὄρεται τὸν. Sapph. 20 (37).

(d.) LESSER ALCAIC ( — — — | — — — | — — — | — — — ).

Χρῦσος κῶ|μῶ Ζεῦ φῦ|ρῶ μί|γεισᾶ. Alc. 5 (24).

(a.) Hypercat. Τῶν μέ|γα|λῶν Δανᾶ|ων ὑπό|κληζόμεν|αν. Soph. Aj. 225.

### 4. PENTAMETER.

(b.) Ἄτρεϊ|δᾶς μᾶ|χι|μοῦς, † ἐδᾶ|ῃ Λαγό|δαίτᾶς. Æsch. Ag. 123.

(c.) Οἶνός, | ὦ φίλῃ | παῖ, † λέγῃ ται, καὶ ἄ|λαβεῖ. Theoc. 29. 1.

(d.) Ὠ- πόλις, | ὦ γένε|ᾶ τᾶ|λαινᾶ, | νῦν σῃ. Soph. El. 1314.

Περφῶρεός | ὅς ποτέ | μαῖνόμε|νᾶ ζῦν | ὄρμα. Soph. Ant. 135.

SAPPHIC ( — — — | — — — | — — — | — — — | — — — ).

Καὶ γὰρ | αἰ φεῦ γει, τᾶ|χεῖ ὥς δ' ἰώ|ξεϊ,

Αἰ δῆ | δῶρᾶ | μῇ δέ|κετ', | ἀλλᾶ | δῶσαι. Sapph. 1. 21.

PHALÆCIAN (B. — — — | — — — | — — — | — — — ).

Τὸν λαί|οντομά|χαν, τῶν | ὀξὺ χεῖ|ρα. Theoc. Ep. 20.

### 5. HEXAMETER.

(a.) Πρὸς σέ γῆ νεῖ|ᾶδός, | ὦ φίλός, | ὦ δόκι μῶ|τατός "Ελλάδι. Eur. Sup. 277.

(b.) Ἄλλ' ὦ | πάντοτ|ᾶς φίλδ|τητός ἄ|μειβόμε|ναί χαῖ|ρην. Soph. El. 134.

(c.) Κεῖλδ|μαί τινᾶ | τον χαῖ|ρῖ|εντᾶ Μῆ|νῶν κα|λῆσαι. Alc. 49.

(d.) "Η- πᾶλλᾶ μᾶ|τίνι | τᾶν δύσᾶ|λῶτόν ἔ|λῃ τίς | ἀρχᾶν. Æsch. Pr. 165.

## B. ANAPÆSTIC VERSE.

§ 707. The place of the fundamental anapæst is often supplied by a spondee or dactyl, and sometimes, though very rarely, by a proceleusmatic ( — — — = — — = — — — = — — — ).

§ 708. I. The Anapæstic, from its strong, even movement, was a favorite metre for marching songs; and it was greatly employed in SYSTEMS, by the dramatic poets, as intermediate between the Iambic of the common dialogue, and the lyric metres of the choral odes.

REMARKS. 1. The general distinction (to omit modifications and exceptions was this. The Iambic portions of the drama were spoken while the performers were stationary; the lyric, while they were dancing; and the Anapæstic, while they were coming in, or going out, or marching to and fro.

2. These systems are scanned continuously (§ 692. N.), but are usually arranged, so far as convenient, in dimeters (whence the common name of this species of verse, the ANAPÆSTIC DIMETER). They uniformly close with the dimeter catalectic, called, from its use in proverbs (παροιμίαι), the *paræmiac* verse (see § 700. 1). The use of the *paræmiac*, however, is not confined to the close of regular systems.

3. This verse requires a *cæsura* after each dipody, except in the parœmiac. This *cæsura* is sometimes deferred, so as to follow a short syllable at the beginning of the next dipody.

4. In respect to the *feet*, the following should be observed. (a) An anapæst must not follow a dactyl in the same dipody, and rarely follows it in successive dipodies. (b) A dactyl rarely follows an anapæst or spondee in the same dipody. (c) The third foot of the parœmiac is regularly an anapæst; so that the system may close with the cadence of the common Hexameter. A spondee, however, is occasionally admitted (cf. § 704. 1).

## SCHEME AND EXAMPLES.

Dimeter Acatalectic.				Parœmiac.			
2.	3.	4.		1.	2.	3.	4
— — —   — — — †	— — —   — — — †	— — —   — — — †		— — —   — — — †	— — — †	( — — — )   —	
— — —   — — — †	— — —   — — — †	— — —   — — — †		— — —   — — — †	— — — †	( — — — )   —	
— — —   — — — †	— — —   — — — †	— — —   — — — †		— — —   — — — †	— — — †	( — — — )   —	

Ἄλλ᾽ ὁ' ὅ | Μαῖᾱς † || πομπαῖ' ὅς' ἄν᾽ ἄ

Πεῖλασσῇ' εἰ δόμοις, † || ὦν τ' εἰπ' νοῖαν

Σπειυδεῖς | κατὰ χῶν † || περὶ ξεί' αἰς, εἰπεῖ

Γενναῖ, ὅς' ἄνῃρ,

Αἰγυῖ, | παρ' εἰμοῖ || δέδ' ὁ κῆ' σαῖ. Eur. Med. 759.

Δερχθῆθ' | οἶαῖς † || αἰκί' αἰσίν. Æsch. Pr. 93.

Ἥ-περ | δόρι λῆπ' || τὸς † εἰ τ' ἦν | λοῖπῃ. Soph. Aj. 146.

Though her éye | shone out, † || yet the líds | were fix'd,  
And the glánce | that it gáve † || was wíld | and unmíx'd  
With áught | of chángé, † || as the éyes | may seém  
Of the rést|less who wálk † || in a troubléd dréam.

Byron's *Siege of Corinth*.

§ 709. II. The combination of the regular dimeter with the parœmiac (cf. §§ 713, 717) forms the ANAPÆSTIC TETRAMETER CATALECTIC of comedy, also called, from its use by the great master of comic verse, the *Aristophanic*.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— — —   — — — †	— — —   — — — †	— — —   — — — †	— — —   — — — †	— — —   — — — †	— — — †	— — —   —	
— — —   — — — †	— — —   — — — †	— — —   — — — †	— — —   — — — †	— — —   — — — †	— — — †	— — —   —	
— — —   — — — †	— — —   — — — †	— — —   — — — †	— — —   — — — †	— — —   — — — †	— — — †	— — —   —	

Καὶ μῆν | εὐθὺς γ' † || ἀπὸ βαλ' ἐιδῶν † || περὶ τῆς | ἀρχῆς || ἀπὸδεῖ|ξῶ

Τῆς ἥ|μετεῖρας † || ὡς οὐ|δεμιᾶς † || ἥπταν | εἰστίν || βασίλει' αἰς.

Τι γὰρ εἴ|δαῖμῶν † || καὶ μάκ' αἰστών † || μάλλον | νῦν εἰσ||τὶ δὲ κασ|τοῦ,

Ἥ· τρεῖ|ρεῖ ῥῶτερον, † || ἥ δεῖ|νότερον † || ζῶον, | καὶ ταῦ||τὰ γέρον|τός.

Ar. Vesp. 548.

At your wórd | off I gó, † || and at stárt|ling will shów, † || convíncing the  
stíff||est opin'ion,

That regú|lia and thróne, † || sceptré, kíng|dom and crówn, † || áre but dírt |  
to iudí||cial domín ion.



First in pléasure and glée, † || who abound | more than wé; † || who with  
lúx|ury néar||er are wéd|ded?

Then for pánic and fríghts, † || the world through | none excítes, † || what  
your dí|cast does, é'en || tho' gray-héad|ed.

*Mitchell's Translation.*

§ 710. III. Examples are added, from lyric poetry, of other kinds of Anapæstic verse, both common and *logædic* (§ 696. 3);

Monom. Hyperc. Τρῖσδ' ἄλυσ' | πῖόνι || κἄν. Pind. O. 13. 1.

Dim. Hyperc. Τὸ τε μέν | πέρ' ἴσα, | μὲν τ' αὖ τὸς | καὶ ἄρ' ἴσ' || τὸς. Eur. Herc. 1018.

Trim. Brachyc. Σὲ μέν οὖν | κἄτ' ἄλλ' ἐσ' || σὸ μέν, ὦ | μὲν ἄρ' ἢ || κ' ἢ ἄλλ' ἢ. Ar. Ach.  
285.

LOGÆDIC. 1 An., 1 Iam. Νῆ μεν' ἄ | δ' ἔ τρις. Pind. N. 6. 34.

1 An., 3 Iam. Δ' ἔ χ' ὁ μ' ἐσ' | θ' ἄ καὶ | θ' ἄν | γ' ἐν ὅς. Ar. Thesm. 312.

1 An., 4 Iam. Cat. Χ' ἄρ' ἴ τ' ἄν | ἔ κα' | τ' ἴ τ' ὄν | δ' ἔ κα' | μ' ὄν. Pind. O. 4. 14.

2 An., 1 Iam. Τῖ μέν Ἄρ' | χ' ἴ λ' ὄ χ' ὄν | μ' ἐλ ὅς. Pind. O. 9. 1.

2 An., 2 Iam. Cat. Ὀ λ' ἴ γ' ὄ | δ' ἄν ἴ ἄν | ἄ καὶ κ' ὄν. Æsch. Pr. 547.

2 An., 3 Iam. Σὺν ἐκ' ὄν | σ' ἄδ' ὁ κ' ἢ | τ' ὄς ἦ | δ' ὄν ἄ; | π' ὄ θ' ἐν. Eur. Ion, 1447.

3 An., 2 Iam. Δ' ὄ λ' ἔ ὄν | μέν ἄ εἴ | κ' ἄτ' ἄ π' ἄν | τ' ἄ δ' ἦ | τ' ὄ π' ὄν. Ar. Av. 451.

4 An., 1 Iam. Ἰ' ὄ τ' ἄ | τ' ἴ γ' ἄ μ' ὄν, | ὄ τ' ἔ τ' ἄν | ὄ μ' ὄ π' ἄ | τ' ὄ ὄν. Æsch. Pr. 558.

### C. IAMBIC VERSE.

§ 711. The place of the fundamental iambus may be supplied by a tribrach ( \_ \_ = \_ \_ \_ ), except at the end of a line. To add dignity and variety to the verse, the first foot of a dipody is very often lengthened to a spondee, and not unfrequently to a dactyl or an anapæst.

NOTE. The comic poets admit the anapæst in every place except the last of a verse or system. The same license exists in tragedy in proper names containing two short between two long syllables.

§ 712. I. The IAMBIC TRIMETER ACATALECTIC (often called the *Senarius*, § 697. β) is the principal metre of dramatic dialogue (§ 708. 1).

REMARKS. 1. This verse has for its cæsure the penthemim or the hephthemim, the former much the most frequently. The latter is sometimes *anticipated* by the elision of the syllable after which it would properly fall, forming what has been termed by Porson the *quasi-cæsure*. Lines occur, though rarely, which have neither of these cæsuras.

2. The Tragic Trimeter admits the tribrach in every place but the last; the spondee in the 1st, 3d, and 5th places; the dactyl in the 1st and 3d; and the anapæst in the 1st. The feet which are admitted only in comedy or in proper names (§ 711. N.) are placed within parentheses, in the following scheme.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
— <u> </u>	— <u> </u>	— † <u> </u>	— † <u> </u>	— <u> </u>	— <u> </u>
— <u> </u> —	— <u> </u> —	— † <u> </u> —	— † <u> </u> —	— <u> </u> —	— <u> </u> —
— <u> </u>		— † <u> </u>		— <u> </u>	
— <u> </u> —		— † <u> </u> —		— <u> </u> —	
— <u> </u> —	( — <u> </u> —	— † <u> </u> —	— † <u> </u> —	— <u> </u> —	— <u> </u> —

Ἐγὼ | δ' ἄτ' ὁ λ || μὸς εἰ μὶ † σὺ γ || γένῃ | θεῶν. Æsch. Pr. 14.

Σπύθην | ἔς οἱ || μὲν, † ἄβ' ἄτ' ὅν εἰς || ἔρῃ | μίαν. Ib. 2.

Παντῶς | δ' ἄν' α γ || κῆ † τῶν | δέ μοι || τὸ λ μ' α ν | σχ' ἐθ' εἰν. Ib. 16.

Τῆς ὄρ' | θό' ὅ' οὐ || λ' οὐ Θ' εἰ μ' | δὸς † αἰ || πύ μ' ἡ τ' α | παῖ. Ib. 18.

Ἐκ' α τ' ὁ γ | κ' ἄρ' ἡ || νὸν † π' ῥ' ος βί' α ν || χ' εἰ ρ' οὐ | μ' ἐν ὧν. Ib. 353.

Τ' ε τ' ἄρ' | τὸν Ἰ' π' || π' ὁ μ' ἔδ' ὄν τ' † | ἄπ' ε || σ' τ' εἰ λ' ε ν | π' ἄτ' ἡ ρ'. Soph. Œd. C. 1317

Κ' ε ν τ' ε ρ' | τ' ε μ' ἡ || φ' ε ρ' δ' ε σ' θ' † | ἔγ' ω || τ' ε κ' ὦν | Π' ἄρ' ε ν. Eur. Hec. 387.

Μ' ἐν' ε λ' α, ε' μ' ἡ || γ' ν' ὦ μ' ας ὕπ' ο || σ' τ' ἡ σ' ας | σ' ο' φ' ας. Soph. Aj. 1091.

Love wách|ing Mád||ness † wíth | unál||terá|ble míen.

*Byron's Childe Harold.*

§ 713. II. The IAMBIC TETRAMETER CATALECTIC is peculiar to comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 717); and has commonly a cæsure after the first dimeter.

NOTE. The same metre (following of course accent and not quantity) is a favorite verse of modern Greek poetry. In our own language, it is chiefly used in comic songs and ballads.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— <u> </u>	— <u> </u>	— <u> </u>	— <u> </u> †	— <u> </u>	— <u> </u>	— <u> </u>	—
— <u> </u> —	— <u> </u> —	— <u> </u> —	— <u> </u> — †	— <u> </u> —	— <u> </u> —		
— <u> </u>		— <u> </u>		— <u> </u>			
— <u> </u> —		— <u> </u> —		— <u> </u> —			
— <u> </u> —	— <u> </u> —	— <u> </u> —	— <u> </u> — †	— <u> </u> —	— <u> </u> —	( — <u> </u> —	in prop. names.)

Ὅ τ' οὐ | χ' ἄρ' εἰν || μ' ὄ δ' ε σ' | π' ὁ τ' ἡς † || ὄ σ' ος | κ' ε κ λ' η || κ' ε δ' ε ρ' ὀ.

Οὐκ οὐν | π' ἄλ' αἰ || δ' ἡ π' οὐ | λ' ε γ' ω ; † || σὺ δ' | αὐ τ' ὁς οὐκ || ἄκ' οὐ εἰς.

Ὅ δ' ε σ' | π' ὁ τ' ἡς || γ' ἄρ' φ' ἡ σῖν ὕ || μ' ας ἡ || δ' ε ὤς || ἄπ' α ν | τ' ας. Ar. Plut. 260.

Auró|ra rís|les ó'er | the hílls, † || by gráce|ful Houírs || atténd ed,  
And ín | her tráin, || a mér'ry troóp † || of bríght-leyed Lóves || are blénd|ed  
*Percival's Classic Melodies.*

§ 714. III. The Iambic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Παῖ' αὐ | τὸν ἄν || δ' ῥ' ἰ κ' ὦ | τ' ἄτ' ἄ, καὶ

Γ' ἄσ' τ' ε ρ' | ζ' ε καὶ || τοῖς ἔν | τ' ε ρ' οῖς

Καὶ τοῖς | κ' ὀ λ' αῖς,

Χ' ὦ π' ὤς | κ' ὀ λ' ἄ || τὸν ἄν | δ' ῥ' ἄ. Ar. Eq. 453.

§ 715. IV. Examples are added, from lyric poetry, of other kinds of Iambic verse (for the iambus in logædic verse, see § 710).

Monom. Hyperc. 'Ετοῖ|μὸς ὕμ||νῶν. Pind. P. 6. 7.

Dim. Brachyc. Ὑπερ|στέ|μοι || θράσος. Soph. El. 479.

Dim. Hyperc. Σὺ τοῖ | σὺ τοῖ || κατῆ|ξίω||σᾶς. Soph. Ph. 1095.

Trim. Cat. 'Ος αἰ|ἐν ὕπερ|ὀχθόν | σθέ|νός || κραταί|δν. Æsch. Pr. 429.

Tetram. Τᾶν δεῖ|νᾶ τλᾶ||σᾶν, δεῖ|νᾶ δ' εὖ||ροῦσᾶν | πρὸς αὖ||θαίμῶν | πᾶθῃ. Soph.

(Ed. C. 1077.

SCAZON (σκάζων, *limping*) or CHOLIAMBUS (χωλιάμβος, *lame Iambus*), a form of the Trimeter, introduced by Hipponax, and having, for satiric or comic effect, a spondee in the last place.

Εἰ δ' ἴσ|σῖ κρή||γῦδος | τῆ † καὶ || πᾶρᾶ | κρήστῶν. Theoc. Ep. 21.

## D. TROCHAIC VERSE.

§ 716. The place of the fundamental trochee may be supplied in any part of the verse by a tribrach (— ∪ = ∪ ∪ ∪). The last foot of a dipody is often lengthened to a spondee or anapaest. The dactyl is admitted in proper names, except in the 4th and 7th places.

§ 717. I. The TROCHAIC TETRAMETER CATALECTIC occurs in both tragedy and comedy. It consists of two dimeters, the second catalectic (cf §§ 709, 713); and has commonly a cæsure after the first dimeter.

### SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— ∪	— ∪	— ∪	— ∪ †	— ∪	— ∪	— ∪	—
— ∪	— ∪	— ∪	— ∪ †	— ∪	— ∪	— ∪	—
	— ∪		— ∪ †		— ∪		
	— ∪		— ∪ †		— ∪		
( — ∪	— ∪	— ∪	— ∪	— ∪	— ∪	in prop. names.)	

Πόλλ' αἰ|χρὸν σκό||ποῦντες | ἡμέας † || εἰς ἄ|πανθ' εὖ||ρεῖσ' ἰ|τε

Τοὺς τρέθ|ποῦς καὶ || τῇν δι|αιτᾶν † || σφῆξιν | ἔμφῃ||ρεῖσ' ἰ|τε.

Ar. Vesp. 1101.

Small reflection || and in spéction, † || néeds it, | friénds of || míne, to | sée,  
I'r. the | wásp's and || ús your | chórus, † || wóndrous | sími||lári ty.

Mitchell's Translation.

§ 718. II. The Trochaic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Τῶ φρεῖ|ἀτῖ, || τῶν τ' εἰ|λαῖων,

Ὡν πῶθ|θοῦμ' ἐν, || ἀντῖ | τοῦτ' ὦν

Τῆνδε | νῦν

Τῆν θ' εἰ|δὲν πρὸς||εἰπαῖ|τε. Ar. Pax, 578.



§ 719. III. Examples are added, from lyric poetry, of other kinds of Trochaic verse (for the trochee in logacædic verse, see § 706).

Trim.  $\Delta\omega\rho\iota|\bar{\omega}\ \phi\bar{\omega}||\nu\bar{\alpha}\nu\ \epsilon^{\nu}|\bar{\alpha}\rho\mu\bar{\omicron}\xi||\alpha\iota\ \pi\bar{\epsilon}|\delta\iota\lambda\bar{\omega}$ . Pind. O. 3. 9.

Trim. Cat.  $\text{Τιν γ}\bar{\alpha}\rho\ |\ \epsilon^{\nu}\ \pi\bar{\omicron}\nu||\tau\bar{\omega}\ \kappa\bar{\upsilon}|\epsilon\bar{\epsilon}\rho\nu\bar{\omega}\nu||\tau\alpha\iota\ \theta\bar{\omicron}\ \alpha\iota$ . Ib. 12. 4.

Tetram.  $\text{'Ε}\sigma\tau\iota\ |\ \mu\omicron\iota\ \theta\bar{\epsilon}||\bar{\omega}\nu\ \epsilon^{\nu}|\kappa\bar{\alpha}\tau\iota\ ||\ \mu\bar{\upsilon}\rho\iota|\bar{\alpha}\ \pi\bar{\alpha}\nu||\tau\bar{\alpha}\ \iota\epsilon^{\nu}|\lambda\epsilon\bar{\upsilon}\theta\bar{\omicron}\varsigma$ . Pind. I. 4. 1

## E. OTHER METRES.

§ 720. The metres which remain are LYRIC, and for the most part admit with great freedom isochronous feet, or the substitution of two short syllables for one long, or of one long for two short. Examples are given of some of the most important.

1. Cretic System.  $\Phi\rho\bar{\omicron}\nu\tau\iota\sigma\bar{\omicron}\nu\ |\ \kappa\alpha\iota\ \gamma\epsilon^{\nu}\omicron\bar{\upsilon}$   
 $(\text{—} \text{—} \text{—})$   $\Pi\bar{\alpha}\nu\delta\iota\kappa\bar{\omega}\varsigma\ |\ \epsilon\bar{\upsilon}\sigma\epsilon^{\nu}\epsilon\bar{\eta}\varsigma\ |\ \pi\rho\bar{\omicron}\xi\epsilon^{\nu}\bar{\omicron}\varsigma$ ,  
 $\text{Τ}\bar{\alpha}\nu\ \phi\bar{\upsilon}\gamma\bar{\alpha}\delta\bar{\alpha}\ |\ \mu\bar{\eta}\ \pi\rho\bar{\omicron}\delta\bar{\alpha}\varsigma$ ,  
 $\text{Τ}\bar{\alpha}\nu\ \epsilon^{\nu}\kappa\bar{\alpha}\theta\epsilon^{\nu}\ |\ \epsilon^{\nu}\kappa\bar{\omicron}\lambda\alpha\iota\varsigma$   
 $\Delta\bar{\upsilon}\sigma\theta\epsilon\bar{\omicron}\iota\varsigma\ |\ \delta\bar{\omicron}\rho\mu\epsilon^{\nu}\bar{\alpha}\nu$ . Æsch. Sup. 418.
2. Bacchic Tetram.  $\text{Τ}\iota\varsigma\ \bar{\alpha}\chi\bar{\omega}$ ,  $|\ \tau\iota\varsigma\ \bar{\omicron}\delta\mu\bar{\alpha}\ |\ \pi\rho\bar{\omicron}\sigma\epsilon^{\nu}\pi\tau\bar{\alpha}\ |\ \mu^{\nu}\ \bar{\alpha}\phi\epsilon^{\nu}\gamma\gamma\bar{\eta}\varsigma$ .  
 $(\text{—} \text{—} \text{—})$  Æsch. Pr. 115.
3. Choriambic System, closing, as is usual, with a bacchius.  
 $(\text{—} \text{—} \text{—})$   $\text{Ν}\bar{\upsilon}\nu\ \delta\epsilon^{\nu}\ \tau\bar{\omicron}\nu\ \epsilon^{\nu}\kappa\ |\ \theta\bar{\eta}\mu\epsilon^{\nu}\tau\epsilon^{\nu}\rho\bar{\omicron}\bar{\upsilon}$   
 $\Gamma\bar{\upsilon}\mu\nu\bar{\alpha}\sigma\iota\bar{\omicron}\bar{\upsilon}\ |\ \lambda\epsilon^{\nu}\gamma\epsilon^{\nu}\iota\nu\ \tau\iota\ \delta\epsilon\iota$   
 $\text{Κ}\alpha\iota\nu\bar{\omicron}\nu\ \bar{\omicron}\pi\bar{\omega}\varsigma\ |\ \phi\bar{\alpha}\nu\eta\sigma\epsilon\iota$ . Ar. Vesp. 526.
4. Rising Ionic System.  $\Pi\epsilon^{\nu}\pi\epsilon^{\nu}\rho\bar{\alpha}\kappa\epsilon^{\nu}\ |\ \mu\epsilon^{\nu}\ \bar{\omicron}\ \pi\epsilon^{\nu}\rho\sigma\epsilon^{\nu}\pi\tau\bar{\omicron}\lambda\iota\varsigma\ \bar{\eta}\delta\bar{\eta}$   
 $(\text{—} \text{—} \text{—})$   $\text{Β}\bar{\alpha}\sigma\iota\lambda\epsilon\iota\bar{\omicron}\varsigma\ |\ \sigma\tau\rho\bar{\alpha}\tau\bar{\omicron}\varsigma\ \epsilon\iota\varsigma\ \bar{\alpha}\nu|\tau\iota\pi\bar{\omicron}\bar{\omicron}\rho\bar{\omicron}\nu\ \gamma\epsilon\iota\ \tau\bar{\omicron}\nu\bar{\alpha}\ \chi\bar{\omega}\rho\bar{\alpha}\nu$ ,  
 $\Lambda\iota\nu\bar{\omicron}\delta\epsilon^{\nu}\sigma\mu\bar{\omega}\ |\ \sigma\chi\epsilon^{\nu}\delta\iota\bar{\alpha}\ \pi\bar{\omicron}\rho\theta|\mu\bar{\omicron}\nu\ \bar{\alpha}\mu\epsilon\iota\psi\bar{\alpha}\varsigma$ . Æsch. Pers. 65.
5. Pæonic Tetram. Cat.  $\text{'Ω}\mu\bar{\alpha}\kappa\bar{\alpha}\rho\iota^{\nu}\ |\ \text{Α}\bar{\upsilon}\tau\bar{\omicron}\mu\epsilon^{\nu}\epsilon\varsigma\ \dagger\ |\ \bar{\omega}\varsigma\ \sigma\epsilon^{\nu}\ \mu\bar{\alpha}\kappa\bar{\alpha}|\rho\iota\zeta\bar{\omicron}\mu\epsilon^{\nu}$ ,  
 $(\text{—} \text{—} \text{—})$   $\Pi\alpha\iota\delta\bar{\alpha}\varsigma\ \epsilon^{\nu}\phi\bar{\upsilon}|\tau\epsilon\tau\bar{\alpha}\varsigma\ \bar{\omicron}\tau\iota\ \dagger\ |\ \chi\epsilon\iota\rho\bar{\omicron}\tau\epsilon^{\nu}\chi\nu\iota|\kappa\bar{\omega}\tau\bar{\alpha}\tau\bar{\omicron}\bar{\upsilon}\varsigma$ .  
Ar. Vesp. 1275.
6. Dochmiac System.  $\text{Μ}\epsilon^{\nu}\theta\epsilon\iota\tau\alpha\iota\ \sigma\tau\rho\bar{\alpha}\tau\bar{\omicron}\varsigma\ |\ \sigma\tau\rho\bar{\alpha}\tau\bar{\omicron}\pi\epsilon^{\nu}\delta\bar{\omicron}\nu\ \lambda\iota\pi\bar{\omega}\nu$ ,  
 $(\text{—} \text{—} \text{—} \text{—})$   $\text{'Ρ}\epsilon\iota\ \pi\bar{\omicron}\lambda\bar{\upsilon}\varsigma\ \bar{\omicron}\delta\epsilon^{\nu}\ \lambda\epsilon^{\nu}\bar{\omega}\varsigma\ |\ \pi\rho\bar{\omicron}\delta\rho\bar{\omicron}\mu\bar{\omicron}\varsigma\ \text{'Ι}\pi\pi\bar{\omicron}\tau\bar{\alpha}\varsigma$ .  
 $\text{Α}\iota\theta\epsilon^{\nu}\rho\iota\bar{\alpha}\ \kappa\omicron\nu\iota\varsigma\ |\ \mu\epsilon^{\nu}\ \pi\epsilon\iota\theta\epsilon\iota\ \phi\bar{\alpha}\nu\epsilon\iota\sigma^{\nu}$ ,  
 $\text{'Α}\nu\alpha\bar{\upsilon}\delta\bar{\omicron}\varsigma\ \sigma\bar{\alpha}\phi\bar{\eta}\varsigma\ |\ \epsilon^{\nu}\tau\bar{\upsilon}\mu\bar{\omicron}\varsigma\ \bar{\alpha}\gamma\gamma\epsilon^{\nu}\lambda\bar{\omicron}\varsigma$ . Æsch. Sept. 79

§ 721. NOTE. An *antispast* (*ἀντίσπαστος*, drawn in contrary directions) is a combination of an iambic with a trochaic rhythm, and admits in the first part any foot which is admitted into Iambic verse, with the appropriate ictus; and in the second part, any foot which is admitted into Trochaic verse, with the appropriate ictus. The addition to this combination of a long syllable (which, in connection with other rhythms, may be resolved into two short) forms a *dochmius* (*δόχμιος*, oblique, crooked), which has consequently a triple ictus, with great variety of structure. Thus (1.)  $\text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$ ; (2.)  $\text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$ ; (3.)  $\text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$ ; (4.)  $\text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$ ; (5.)  $\text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$ ; (6.)  $\text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$ ; &c.

## CHAPTER III.

## ACCENT.

§ 722. In every Greek word, one of the *three last* syllables was distinguished by a *special tone* of the voice.

REMARKS. 1. This tone is commonly spoken of simply as *the tone*, or *the accent*. Its precise nature we cannot now determine. It seems to have resembled, in some degree, but with important differences, that which we call *accent* in English orthoëpy. That it never fell upon any syllable before the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent which we feel after ours. See also § 733. 2.

2. The versification of the ancient Greeks was founded upon quantity without regard to accent; that of the modern Greeks is founded upon accent without regard to quantity. We cannot resist the conclusion from this, that in the ancient language the distinction of quantity was the more prominent to the ear; while in the modern language the reverse is strikingly true (§ 19). At the same time, the distinction of accent was evidently the more intellectual in its character (§ 734); and, if less marked by the ear, was far more so by the understanding.

3. To those who pronounce the Greek in the usual method, according to quantity, the study of the accent is still highly useful, as serving, — (a) To distinguish *different words*, or *different senses* of the same word; as εἰμί (enclitic, § 732), *to be*, εἶμι, *to go*; ὁ, *the* (§ 731), ὅ, *which*; πότε; *when?* ποτέ (encl., *once*; ἄλλα, *other things*, ἀλλά, *but*; λιθοβόλος, *throwing stones*, λιθόβολος, *thrown at with stones* (§ 739. b). (b) To distinguish *different forms* of the same word; as the Opt. βουλεύσαι, the Inf. βουλεύσαι, and the Imp. βούλευσαι (§§ 34, 35). — (c) To ascertain the *quantity* of the doubtful vowels (§ 681, 726). — (d) To show the *original form* of words. Thus the circumflex over τιμῶν, φιλῶν, δηλῶν, marks them as contract forms of the pure verbs τιμάω, φιλέω, δηλώω. — (e) To show how words are employed in the sentence; as in cases of anastrophe, and where the accent is retained by proclitics and enclitics (§§ 730 – 732).

4. Upon some of the minute points of accentuation, authorities and critics differ. But this only furnishes another point of analogy between the Greek accent and our own. Indeed, there is no subject, either in grammar or in any other science, upon all the minutiae of which there is a perfect oneness of opinion.

§ 723. In accentuation, a *long vowel or diphthong* in the *ultima*, and often in the *penult*, is regarded as forming *two* syllables (§§ 29. u, 676). — We may say, in such cases, that the vowel or syllable forms two *accentual places*.

REMARK. In accentuation, the *inflection-endings* αι and οι are not treated as long vowels, except in the *Optative* (cf. § 41)

NOTE. This treatment of final *αι* and *οι* as short vowels appears not to have prevailed in the earliest form of the language, nor in the Doric dialect, which was characterized by its closer adherence to old usage (§ 735. a). In the Opt., it seems not to have prevailed from the natural dwelling of the voice upon the termination (§ 177). Traces of the old usage appear in the accentuation of so many Inf. forms upon the penult (§ 746); although the circumflex accent is not here excluded (cf. 726. R.).

§ 724. 1. Accentual places are counted according to the following method. The *ultima* is counted as the 1st place, if its *vowel* is *short*, but as the 1st and 2d places, if its *vowel* is *long*. If the *ultima* forms two places, the *penult* forms, of course, the 3d place, and completes the number which is allowed. If, on the other hand, the *ultima* forms only a single place, then the *penult* forms the 2d place; and, besides this, if its *vowel* is *long*, it *always* forms in *dissyllables*, and *sometimes* forms in *polysyllables*, the 3d place also. If the *ultima* and the *penult* form but two places, then the *antepenult* is the 3d place. In the following words, the numbers denote the accentual places;

1      21      3 21      2 1      3 21      32 1      32 1      3 21  
 θες, παῖς, λόγου, λόγος, πλούτου, πλούτος, πλούτοι, προσώποις,  
 3 2 1      3 21      32 1      32 1      3 21      3 2 1      3 2 1  
 προσώπων, ἔκουσαις, ἔκουσᾶ, ἔκουσαι, πολέμους, πόλεμος, πόλεμοι.

2. An ascending line (´) was adopted by the Greek grammarians as the mark of an accented place, and a descending line (˘) as the mark of an unaccented place. A syllable in which an accented was followed by an unaccented place received, of course, a double mark (ˊˋ). The words above, in which the accentual places are numbered, are all accented as far from the end as possible. If, therefore, all their accentual places were distinctly marked, they would be written thus;

θές, παῖς, λόγόν, λόγος, πλούτον, πλούτος, πλούτοι, προσώποις,  
 πρόσων, ἐκούσαις, ἐκούσᾶ, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.

3. But it is evidently needless, except for grammatical illustration, to mark unaccented syllables, and when the two marks (ˊˋ) fall upon the same syllable, it is more convenient in writing to unite them into one (^, or, as rounded for greater ease in writing, ~). Dropping, therefore, the marks over the unaccented syllables, and uniting the double marks, we write thus;

θές, παῖς, λόγου, λόγος, πλούτου, πλούτος, πλούτοι, προσώποις  
 πρόσων, ἐκούσαις, ἐκούσα, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.

4. The following words are accented upon the first place; δός, θήρ, θηρί, χεῖρ, παιδός, γυναιξί, βασιλεύς. The following, upon the second; βούς, φῶς, πῦρ, σοφοῦ, τιμῆς, νέος, νέοι, λόγε, φίλοι, ζῶναι, τέμνει, ὁστέον, βασιλῆες, τιθέντι. The following, upon the third; λόγων, παῖδες, γυναιῖα, σῶμα, σώματος, σωματων, λείπων, λείπομεν, λείπουσι, ἔλειπον, ἔλειπα, ἐλελοίπειν, λῆπε.

§ 725. A syllable is termed *acute*, if it simply forms an accented place; *circumflexed*, if it forms an accented followed by an unaccented place; *grave*, if it receives no accent; as the final syllables in θηρί, βασιλεύς · σοφοῦ, τιμῆς · λόγε, σῶμα.

A word is { OXYTONE, } if its Ultima is { Acute.  
 termed an { PERISPOME, } { Circumflexed  
 { BARYTONE, } { Grave.



A word is termed a  $\left\{ \begin{array}{l} \text{PAROXYTONE,} \\ \text{PROPERISPOME,} \\ \text{PROPAROXYTONE,} \end{array} \right\}$  if its Penult is  $\left\{ \begin{array}{l} \text{Acute.} \\ \text{Circumflexed.} \end{array} \right.$  if its Antepenult is Acute.

NOTES. (a) The terms above are formed from the words *τόνος* (Lat. *accentus*), *tone*, *ὀξύς* (Lat. *acūtus*), *sharp*, *περισπόμενος* (Lat. *circumflexus*), *bent round*, *circumflexed*, *βαρὺς* (Lat. *gravis*), *heavy*, *grave*, *παρά*, *near*, and *πρὸ*, *before*. (b) The *paroxytones*, *properispomes*, and *proparoxytones* are all included in the general class of *barytones*.

§ 726. To the principles of Greek accentuation which have now been given, may be referred, almost throughout, the following general laws of accent and accentual changes.

## I. GENERAL LAWS OF ACCENT.

1. One accent, and *only one*, belongs to each word.

Hence *σύν* and *ἰδός*, compounded, become *σύννοδος* · *σύν* and *φέρω*, *συμφέρω*. — For apparent exceptions, see §§ 731, 732.

2. The accent *never* falls upon any syllable before the antepenult.

Hence *ὄνομα*, *μείγθος* become, in the Gen., *ὀνόματος*, *μεγέθους*.

3. The *antepenult* can receive only the *acute* accent, and can receive this only when the *ultima* is *short*.

Hence *θάλασσά*, *ἄνθρωπος*, *πρόσωπον*, become, in the Gen., *θαλάσσης*, *ἀνθρώπου*, *προσώπου*. — For *θάλασσαι*, *ἄνθρωποι*, see § 723. R.

NOTES. α. If the *ultima* is long merely by *position*, still the antepenult receives no accent; hence *ἐριβῶλαξ* (ῥ), though *ἐρίβωλος*.

β. In accentuation, ε before ω in the terminations of the Gen. and of the Attic Dec. II. is not regarded as forming a distinct syllable (§§ 35, 95. 3. α, 98, 116. α, δ); hence, *Ἀτρεΐδew*, *πόλειως*, *πόλειων* · *ἀνώγειων*. So, also, with an intervening liquid, in adjectives compounded of *γέλως* and *κίερας* (§ 136. 1), as, *φιλόγελως*, *ἄκερως* · and, according to the same analogy, the compound adverbs *ἐκπαλαί*, *πρόπαλαί*.

4. The *circumflex* never falls upon any syllable that is not *long by nature*.

Hence *βοῦς*, *μῦς*, *παῖς*, become, in the Nom. pl., *βόες*, *μύες* (ῥ), *πάντες* (ῥ).

5. The *penult* can receive the *circumflex* only when the *ultima* is *short by nature*.

Hence *μοῦσα*, *νῆσος*, *σῦκον*, become, in the Gen., *μούσης*, *νήσου*, *σύκου*. — For *μοῦσαι*, *νῆσοι*, see § 723. R.

REMARK. In the old language and in the Dor. (cf. § 723. N.), a final syllable long merely by position appears to have forbidden both the acute upon the antepenult, and the circumflex upon the penult. From the common accentuation (which forbade *ἐρίβωλαξ*, but permitted *ἐριβῶλαξ*, see N. α above),

the circumflex upon the penult appears not to have been deemed quite so great a remove from the end of the word as the acute upon the antepenult (cf. 723. N.). Even after the dropping of  $\tau$  in the 3d Pers. pl. of verbs (§ 181. 2), some forms of the Doric retained the old accentuation; as, ἰγρᾶ φοντ ἰγρᾶφον.

6. If the *ultima* is *short by nature*, and the *penult* is *long by nature* and *accented*, it must be *circumflexed*.

Hence θήρ, αἰών, γνώμη, Ἀτρεΐδης, become, in the Nom. pl., θῆρες, αἰῶνες, γνῶμαι (§ 723. R.), Ἀτρεΐδαι. — For εἶθε, ναίχι, ᾧστε, &c., see § 732. d.

## II. ACCENTUAL CHANGES.

§ 727. The accent is subject to the following changes: — (a) The *acute* may be changed to the *circumflex*; as, θήρ, θῆρες. — (b) The *circumflex* may be changed to the *acute*; as, μοῦσα, μούσης. — (c) The *acute* may be *softened* upon the *ultima* (§ 729). — (d) The accent may be *thrown back*, that is, transferred to a preceding syllable; as, γράφω, ἔγραφον. — (e) The accent may be *brought forward*, that is, transferred to a succeeding syllable; as, θήρ, θηρός. — (f) The accent may be thrown upon the *preceding word*; as, σῶμά μου (§ 732). — (g) The accent may be *omitted*; as, ταῦτό· παρ' ἐμοί· ὁ νοῦς· φιλῶ σε (§§ 728. b, c, 731, 732).

§ 728. Changes in the accent arise, principally, from,

I.) The ADDITION or LOSS of syllables; as, ὄνομα, ὀνόματος (§ 726. 2); ῥίπιω, ῥιπιέω (§ 288); κοῦφος, κουφότερος (§ 156); πατέρος, πατρός (§ 741). See III. c.

II.) Change in the QUANTITY of vowels. See § 726. 3–6.

III.) CONTRACTION, CRISIS, or APOSTROPHE, as follows.

a. CONTRACTION. An *acute* syllable, followed by a grave is contracted with it into a *circumflexed* (§§ 724. 3, 725); otherwise the accent is not affected by contraction, except as the general laws may require; as, νόος νοῦς, τιμάω τιμῶ· τίμαε τίμα, τιμαοίμην τιμῶμην· ἐστιάοτος ἐστιῶτος (§ 726. 6).

REMARK. Some contract forms are accented as though made by inflection without contraction; or fall into the analogy of other words. Thus,

1.) In contracts of Dec. II., — (a) The accent remains throughout upon the same syllable as in the theme; as, περίπλοος, περιπλόου, contr. περίπλους, περίπλου· Gen. ἀγήρω (§ 17). — (b) The Nom. dual, if accented upon the *ultima*, is always oxytone; as, νῶ, ὄσπῶ (§ 9). — (c) Except in the Nom. dual, all simple contracts in -ους or -ουν are perispome; as, χρύσειος χρυσοῦς (§ 18), κἀνειον κἀνοῦν, basket. — (d) In oxytones of the Attic Dec., the Gen. sing. has the acute; which may be explained by supposing one *ο* to have been dropped from the original form (cf. § 243. 2); thus, νᾱός (§ 9), G. νᾱός (§ 86), νᾱό. by contraction νῶ, νεῶ (§ 98. β).

2.) The contract Acc. of nouns in -*ώ* is oxytone; as, *ἡχώα ἡχώ* (§ 14). So Dat. (*χωρτί*) *χωρτί* perispome (§ 104). These cases follow the analogy of § 744.

3.) The contract Gen. pl. of *τρίηρης* (§ 14), *αὐτάρεκς*, and compounds in *ήρης* is paroxytone; as, *τρίηρών τριήρων*.

4.) The *Subj. pass.* of verbs in -*μαι*, and of Perfects used in the sense of the Pres., is often accented as though *uncontracted*; thus, *τιθῶμαι, τίθη, τίθηται, δίδωμαι, κέκτωμαι, μέμνωμαι* (§ 234). And, on the other hand, the *Opt. pass.* of these verbs is accented by many as though *contracted*; thus, *τιθείω, τίβιῃτο, δίδωῖο, κεκτῆο, κεκτῆτο*.

NOTE. In *diæresis*, or the resolution of a diphthong, a circumflexed syllable is resolved into an acute and a grave; as *παῖς παῖς*.

b. CRASIS. In crasis, the accent of the first word is omitted. The accent of the second remains without change, except as required by § 726. 6; as, *ταὐτό*, for *τὸ αὐτό* · *τάλλα*, for *τὰ ἄλλα* (yet some write *τᾶλλα*).

c. APOSTROPHE. When an accented syllable is *elided*, the accent is thrown back upon the penult, as acute; thus, *δαιν᾽ ἔπη*, for *δαινὰ ἔπη* · *πόλλ' ἔπαθον* (*πολλά*). — Except in prepositions, and the particles *ἄλλά, μηδέ, οὐδέ*, and the poetic *ἦδέ* and *ἰδέ* · as, *παρ' ἐμοί, ἀλλ' ἐγώ*.

§ 729. IV.) The CONNECTION OF WORDS in discourse, as follows.

A. GRAVE ACCENT. Oxytones, followed by other words in closely connected discourse, *soften* their tone, and are then marked with the *grave accent* (§ 14); as, *ἐπὶ τὰ καλὰ καὶ ἀγαθὰ*

EXCEPTION. The interrogative *τίς*, and words followed by enclitics (§ 732), never take the grave; as, *Τίς εἶ*; *Who art thou?*

NOTES. α. In the application of this rule editors vary. The best usage, however, retains the acute accent only in the case of unconnected words or phrases, and before the period, colon, and such other pauses as require to be distinctly marked in reading.

β. The syllable over which the grave accent is written is still regarded as *acute*, although its tone is softened, and the word to which it belongs is still termed an *oxytone*. Syllables *strictly grave* are never marked, except for grammatical illustration, as in § 724.

§ 730. B. ANASTROPHE. In *prepositions of two short syllables*, the accent is usually *thrown back* upon the penult, when they *follow* the words which they would regularly precede, or take the place of *compound verbs*, or are used *adverbially*; as, *δόμων ὑπερ*, for *ὑπὲρ δόμων* · *ὀλέσας ἀπο* ι. 534, for *ἀπολέσας* (§ 653); *πόρα*, for *πάρεστι* · *ἄνα*, for *ἀνάστηθι* (§ 653. ε); *πέρι*, in the sense of *exceedingly* (§ 657. β). This



change of the accent is termed *anastrophe* (ἀναστροφή, *turning back*).

NOTES. (a) Grammarians except διά and ἀνά (except for ἀνάσσειν), to distinguish them from the Acc. Δία, and the Voc. ἄνα (§ 11, 16). (b) Both in anastrophe and in the common accentuation of prepositions (§ 750. 2), the attraction of the accent towards the word upon which the preposition expresses its force will be observed.

§ 731. C. PROCLITICS. A few *monosyllables*, beginning with a vowel, are commonly *connected* in accentuation with the *following* word, and *lose*, in consequence, their proper accent. They are hence called *atonics* (ἄτονα, *toneless*), or, with more precision, *proclitics* (προκλίνω, *to lean forward*). They are, (1.) the *aspirated* forms of the article, ὁ, ἡ, οἱ, αἱ · (2.) the adverb οὐ, *not* ; (3.) the prepositions εἰς, *into*, ἐν, *in*, ἐξ, *out of* ; (4.) the conjunctions εἰ, *if*, ὥς, *as*.

NOTE. The proclitics retain their accent when they close a sentence, or follow the word which they would regularly precede. Hence, οὐ δῆτα · but, πᾶς γὰρ οὐ · ὥς θεός, but, θεὸς ὧς · ἐκ κακῶν, but, κακῶν ἔξ.

§ 732. D. ENCLITICS. Some words are *attached*, in accentuation, to the *preceding* word, and are hence called *enclitics* (ἐγκλιτικός, from ἐγκλίνω, *to lean upon*). They are, — (I.) The following *oblique cases of the personal pronouns* ; 1st Pers. μοῦ, μοί, μέ · 2d P. σοῦ, σοί, σέ · 3d P. οὗ, οἷ, ἑ · τίν, σφίσι, σφέ. For other enclitic forms of the personal pronouns, see § 23. (II.) The *indefinite pronoun* τις, in all its cases, and the *indefinite adverbs* πῶς, πώ, πῇ, ποί, πού, ποθί, ποθεν, ποτέ (§ 63). (III.) The Pres. ind. of εἶμι, *to be*, and φημί, *to say*, except the 2d Pers. sing. — (IV.) The *particles* γέ, νύν, πέρ, τέ, τοί · the poetic θήν, κέ(ν), νύ, ῥά · and the inseparable -δε. — See § 152. 2.

REMARKS. a. (a) An enclitic throws back its tone, in the form of the *acute* accent, upon the *ultima* of the preceding word ; as, ἀνθρώπος ἐστι · δεῖξόν μοι · εἴ τις τινά φησί μοι παρῆναι. (b) If the ultima of the preceding word has already an accent, the accent of the enclitic unites with it, and disappears ; as, ἀνὴρ τις · φιλῶ σε. (c) The accent of the enclitic, if a monosyllable, is also lost after a paroxytone ; as, φίλος μου.

b. An enclitic retains its accent, — (1.) At the *beginning* of a clause ; as, Σοῦ γὰρ κράτος ἐστὶ μέγιστον. — (2.) After the *apostrophe* ; as, πολλοὶ δ' εἰσὶν — (3.) If it is *emphatic* ; as, οὐ Κῦρον, ἀλλὰ σί, *not Cyrus, but you*. — (4.) If it is a *personal pronoun*, preceded by an *orthotone preposition* which governs it ; as, παρὰ σοί, περὶ σοῦ, πρὸς σέ. But πρὸς με, and sometimes περὶ μου and πρὸς σε, occur. — (5.) If it is a *dissyllable*, preceded by a *paroxytone* ; as, ἡν λόγος ποτὲ ἐναντίος σφίσιν.

c. When ἐστί is prominent in a sentence, it becomes a paroxytone ; as, τοῦτ' ἐστί, *it is so*.

d. (α.) An enclitic is often joined in writing to the preceding word, as if forming with it but one compound word; thus, *μήτις, οὐδέποτε. ὥστε.* (β.) This is always the case with the preposition *-δέ, to*; as, *Ὀλυμπόνδε, to Olympus, Ἐλευσινάδε.* (γ.) In pronouns and adverbs compounded with *-δέ* (§ 150, § 63. IX.), the syllable preceding *-δέ* always takes the accent, which is acute or circumflex according to the rule in § 744. (δ.) In *ἐγώ, ἐμοί, and ἐμέ,* the accent is thrown back when *γέ* is affixed (§ 328. b); thus, *ἐγωγε, ἔμοιγε, ἐμεγε.* (ε.) *Ἐθι* and *ναίχι* are accented as if formed by the attachment of enclitics.

§ 733. NOTES. 1. A word, which neither *leans* upon the following, nor upon the preceding word, but stands, as it were, *erect*, is called, in distinction from the proclitics and enclitics, an *orthotone* (*ὀρθότονος, erect in tone*).

2. Both proclitics and enclitics are more abundant in English than in Greek, and these classes of words furnish another strong analogy between the Greek and the English accent (§ 722. 1). The words in English which are used in translating the Greek proclitics and enclitics are themselves, for the most part, either proclitic or enclitic. Thus, in the sentence, *Give me the book* (pronounced *Givme thebook*), the pronoun *me* is enclitic, and the article *the*, proclitic. In the sentence, *If John's in the house, don't tell him a word of this*, the words *If, in, the, a, and of*, are proclitics, and the words *is, not, and him*, enclitics.

### III. DETERMINATION OF ACCENTED SYLLABLE.

§ 734. GENERAL PRINCIPLE. In each word, the accent belongs to that syllable *upon which the attention is most strongly fixed*.

NOTE. If, from the general laws of accentuation, this syll. cannot receive the accent, it draws it as near to itself as possible.

REMARKS. 1. In the origin of language, the attention is absorbed by the greater distinctions of thought; but, as these become familiar to the mind, it passes to the less, and then to those that are still subordinate. Hence, in the progress of a language, its accent is subject to change, as well as the forms of its words, its vocabulary, and its constructions. In the Greek, as in other languages, the accent was originally confined to the syllables containing the essential ideas of words, i. e. to their radical syllables (see §§ 83, 171). But, in proportion as these became familiar, there was a tendency to throw the accent upon those syllables by which these ideas were modified, either through inflection, derivation, or composition. This tendency would of course vary greatly in different classes and forms of words. It would naturally be the strongest where the root was the most familiar; or where the formative part was the most significant or characteristic. On the other hand, any strengthening of the radical, or weakening of the formative part, would have a tendency to produce a contrary effect. In illustration of these tendencies (which of course are subject to the general laws of accent), it will be observed, that, — (a) In neuter nouns, the affix, from its inferior importance, almost never attracts the accent (§§ 737. i, 738. d). — (b) In demonstrative pronouns, the deictic *-δε* always draws the accent to the preceding syllable (§ 732. γ), and the still stronger *-α* always takes it upon itself (§ 150. γ). — (c) In verbs, the accent is always attracted by the augment, while it can never pass beyond it (§ 748. 4). — (d) The old weak root of the 2d Aor. (§ 257. 1) yields the ac-

cent to the affix in several cases where the strengthened root of the Pres retains it (§ 746–748). — (e) In derivative adjectives, those endings which express most strongly character or relation attract the accent (§§ 737–739). — (f) In composition, the accent is usually attracted by that word which defines the other, and thus gives its special character to the compound (§§ 323, 739). In the *active* compound verbals, the idea of the action is more prominent than in the *passive*; and hence appears to have arisen the distinction in § 739. b.

§ 735. 2. That the different dialects should have often varied in accent will occasion no surprise in those who have compared the pronunciation of our own language in different parts of its native isle. That these differences are often neglected in our copies of the classics has arisen from the late period at which the marks of accent were introduced (§ 22. a), and the tendency at that time to conform every thing to the Attic standard (§ 4). From the testimony of the old grammarians we learn, that, — (a) The Doric was characterized by its adherence to general rules and old usage (§§ 723. N., 726. R.). — (b) The Lesbian Æolic was characterized by its tendency to throw the accent as far back as possible. In words of more than one syllable, it is said to have admitted the accent upon the ultima in prepositions and conjunctions only. — (c) The Attic (to which the Ionic appears to have more nearly approached) was characterized by an expressive variety of accent, and a greater inclination to mark the minuter shades of thought and species of relation.

### A. ACCENT IN DECLENSION.

§ 736. I. The accent of the THEME must be learned from special rules and from observation.

#### a. RULES FOR SIMPLE WORDS.

SPECIAL RULES OF DEC. I. All contracts are perispome; as, Ἑρμῆς, μνᾶ. Of other words, — (a) All in -ας are paroxytone; as, ταμίας. — (b) Most in -ης are paroxytone, except verbals in -της from mute and pure roots of verbs in -ω, which are commonly oxytone; as, Ἀτρεΐδης, ναύτης, ψάλτης, προφήτης, προστάτης, δικαστής, ποιητής. — (c) Nouns in -α short (§ 92) throw the accent as far back as possible; as, γλῶσσᾶ, λείαινᾶ, ἀλήθειᾶ, μυῖᾶ. — (d) Most abstracts in -ιά, those in -συνη, and those in -ειᾶ from verbs in -εύω (§§ 305. b, 308. a, c), are paroxytone; as, σοφίᾶ, σωφροσύνη, παιδείᾶ. — (e) Most other verbals in -α long or -η, especially those formed after the analogy of the 2d Perf. (§ 307. R.), are oxytone; as, φυγή, φθορά.

§ 737. SPECIAL RULES OF DEC. II. (a) Adjectives in -ος preceded by a mute are commonly oxytone, especially those in -κος, verbals in -τος, and ordinals in -στος; as, κακός, ἀρχικός, ὀρεῖος, εἰκοστός, χαλεπός, σοφός, δολιχός, ἀγαθός. — (b) On the contrary, primitive nouns with a mute root are more frequently accented as far back as possible; as, λόγος, κρόκος, πλούτος, ψάμαθος. — (c) All ordinals not ending in -στος are accented as far back as possible; as, δέκατος. — (d) Adjectives in -λος, -ρος, and -νος (except those in -ινος denoting material or country, § 315. c, e) are commonly oxytone; as, ἀπατηλός, φειδωλός, ψιλός, αἰσχρός, φοβερός, πονηρός, λιγυρός, χλωρός, σεμνός, πεδινός, Κυζικηνός, Σαρδιανός, ξύλινος, Ταραντίνος. — (e) Nouns in -μος with a long penult are commonly oxytone; while adjectives in -μος are commonly accented as far back as possible; as, ὄδυρμος, βωμός, χερσίσιμος. — (f) Nouns in -ος pure are more frequently oxytone; as, ναός, θεός, υἱός, νύς. — (g) Ver-



bals in *-ηρος* (§ 314. f), multiples in *-πλῆρος* (§ 138. 4), and most adjectives in *-αιος* from nouns of Dec. I., in *-οιος*, and in *-φρος*, are accented upon the penult; as, *ποιητής, διπλός, ἀγοραῖος, ὀπιός, ἑφρος*. — (h) Adjectives in *-ειος*, in *-ιος* preceded by a consonant, and in *-εος* joined immediately to the root, are commonly accented as far back as possible, as, *θήρειος, οὐράνιος, χρύσειος*. — (i) Very few neuters are oxytone; and most neuters are accented as far back as possible (§ 734. a); as, *μόριον, ποτήριον, κορίδιον, ὄρεον, ἔλαιον*.

§ 738. SPECIAL RULES OF DEC. III. (a) All nouns in *-αν*, *-ευς*, *-ω*, *-ως* (G. *-οος*), *-ας* (*-αδος*), *-ῖς* (*-ῖδος*), all masculines in *-ηρ*, nouns of more than one syllable in *-ῦς*, and almost all nouns in which the characteristic is *ν* preceded by *α̃*, *ε*, *η*, or *ι*, are oxytone; as, *παιάν, ἱππεύς, ἡχώ, αἰδώς, λαμπάς, ἄδης, σφραγίς, ἰδός, ὁ πατήρ, λιμήν, ἑνος, λειχήν, ἥνος, δελφίς, ἱνός*. — (b) All nouns in *-ων*, names of months in *-ων*, and most feminines and augmentatives in *-ων*, are oxytone; other words in *-ων* are more frequently paroxytone; as, *κυκεών, Ἀνέστηριών, χελιδών, ἀμπελών, Κρονίον, τρίβων, κλυδών*. — (c) Monosyllabic nouns which have the Acc. in *-α* are commonly oxytone; those which are neuter (see d below), and most which have the Acc. in *-ν*, are perispome; as, *αἶψ, πούς, θήρ, θώς, τὸ φῶς, τὸ πῦρ* (so likewise the neut. adjective *πᾶν*, ¶ 19); *βούς, ναῦς*. — (d) In neuter nouns (§ 734. a), in words in *-ξ* and *-ψ*, in verbals in *-τωρ*, and in nouns in *-ις* or *-υς* with the Gen. in *-εως*, the accent is thrown as far back as possible; as, *κίρας, τεῖχος, βούλευμα, κόραξ, καλαῦρον* (§ 726 R.); *δύναμις, πέλεκυς*. — (e) Female appellatives in *-ις* (§§ 306. N., 309 - 311) have the accent upon the same syllable as the masculine, except when this is a proparoxytone or dissyllabic barytone (in which case the feminine commonly becomes oxytone); as, *αὐλητής, αὐλητρίς, πολίτης, πολίτις, Πριαμίδης, Πριαμίς, αἰχμάλωτος, αἰχμαλωτίς, Πέρσης, Περσίς*. — (f) Simple adjectives are commonly oxytone, if the characteristic is a vowel; paroxytone, if it is a consonant; as, *σφής, ἡδύς, μέλας, χαρίεις* (¶¶ 17, 19).

## b. RULES FOR COMPOUND WORDS.

§ 739. In composition, there is a general tendency to throw the accent as far back as possible. But, — (a) Compound adjectives in *-ης* are more frequently oxytone; as, *εὐπρεπής* (those in *-ωδης* are always paroxytone; so compounds of *ἥθος, ἀρεκία*, and some other words). — (b) Compounds in which *-ος* is affixed to the root of a verb united with a noun are commonly oxytone, if the penult is long; but if the penult is short, they are commonly paroxytone when active in sense, and proparoxytone when passive; as, *σιτοποιός* (§ 327); *λιθοδόλος* and *λιθόβολος* (§ 326. a). — (c) Compound adjectives of Dec. III., with a palatal or lingual characteristic, in which the latter part is a monosyllable derived from a verb, are commonly oxytone; e. g. all in *-σφαξ, -πληξ, -ρωξ, -τρωξ, -βλης, -θνης, -κμης*; as, *ἀπορρώξ*. — (d) Words derived from compound words are commonly not accented as though themselves compounded; but their compounds again follow the general rule; thus, *κατασκευάζω, κατασκευαστός* (§ 737. a), *ἀκατασκεύαστος*. — See § 734. f.

§ 740. II. In declension, the accent commonly remains, so far as the general laws permit, upon the same syllable as in the theme.

REMARKS. 1. In Dec. I., the affix *-ων* of the Gen. pl., as contracted from *-ῶων* (§ 95. 3), is always circumflexed. — Grammarians except, chiefly for the sake of distinction from other words, *ἡ ἀφύη, anchovy, οἱ ἰσησιαί, trade-*

winds, ὁ χελόνης, wild-boar, and ὁ χρήστης, usurer; Gen. pl. ἀφύων, &c. For an apparent exception in adjectives in -ος, see 2 below.

2. In adjectives in -ος, the feminine is accented throughout, so far as the general laws permit, upon the same syllable as the masculine; thus, φίλιος (§ 18), φιλία, Pl. φίλοι, φίλια, M. and F. φιλιών (as if a common form for the two genders, cf. § 133. α, γ, δ; the Dor. Gen. pl. in -αν, § 95. β, where the feminine has a special form, follows the rule in 1 above, as φιλιᾶν); while, from the noun ἡ φιλία, friendship, φιλῖαι, φιλιῶν · so καρβάνται iv. 5. 14, as properly an adjective. — In other adjectives, the feminine retains the accent of the theme, but subject to the same changes as in nouns of Dec. I.; as, μέλας, μέλαινα, μελαίνης, μελαινῶν (§ 19). Except poetic feminines in -εια, belonging to adjectives in -ής (§ 134. γ); as, ἡριγενής, ἡριγένεια. Observe the accentuation of μία, μιᾶς, &c. (§ 21).

§ 741. 3. In Dec. III., dissyllabic Genitives and Datives throw the accent upon the affix; as, γυπός, αἰγί, τριχῶν, ποσί, κλειδοῖν (§ 11); πατρός, ἐνδρῶν, κυσί, ἀρνί (§ 12).

NOTES. (a) Except those which have become dissyllabic by contraction, participles, and the Gen. pl. and dual of these ten nouns, δᾶς, δμῶς, θῶς, κᾶρα, οὔς, παῖς, σῆς, Τρώς, φᾶς, φῶς (light), and of the adjective πᾶς · thus, πόλει (§ 14), ἕαρος ἥρος (§ 108. N.); δόντος, δόντι, δύντων (§ 22); παίδων, ρώτων, ᾧτοι (§ 11). — (b) The contraction is not regarded in accenting the Gen. and Dat. of οἷς (§ 14, § 121. f), οὔς, στέαρ, φρέαρ (§ 104. N.; yet see οὔς above), and Θρηξ (G. -ός). — (c) Observe the accentuation of οὐδείς (§ 21), τίς, τις (§ 24), γυνή (§ 101. γ), θυγάτηρ (§ 106. 2). — (d) The Attics are said to have made the Gen. pl. of numeral substantives in -ᾶς perispome; thus, μυριαδῶν, as if contracted from the Ion. μυριαδέων (§ 120. 2).

§ 742. 4. From the natural tone of frequent address, the accent of the Voc. in a few familiar words is thrown back as far as the general laws permit; viz. Dec. I. δεσπότης, master; Dec. III. γυνή (§ 101. γ), Ἀπόλλων, Ποσειδῶν, σωτήρ (§ 105. R.), ἀνὴρ, πατήρ, θυγάτηρ, Δημήτηρ (§ 106), δαίηρ, brother-in-law; thus, δέσποτᾶ, θύγατερ, Δήμητερ.

NOTE. In the Voc. sing., εὔ and οἰ final are always circumflexed; as, ἰπ-πεῦ, ἡχοῖ, αἰδοῖ (§ 14).

§ 743. 5. The tendency in compounds and comparatives to throw the accent as far back as possible (§§ 739, 745) leads to the accentuation of the antepenult in the Voc. and Neut. sing. of some nouns and adjectives of Dec. III. whose theme is accented upon the penult. These are, — (a) Comparatives in -ων; as, ἡδίων, ἥδιον. — (b) Most compound paroxytones in -ων and -ης, except those in -φρων, -ήρης, -ώδης, -ώλης, and -ώρης; as, εὐδκίμων, Neut. and Voc. εὐδαίμων · αὐθάδης, N. and V. αὐθάδες · Ἀγαμέμνων, V. Ἀγᾶ-μεμνον · V. Σώκρατες, Ἡράκλειες (§ 14).

6. (α.) Observe the accentuation of μήτηρ, θυγάτηρ, Δημήτηρ (§ 12, § 106. 2), and of δέλεαρ (§ 104. N., 728. R.). — (β.) The forms in -θειν, -φι, -θι (§§ 89–91, 320), follow the general rule, unless a short vowel precede, in which case they are commonly paroxytone. — (γ.) For the irregularities and peculiarities in the accentuation of the numerals and pronouns, see §§ 21, 23, 24.

§ 744. III. A long vowel in the ultima, belonging to an

*affix of declension*, can receive only the *acute* accent in the *direct*, and the *circumflex* in the *indirect* cases; as, τιμή, -ῆς, -ῇ, ἦν, -αί, -ῶν, -αῖς, -άς, -ά, -αῖν (§ 7); ὁδοῦ, -ῶ, -οί, -ῶν, -οῖς. οὐς, -ώ, -οῖν (§ 9); γυπῶν, -οῖν (§ 11).

Except in the peculiar datives ἐμοί, μοί, σοί (§ 23, § 141)

## B. ACCENT IN COMPARISON.

§ 745. Comparatives and superlatives, whether adjectives or adverbs, are accented as far back as the general rules of accent permit; thus, ἡδύς, ἡδίων, ἡδίον (§ 743. 5), ἡδιωτος.

## C. ACCENT IN CONJUGATION.

§ 746. Verbs are accented as far back as the general laws permit, with the following exceptions (see §§ 723. N., 734. c, d).

1. These forms are accented upon the PENULT; — (a) All *Infinitives* in -αι; as, βεβουλευκῆναι, βουλευθῆναι, ἰστάναι, ἰστάναι (§ 48). Except dialectic forms in -μεναι (§ 250). — (b) The *Inf.* of the 1st *Aor. act.* and 2d *Aor. mid.*; as, βουλεῖσθαι, λιπέσθαι (§ 37). — (c) The *Perf. pass. Inf. and Part.* as, βεβουλεῖσθαι, βεβουλευμένος. — Except a few *preteritive participles*; as, ἤμενος (§ 59). So κείμενος, from κεῖμαι (§ 232), which otherwise is accented as an uncontracted *Perf.*; thus, κατάνκειμαι, κατακέεσθαι. In a few *Epic* forms. the retraction of the accent extends even to the *Inf.*; as, ἀνάχνησθαι T. 335, ἀκαχήμενος E. 24 (§ 286). — (d) All *dialectic infinitives* in -μεν (§ 250).

§ 747. 2. These forms are OXYTONE; — (a) *Participles* in -ς, G. -τος, except in the 1st *Aor. act.*; as, βεβουλευκώς, βουλευθείς, ἰστάς, στάς · but, βουλεύσας. — (b) The 2d *Aor. act. part.*; as, λιπών, στάς. — (c) The 2a *Aor. imperat. forms*, εἰπί, say, ἐλθέ, come, εὗρέ, find, and, in strict *Attic*, ἰδέ, see, and λαβέ, take. Except in *composition*; thus, ἔξελθε, εἴσιδε.

§ 748. 3. These forms are PERISPOME; — (a) The 2d *Aor. inf. in* εῖν; as, λιπῆν. — (b) The 2d *Pers. sing.* of the 2d *Aor. mid. imp.*; as, λιποῦ, δοῦ (§ 51). Except in *compounds* of more than two syllables from verbs in -μι; as, ἀπόδου · but προδοῦ. Some exceptions also occur in *compound* and even in *simple* verbs in -ω.

4. The accent of a verb in *COMPOSITION* can never be thrown farther back than the augment (§ 734. c), or farther than the tone syllable of the word prefixed; thus, παρέχω (παρά, ἔχω, § 300), παρείχον, παρέσχον, παράσχεις.

§ 749. REMARKS. α. In those forms in which the accent of the *Perf.* and 2 *Aor.* differs from that of the *Pres.*, a want of uniformity has sometimes arisen from different views in regard to their etymology. Thus, 2 *Aor.* forms are sometimes accented as *Pres.*; as, *Inf.* ἀμυνάειν, σχίθειν, *Pt.* σχίσθων (§ 299); πρίατο, πρίω, πρίασθαι (§ 49).

β. *Monosyllables long by nature*, except *Participles*, are generally *circumflexed*; thus, εἶ, ἦν, ἦ, ὦν (§ 55); σχῶ, σχεῖν, σχών (§ 300).

γ. For the accentuation of φημί (§ 53) and εἰμί (§ 55), see § 732.



δ. The Ionics, in dropping one ε from -έαι, -έσο, do not change the accent, thus, φοβέο (§ 243. 2). So ἔσται (§ 55), as if syncopated from ἔσεται, remains paroxytone in composition; thus, παρῆσται.

ε. Examples of *irregular* or *various accentuation* are φής, φάθι or φαθί, *Imp.* εἶπον or εἶπόν (§ 53); ἰών (§ 56); κίω, *to go*, poet., *Pt.* κιών · *Ion.* ἰών (§ 55); χεή, ἰχεῖν, χρεών (§ 284. 4).

#### D. ACCENT IN PARTICLES.

§ 750. 1. ADVERBS. (a) Adverbs in -ως derived from adjectives are, with very few exceptions, accented like the Gen. pl. of their primitives (§ 321. a); as, σοφῶς, ταχέως. — (b) Derivative adverbs in -δον, -δα, -ι, -ει, and -ξ (§ 321. b, c, d) are commonly oxytone; those in -δην, -ακίς (§ 321. b, 4), and -ω, paroxytone; as, πλινθιδόν, ἀναφανδά, Μηδιστί, ἀμαχεί, παραλάξ · σποράδην, πολλάκις, ἔξω.

2. PREPOSITIONS. The primitive prepositions (§ 648. β) are all oxytone; as, ἀπό, κατά. For the removal or loss of the accent, see §§ 730, 731.

3. For proclitic and enclitic particles, see §§ 731, 732. The accentuation of those particles which remain is best learned by observation.

# GREEK INDEX.

[In this and the following Index, figures immediately preceded by the mark ¶ refer to paragraphs in the Tables; other figures refer to sections in the body of the Grammar, with their subdivisions. The references to the Tables are usually followed by other references in illustration. The letter f immediately attached to a figure (thus, 32 f) signifies *and the following*. The signs > and < denote the change, by contraction or otherwise, of the words or letters at the opening into those at the angle. The sign X denotes opposition or distinction. The abbreviation cj. stands for conjugation, contr. for contraction, const. for construction, cp. for comparison, dec. for declension, der. for derivation, encl. for enclitic, ins. for inserted, num. for numeral, pos. for position, r. for root, w. for with, &c.]

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## LIST OF AUTHORS AND WORKS CITED, AND OF ABBREVIATIONS.

[The works of Xenophon are commonly cited without naming the author, and the Anabasis without even naming the work (by simply giving the book, chapter, and section ; thus, iv. 3. 17). The Iliad and Odyssey are commonly cited by giving simply the letter denoting the book, with the verse, using a capital letter if the citation is made from the Iliad, and a small letter if it is made from the Odyssey (thus, A. 232, for Il. i. 232 ; ε. 305, for Od. ii. 305). In Homer, the references are made to the verses of Wolf ; in Hesiod, to those of Gaisford ; in Pindar, to those of Heyne ; in the Dramatic Poets, to those of Dindorf ; and in the Pastoral Poets, to those of Kiessling. In Herodotus, Thucydides, Xenophon, Diodorus Siculus, Dio Cassius, and Pausanias, they are made to books and chapters ; and also, in Xenophon, to the sections of the usual more minute division as given by Schneider, Dindorf, &c. In Demosthenes, they are made to the pages and lines of Reiske ; in the other Orators and in Plato (including Timæus Locrus) to the pages and lines or division-letters of Stephens ; in Strabo to the pages, and in Athenæus to the pages and division-letters, of Casaubon. The fragments of Alcæus, Sappho, Corinna, Epicharmus, and Sophron are numbered according to Ahrens, with the numbers of other well known editions (as those of Alcæus by Matthiæ, and of Sappho by Neue) usually following in parentheses ; those of Anacreon, according to Bergk ; those of Callimachus, according to Blomfield ; those of Hesiod, Simonides, and Tyrtæus, according to Gaisford ; those of Hipponax, according to Welcker ; those of Pindar, according to Böckh ; those of the Dramatic Poets, according to Dindorf ; &c. Cases of abbreviation

not given below, and those in which the same abbreviation or initial stands for different words, are either explained by the immediate connection, or (as indeed many of those below) can scarce fail of being obvious in themselves.]

Accusative (Acc., A.).	grammata (Ep.), Hymni in Delum (Del.), Diānam (Di.), Jovem (Jov.), Lavācrum Palladis (Lav.).	(Tro.). — Fragmenta (Fr.), Archelāi (Arch.), Peleos (Pel.), Polyīdi (Pol.), Incerta (Inc.).
Active (Act.).	Cicero de Oratōre (Cic. de Or.).	Exempli gratia (E. g.) = <i>for example</i> .
Adjective (Adj.).	Collateral (Collat.).	Feminine (Fem., F.).
Æliānus.	Common (Comm.), commonly (comm.).	Fragment (Fr.).
Æolic (Æol., Æ.).	Comparative (Compt., Comp.).	Future (Fut., F.).
Æschines (Æschin.).	Confer (Cf.) = <i>compare, consult</i> .	Gaisford's Edition (Gaisf.).
Æschylus (Æsch.): Agamemnon (Ag.), Choëphori (Cho.), Eumenides (Eum.), Persæ (Pers.), Promētheus (Prom., Pr.), Septem contra Thebas (Sept., Theb., Th.), Supplices (Suppl., Sup.).	Contracted, -ion (Contr.).	Genitive (Gen., G.).
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Andocides (Andoc.).	Dialects (Dial.).	Hesiodus (Hes.): Opera et Dies (Op.), Scutum Herculis (Sc.), Theogonia (Theog., Th.).
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Aorist (Aor., A.).	Diogenes Laërtius (Diog. Laërt.).	Horatius (Hor.).
Apollonius Dyscolus de Pronomine. [Rh.).	Doric (Dor., D.).	Ibidem (Ib.) = <i>in the same work or part of a work</i> .
Apollonius Rhodius (Ap.).	Dual (Du., D.).	Id est (i. e.) = <i>that is</i> .
Apud (ap.) = <i>quoted in</i> .	Enclitic (Enclit., Encl.).	Idem (Id.) = <i>the same author</i> .
Arātus (Arat.).	English (Eng.).	Imperative (Imperat., Imp.).
Archilochus (Archil.).	Epic (Ep., E.).	Imperfect (Impf.).
Aretæus.	Epicharmus (Epicharm., Epich.).	Indicative (Ind.).
Aristophanes (Ar.): Acharnenses (Ach.), Aves (Av.), Ecclesiazūsæ (Ecccl.), Equites (Eq.), Lysistrata (Lys.), Nubes (Nub.), Pax, Plutus (Plut., Pl.), Ranæ (Ran.), Thesmophoriazūsæ (Thesm.), Vespæ (Vesp.).	Euripides (Eur.): Alcestis (Alc.), Andromache (Andr.), Bacchæ (Bacch., Bac.), Cyclops (Cycl.), Electra (El.), Hecuba (Hec.), Helena (Hel.), Heraclidæ (Heracl.), Hercules Furens (Herc.), Hippolytus (Hipp.), Ion, Iphigenia in Aulide (Iph. A.), Iphigenia in Tauris (Iph. T.), Medæa (Med.), Orestes (Or.), Phœnissæ (Phœn., Ph.), Rhesus (Rhes., Rh.), Supplices (Suppl., Sup.), Troades	Infinite (Inf.).
Aristoteles (Aristl.).		Inscriptiones (Inscr., Insc.).
Article (Art.).		Bæotica (Bæot.), Cretica (Cret.), Cumæa (Cum.), Heracleënsis (Heracl.), Potidaica (Potid.).
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Attic (Att., A.).		
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Bion.		
Bæotic (Bæot., B.).		
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Callimachus (Call.): Epi-		



Intransitive (Intrans.).	thyd.), Euthyphron (Euthyphr.), Gorgias (Gorg.),	Simonides (Simon.).
Ionic (Ion., I.).	Hippias Major (Hipp. Maj.), Hipparchus (Hipparch.), Ion, Laches (Lach.), Leges (Leg.),	Singular (Sing., S.).
Isocrates (Isocr.).	Lysis (Lys.), Menexenus (Menex.), Meno, Parmenides (Parm.), Phædo, Phædrus (Phædr.),	Sophocles (Soph.): Ajax (Aj.), Antigone (Ant.),
Iterative (Iter., It.).	Philēbus (Phil.), Politicus (Polit., Pol.), Protagoras (Prot.), de Republica (Rep.), Sophista (Soph.), Theætētus (Theæt.), Theages (Theag.),	Electra (El.), Œdipus Colonēus (Œd. C.), Œdipus Tyrannus (Œd. T.), Philoctētes (Phil., Ph.), Trachiniæ (Tr.).
Καὶ τὰ λοιπὰ (κ. τ. λ.) = &c.	Timæus (Tim.).	Sophron (Sophr.).
Laconic (Lacon., Lac.).	Plato Comicus: Metœci.	Strabo (Strab.).
Latin (Lat.).	Plautus (Plaut.): Trinummus (Trinummm.).	Subjunctive (Subj.).
Livius (Liv.).	Pluperfect (Plup.).	Superlative (Superl., Sup.).
Lobeck on Phrynichus (Lob. ad Phryn.).	Plural (Plur., Pl., P.).	Syncope, -ated (Sync.).
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Lysias (Lys.).	Positive (Pos.).	Thucydides (Thuc., Th.).
Masculine (Masc., M.).	Pratinas (Pratin.).	Tibullus (Tibull.).
Megarian (Meg.).	Present (Pres., Pr.).	Timæus Locrus (Tim. Locr., Tim.).
Middle (Mid., M.).	Primitive (Prim.).	Transitive (Trans.).
Minnermus (Mimn.).	Pronoun (Pron.).	Tyrtæus (Tyrt.).
Neuter (Neut., N.).	Quintus Smyrnæus (Quint.).	Varia lectio (v. l.) = <i>various reading</i> .
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Optative (Opt.).	Root (r.).	Xenophanes (Xenophan.).
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Participle (Partic., Part., Pt.).	Scholia (Schol.).	Magister Equitum (Mag. Eq.), Memorabilia Socratis (Mem.), Œconomicus (Œc.), de Republica Atheniensium (Rep. Ath., Ath.), Symposium (Symp.), Vectigalia (Vect.), Venatio (Ven.).
Passive (Pass., P.).	Scilicet (sc.) = <i>understand, namely</i> .	
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# INDEX

OF

## CITATIONS FROM XENOPHON'S ANABASIS

IN "A

GRAMMAR OF THE GREEK LANGUAGE, BY A. CROSEY, *LL.D.*

---

"Accomplished XENOPHON! thy truth hath shown  
A brother's glory sacred as thy own.  
O rich in all the blended gifts that grace  
Minerva's darling sons of Attic race!  
The Sage's olive, the Historian's palm,  
The Victor's laurel, all thy name embalm!  
Thy simple diction, free from glaring art,  
With sweet allurements steals upon the heart;  
Pure as the rill, that Nature's hand refines,  
A cloudless mirror of thy soul it shines.  
Thine was the praise, bright models to afford  
To CÆSAR's rival pen, and rival sword:  
Blest, had Ambition not destroyed his claim  
To the mild lustre of thy purer fame!"





## CITATIONS FROM THE ANABASIS

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[The following Index conforms to the Second (Stereotype) Edition of the Grammar. The numbers inclosed in parentheses denote the sections of the Anabasis which are cited; those following them, the sections of the Grammar in which the citations are made.]

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(8) 527; (9) 619. *n.*; (10) 608; (11) 359. *α*, 551. *n.*; (12) 602. 2; (13) 666. *ε*; (14) 504, 539. 2, 640; (15) 535; (17) 534, 615. 2; (18) 601. *β*, 643; (19) 356; (20) 408; (21) 505. 2, 537. 3, 547; (22) 428; (23) 336, 391. *γ*, 485. *α*; (24) 485. *α*, 598; (25) 603. *α*; (27) 432, 442, 465; (29) 376. *ε*, 666. *α*; (30) 400; (31) 437, 472. *α*, 563; (32) 135, 606; (33) 394; (34) 443; (35) 407. *κ*, 554. *β*, 603. *θ*, 643; (36) 399; (37) 351, 418. 3; (38) 554. *β*, 567. *β*, 628; (40) 378; (41) 505. 2; (42) 418. 3, 662; (43) 409; (45) 532; (46) 598; (47) 616. *a*.

CHAP. II. (1) 627. *β*; (2) 448, 476. *n.*, 520, 657. *β*; (4) 389, 400, 443, 509, 520, 661. *a*; (5) 389, 534, 646. 1; (6) 513, 600; (7) 350. *r.*, 374. *β*; (9) 477. *α*, 638; (10) 639. 2; (11) 405. *ζ*, 430, 617. 6, 669; (13) 479; (14) 352, 504; (15) 617. 6; (16) 375. *β*; (17) 350. *r.*, 598. 1; (18) 487. 4; (19) 418. 3, 424. 2, 620; (20) 428; (21) 374. *α*; (22) 407. *κ*, 450. *γ*; (24) 604. *a*, 640; (25) 634. *β*, 661. 2, 667. 2; (27) 403, 525. *n.*; (28) 362. *ζ*, 525. *n*; (29) 409; (31) 627. *α*; (32) 661. 2; (35) 603. *γ*; (37) 361. *γ*, 598, 623. *n.*; (38) 375. *β*, 573. *α*; (39) 376. *ε*, 390, 634. *β*.

CHAP. III. (2) 536, 603. *γ*; (3) 518. *γ*, 570. 1; (4) 608; (5) 571, 637. (7) 368, 463. 3, 662; (8) 642; (9) 629. 1; (10) 439. *β*; (11) 378, 472. *α*; (12) 500; (16) 357. *β*, 439. *β*, 465; (17) 416; (19) 483; (20) 332. 2, 404. *δ*.

CHAP. IV. (1) 540, 602. 1, 602. 2; (2) 404. *γ*, 658. (4) 546; (5) 407. *ι*, 412; (6) 362. *ζ*, 439. *α*; (7) 478. *β*; (10) 485. *β*; (12) 556; (13) 522. 1; (15) 605. 2; (16) 490. *r.*; (17) 403, 447. *β*; (19) 547; (20) 407. *κ*, (21) 137. *ε*; (23) 418. 2, 572; (24) 336; (25) 447. *γ*, 628; (25-27) 576; (26) 350, 574. *n.*; (28) 508; (30) 418. 2; (31) 389; (34) 409, 602. 1; (35) 372. *γ*, 403, 412; (36) 402, 546; (37) 420. 1, 447. *β*, 457. *α*; (38) 576; (39) 546. *β*, 573. *α*; (40) 518. *γ*; (41) 509, 603. *β*; (45) 453. *α*; (46) 447. *β*; (47) 449. *β*; (49) 633.

CHAP. V. (1) 476. *n.*; (2) 476; (3) 476. *n.*; (5) 510. 1; (8) 137. *ε*, 583; (9) 259. *a*, 457. *β*, 496. *c*; (10) 470. *n.*; (11) 347, 665; (13) 610, 615. 1; (14) 421. *β*, 425. 4; (15) 409, 611. 2; (16) 364. 2, 377. 1; (17) 525; (18) 237, 363. *α*, 425. 4

#### BOOK IV.

CHAP. I. (1) 526; (3) 605. 3; (5) 628; (6) 350; (8) 472. *α*; (9) 377. 1; (10) 517; (11) 488. 5; (13) 638; (14) 441, 490. *r.*, 605. 2, 663. 6; (16) 232. *a*; (17) 393. *γ*; (19) 237, 500; (20) 552, 570. 2; (21) 432. 3; (22) 496. *b*, 510. 1; (23) 573. *α*; (24) 431; (26) 366; (27) 500, 619. *γ*; (28) 374. *β*.

CHAP. II. (2) 437; (3) 399, 450. *δ*; (4) 416, 657. *γ*; (7) 488. 5; (9)

362. *ζ*; (10) 447. *β*, 488. 5, 604. *a*, (11) 654. 3; (12) 544. *α*; (13) 440; (15) 407. *κ*; (16) 447. *γ*; (17) 237. 447. *α*, 488. 5, 649. *α*; (18) 405. *ζ*, (19) 530, 628; (23) 449. *β*; (26) 403.

CHAP. III. (1) 472, 560. 2; (2) 521; (3) 394; (6) 671. 6; (9) 449. *β*, 525. *α*; (10) 337. *α*; (11) 518. *α*, (12) 220; (13) 392. 2, 402, 405. *η*, (21) 662; (26) 440; (28) 363. *α*, 394; (32) 546; (33) 483.

CHAP. IV. (2) 119. 2, 336, 409, 522; (4) 475; (6) 627.  $\alpha$ ; (7) 336, 472.  $\alpha$ ; (13) 447.  $b$ ; (14) 457.  $\beta$ , 478.  $\beta$ , 650.  $\alpha$ ; (15) 647; (17) 535, 608; (18) 392. 1, 637; (20) 392. 1; (22) 601.  $\gamma$ ; (24) 461. 3.

CHAP. V. (4) 405.  $\eta$ , 449.  $\alpha$ ; (5) 424. 2; (7) 608; (8) 606; (10) 529.  $\beta$ , 608; (11) 427. 8; (12) 266, 563; (15) 266; (16) 457.  $\alpha$ , 624.  $\gamma$ , 632; (17) 526.  $\alpha$ , 559.  $c$ , 560. 1; (19) 657.  $n$ ; (22) 366; (24) 439.  $\alpha$ ; (25) 409, 549.  $a$ ; (27) 407.  $\iota$ ; (29) 425. 4; (33) 404.  $\gamma$ ; (34) 404.  $\delta$ ; (35) 466; (36) 421.  $\beta$ , 441.

CHAP. VI. (2) 411, 656; (9) 175; (11) 460.  $a$ , 671. 2; (12) 403,

460.  $a$ ; (14) 494; (15) 409; (24) 488. 5; (26) 488. 5; (27) 357.  $\alpha$ .

CHAP. VII. (1) 549.  $a$ , 637; (2) 408; (3) 579.  $\zeta$ ; (4) 476; (5) 541.  $b$ ; (7) 595.  $\alpha$ ; (9) 237; (10-14) 576; (11) 425. 4, 510. 1; (12) 368, 373. 1, 505. 2; (16) 116.  $\delta$ , 529; (17) 526, 637; (19) 389; (20) 393.  $\alpha$ , 521.  $\beta$ ; (24) 343. 2, 549.  $a$ ; (25) 538.  $\beta$ .

CHAP. VIII. (2) 529; (3) 402, (4) 361; (5) 213.  $r$ , 570, 639. 2; (6) 473.  $\alpha$ ; (8) 399; (10) 490.  $r$ ; (13) 595.  $\delta$ ; (14) 665; (18) 497; (19) 542.  $\delta$ , 557; (20) 236.  $c$ , 366, 546; (22) 332. 4; (25) 295, 521.  $\beta$ ; (26) 517, 637; (27) 433, 450.  $\delta$ .

## BOOK V.

CHAP. I. (1) 447.  $\beta$ ; (2) 552; (8) 465; (9) 603.  $n$ ; (10) 220; (13) 470. 3; (15) 556.

CHAP. II. (5) 457.  $\varepsilon$ ; (8) 615. 2; (12) 627.  $\beta$ , 640; (14) 523; (15) 542.  $v$ , (20) 560. 2; (29) 471.  $a$ .

CHAP. III. (2) 332. 4, 457.  $\alpha$ ; (3) 561. 2, 658, 663. 6; (5) 559.  $d$ ; (9) 405.  $\eta$ ; (11) 333. 6, 653.  $\varepsilon$ ; (13) 391.  $\alpha$ , 625.

CHAP. IV. (3) 476; (4) 570. 1; (9) 616. 4, 629. 1; (10) 609; (11) 483; (12) 447.  $\beta$ ; (15) 350; (16) 530, 572, 576; (19) 598; (20) 447.  $\gamma$ ; (22) 449.  $\beta$ ; (24) 570; (27) 487. 4; (29) 98.  $\alpha$ , 486. 2; (32) 437; (34) 532, 561. 1, 604.  $\beta$ .

CHAP. V. (3) 332. 4; (4) 140, 658; (5) 140; (8) 579.  $\zeta$ ; (9) 633; (11) 360. 2; (12) 525.  $\beta$ , 561. 3; (15) 368, 517; (19) 527; (21) 457.  $\beta$ ; (22) 561. 3; (25) 655. 6.

CHAP. VI. (1) 375.  $\beta$ , 616.  $b$ ; (4) 600; (9) 450.  $\delta$ , 603.  $\zeta$ ; (12) 220, 546, 555, 583, 603.  $\eta$ ; (17) 561. 1, 660; (20) 549.  $a$ ; (24) 441; (25) 500; (26) 500; (29) 405.  $\zeta$ ; (30) 603.  $\delta$ ; (32) 620; (34) 402; (36) 409; (37) 350, 389, 609.

CHAP. VII. (5) 485.  $\alpha$ , 570. 2, (6) 485.  $\alpha$ , 523; (7) 485.  $\alpha$ , 513; (8) 478.  $\beta$ ; (9) 394, 474; (10) 403, 539. 1; (11) 403, 615. 2, 661. 2; (12) 357.  $\alpha$ , 658; (17) 361.  $\gamma$ , 447.  $\gamma$ , 659.  $\alpha$ ; (22) 662, (25) 504; (26) 234.  $\alpha$ ; (28) 434.

CHAP. VIII. (3) 157.  $r$ , 375.  $\alpha$ , 526, 638; (4) 192. 4; (5) 616.  $b$ ; (6) 426.  $\delta$ ; (7) 502; (8) 532; (11) 517, 539. 1; (12) 466, 497. 1; (13) 603.  $\delta$ , 639. 1; (14) 633; (21) 403; (22) 157.  $r$ ; (23) 278; (24) 284, 439.  $\alpha$ ; (25) 376.  $\gamma$ .

## BOOK VI.

CHAP. I. (5) 542.  $\gamma$ ; (5-13) 576; (6) 433, 637; (7) 431; (8) 437;

(14) 439.  $\alpha$ , 447.  $\beta$ ; (15) 431. 2 (18) 133.  $\delta$ , 447.  $\beta$ ; (20) 409 441.

615. 2; (21) 404.  $\gamma$ ; (22) 402, 640; (23) 457.  $\beta$ ; (25) 610; (26) 517; (28) 633; (29) 406, 605. 3; (30) 546; (31) 444, 552, 615. 2, 633, 660.

CHAP. II. (1) 119. 2; (6) 523; (10) 358, 658; (12) 412; (14) 406; (15) 472.  $\alpha$ ; (18) 661. 2.

CHAP. III. (1) 412, 477.  $\alpha$ ; (2) 137.  $\epsilon$ ; (6) 431; (9) 546; (11) 610; (14) 532; (15) 520; (17) 368; (19) 520; (23) 380; (25) 380, 432. 3.

CHAP. IV. (1) 410, 449.  $\beta$ ; (2) 409; (3) 403; (4) 478.  $\gamma$ ; (8) 428, 580; (9) 409; (11) 194. 1, 477.  $\alpha$ ; (13) 194. 1, 486. 1, 559. d; (14)

626. n.; (18) 669; (19) 486.  $\gamma$ ; (20) 407.  $\iota$ , 517; (23) 416, 555; (24) 450.  $\delta$ .

CHAP. V. (5) 520; (6) 440; (10) 234.  $\alpha$ , 377. 2; (24) 472.  $\alpha$ .

CHAP. VI. (1) 378, 525.  $\alpha$ ; (5) 504; (7) 479; (12) 661.  $\alpha$ ; (13) 475; (15) 603.  $\delta$ ; (16) 400, 657.  $\gamma$ ; (17) 428; (18) 598. 1, 600; (22) 530, 628; (24) 614.  $\zeta$ ; (26) 514; (29) 337; (30) 337; (31) 337, 405.  $\zeta$ ; (32) 337, 380; (33) 380, 497. 1; (34) 337, 426.  $\delta$ , 649.  $\gamma$ ; (38) 447.  $\beta$  457.  $\alpha$ , 478.  $\alpha$ .

## BOOK VII.

CHAP. I. (5) 673.  $\beta$ ; (6) 664.  $\beta$ ; (8) 598, 671. 6; (14) 608; (19) 640; (21) 408, 627.  $\alpha$ , 660; (23) 472.  $\alpha$ ; (24) 529; (25) 437; (28) 531; (29) 454; (30) 370, 439.  $\beta$ ; (34) 610; (39) 394, 619.  $\gamma$ ; (41) 357.  $\beta$ .

CHAP. II. (2) 641.  $\beta$ ; (5) 399, 532. n.; (6) 525.  $\alpha$ ; (8) 525. n.; (9) 457.  $\gamma$ ; (11) 472; (12) 402, 665; (13) 421.  $\beta$ ; (14) 561. 3; (16) 378; (17) 378; (18) 417; (20) 450.  $\delta$ ; (23) 559. d; (26) 402; (27) 516; (28) 649.  $\theta$ ; (29) 362.  $\gamma$ ; (32) 416, 447.  $\gamma$ ; (38) 367, 498.

CHAP. III. (3) 508; (13) 611. 2; (16) 389, 399, 497. 1, 510. 2; (20) 194. 1, 393.  $\alpha$ ; (22) 628; (23) 521.  $\beta$ , 558, 620; (26) 409, 595.  $\delta$ ; (27) 409; (29) 399; (31) 496. c; (32) 119. 2; (33) 432; (35) 509; (36) 606; (39) 161. 2, 473.  $\alpha$ ; (43) 546; (46) 301. 5; (48) 526.  $\alpha$ .

CHAP. IV. (5) 366, 667. 2; (7) 583; (14) 378; (16) 476. n; (19) 237.

CHAP. V. (2) 404.  $\delta$ ; (3) 404.  $\delta$ ; (4) 404.  $\delta$ ; (5) 376.  $\delta$ ; (7) 617. 5; (8) 376.  $\gamma$ ; (9) 424. 2, 504.

CHAP. VI. (1) 137.  $\gamma$ ; (3) 610. 4; (4) 403, 491. r.; (5) 405.  $\zeta$ ; (9) 436; (11) 504; (15) 603.  $\zeta$ ; (16) 404.  $\delta$ , 603.  $\alpha$ , 604. c; (17) 436, 504; (19) 664.  $\gamma$ ; (21) 605. 4; (22) 435; (23) 394, 601.  $\delta$ ; (24) 153.  $\gamma$ ; (27) 538.  $\beta$ ; (29) 416, 665; (32) 417; (36) 521, 581; (37) 344. 1; (38) 434, 568. r.; (39) 409; (40) 409; (41) 368, 558; (43) 405.  $\eta$ , 652.  $\beta$ ; (44) 405.  $\eta$ .

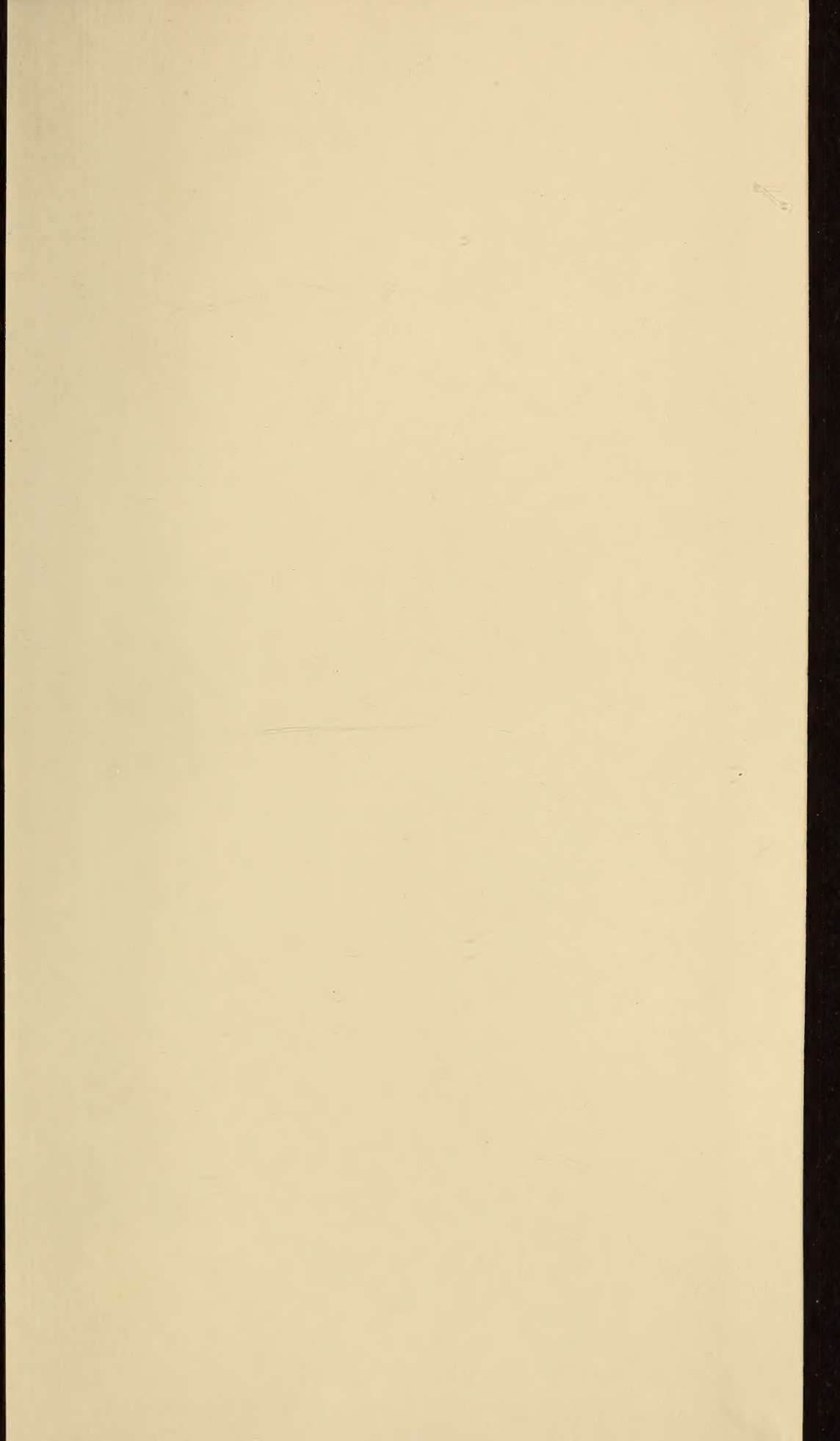
CHAP. VII. (6) 237; (7) 485.  $\alpha$ ; (8) 671. 12; (10) 465; (11) 603.  $\delta$ ; (15) 663. 6; (17) 614.  $\delta$ ; (19) 472.  $\alpha$ , 568. r., 624.  $\gamma$ ; (22) 434, 629. 1; (23) 556; (25) 568; (27) 637; (28) 440; (29) 405.  $\eta$ , 503; (30) 477.  $\alpha$ ; (31) 349, 418. 3, 568. r., 602. 2; (33) 509; (34) 451; (36) 449.  $\alpha$ ; (40) 605. 2; (41) 671. 3; (42) 357.  $\alpha$ ; (51) 403; (53) 671. 2; (54) 403. 55) 200. n.; (57) 124.  $\beta$  n., 421.  $\beta$ .

CHAP. VIII. (1) 399; (2) 535. 4; (4) 403, 530; (6) 374.  $\alpha$ ; (9) 485.  $\alpha$ ; (11) 449.  $\beta$ , 460; (12) 119. 2, 16) 487. 4, 522; (19) 529.  $\beta$ ; (20) 470. 3; (26) 140.

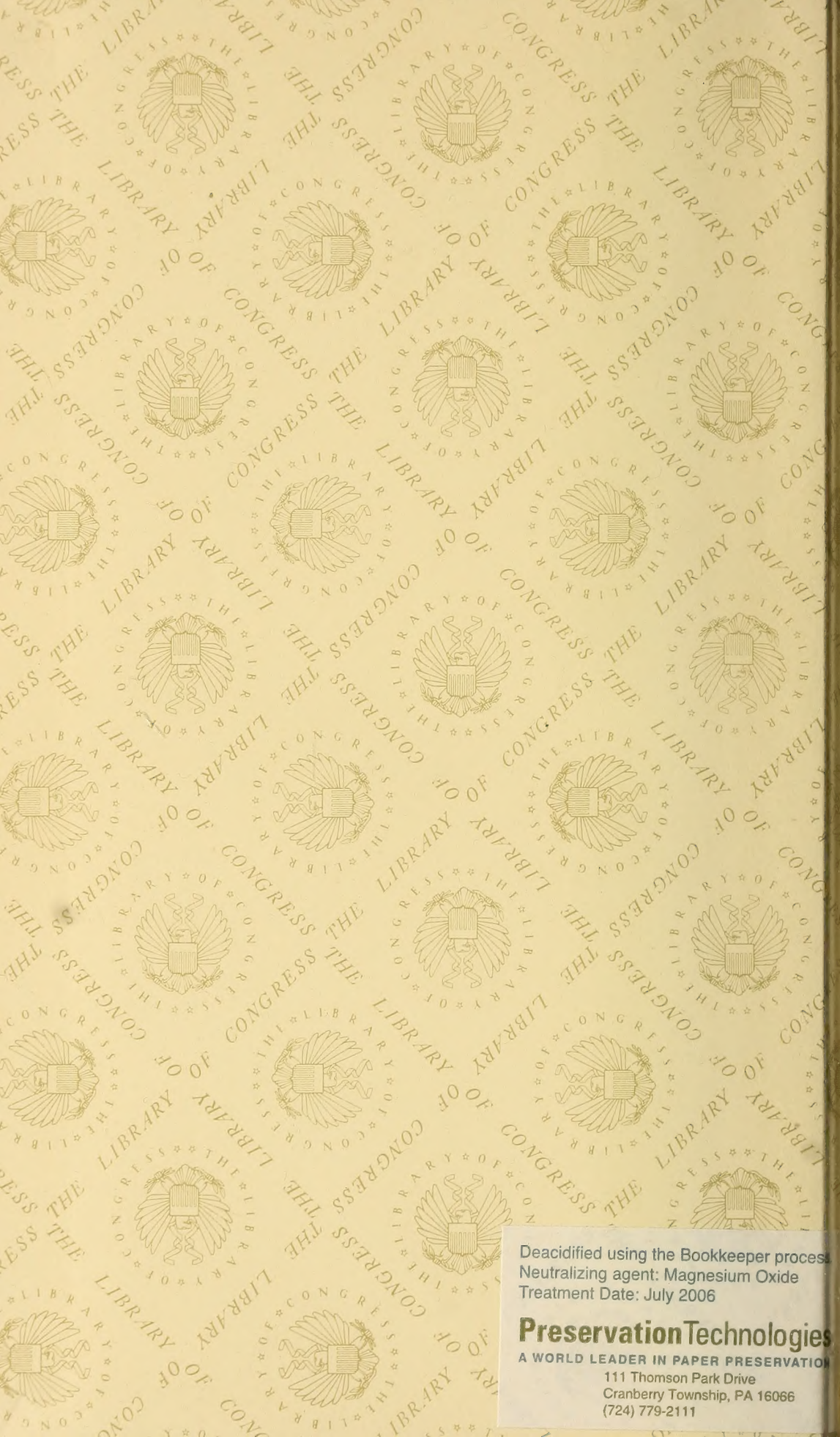












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